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THE
MOVEABLE FEASTS,
FASTS,
AND OTHER
ANNUAL OBSERVANCES
OF THE
CATHOLIC CHURCH:
A
POSTHUMOUS WORK
OF THE
Late Rev. Mr. ALBAN BUTLER.

L O N D O N:

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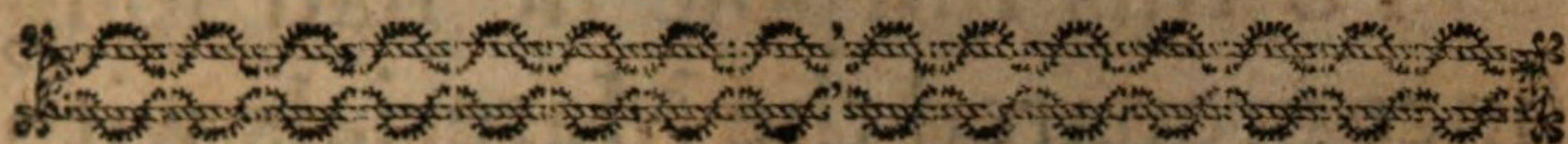
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MONASTIC TESTS
F. A. S.
AND OTHER
ANNUAL OBSERVANCES
OF THE
CATHOLIC CHURCH:



LONDON: ALBAN BULLER.

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ADVERTISEMENT.

THE late Reverend Mr. ALBAN BUTLER, having given to the PUBLIC the Lives of the Fathers, Martyrs, and other Saints, honoured by the Church throughout the Year, which were received with a general Esteem and Applause, both at home and abroad, was sensible, that to make this Work compleat, it would be necessary to join with it, by way of an Appendix, an Account of the moveable Feasts, Fasts, and other annual Observances of the CATHOLIC CHURCH.

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To this Purpose he had long since prepared the Materials with which the following Treatises have been compiled ; but his Death prevented his putting the last Hand to the perfecting of this great Work according to the Plan he had designed ; so that one or two of the latter Treatises have been left imperfect. The Performance however, having been since his Death carefully revised and approved by R. C. D. D. was judged to be very worthy of the Press, and such as could not fail of being both highly profitable and acceptable to the Public, at whose Desire it is now published, and to whom it is here presented.



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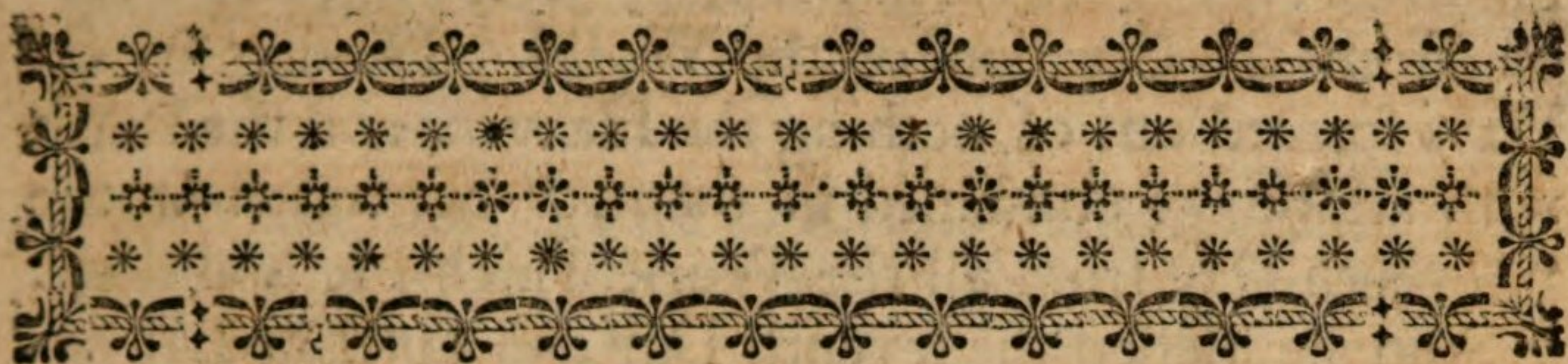
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THE FIRST
TREATISE
ON THE
LORD'S DAY.



CHAP. I.

On the JEWISH SABBATH.

BY a general Precept of Religion, the first and greatest of all moral Virtues ; and by a Law ingrafted in the Heart of Man by the Author of Nature, all are bound to keep a weekly Festival, by devoting it to the Divine Service, and employing it in the Exercises of Piety and Religion. The sacred indispensable Precept of this Festival has been confirmed by the positive Law of God, repeated in the most solemn Manner, in the Patriarchal or unwritten Law before Moses, in the Mosaic Dispensation, and in that of the Gospel. By his special Appointment the particular Day was determined from the Beginning of the World, though He was pleased to change it in the different Dispensations of his positive Law.

The ancient Sabbath was originally set apart by God for the weekly Festival in Memory of his Resting thereon from the Creation of the World. Having in six Days formed out of nothing the Heavens and the Earth with all things contained in them, "He rested on the seventh Day from all the Work which He had done. And he blessed the seventh Day and sanctified it because in it He had rested from all his Works which God created and made (1)." He could have equally finished the Universe at once; but was pleased to produce it by a progressive Creation, that each Part might make a distinct Appearance, and the World gradually receive its Perfection. He also shewed by this Circumstance, that He acted not by Necessity, or by any blind impetuous Movement of his Will, but as He pleased, with perfect Liberty and with sovereign Wisdom, Understanding, and Goodness; master of his Action and of his Work, having in it no other Rule than his own Will, essentially the sovereign Sanctity, Goodness and Wisdom. Some Interpreters so understand this Creation as to think that each Day a particular Part was produced out of Nothing. Others suppose the whole Chaos of Matter to have been created at once on the first, and nothing but the Developement to have been successive, each Part subsiding by itself, and separately opening and disengaging itself. The Work of each Day was single and instantaneous, being effected by the bare Command, by a single Act of God's omnipotent Will. For in God to will with an effective Will, is to do, or produce what He wills or commands (a).

God

(1) Gen. II. 2, 3. Hebr. IV. 4.

(a) Certain modern Criticks, chiefly among the Calvinists, have attempted to prove that the Original or Patriarchal Sabbath was not the seventh, but the first Day of the Week; consequently the same Day with the Christian weekly Festival, which we call Sunday. Dr. N. Holmes, in 1673, published an Essay for this Purpose, endeavouring to shew that Sunday, or the first Day of the Week, was the weekly Festival kept both by God's People and by the Gentiles, before the Israelites came out of Egypt, and after that time by many Gentile Nations. Bp. Patrick in his Commentary, refers to a Discourse of Mr. Mede, in which the same is asserted. The same is attempted with some Pains by the

Author

God, having finished his Work, entered into his Rest on the seventh Day. This we are not to understand

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stand

Author of a Book, printed by Richard Chifwell in 1683, under this Title: "The Doctrine of the Church of England concerning the Lord's Day vindicated from vulgar Errors, and settled upon the Patriarchal Practice." Also by the Author of, "A Tract of the Sabbath," printed for Parkhurst, in 1692, p. 42. See also Wright the learned Presbyterian Divine, on the Religious Observation of the Lord's Day, ch. 2. p. 29. These Authors grounded their Conjecture on the different Institution of the Patriarchal and Jewish Sabbath. The first which was appointed at the Creation (Gen. 11. 3.) celebrated by the Patriarchs down to the written Law of Moses, and reinforced by the Mouth of that Legislator in the first Publication of the Decalogue (Exod. xvi.) was established by God in Memory of, and in Thanksgiving for the Creation of the World. The Jewish Sabbath was appointed by God in remembrance of the Deliverance of that People out of the Land of Egypt, and from the Persecution of Pharaoh, Deut. v. This reason however appears not to be conclusive; for the latter may be easily understood to have been only a secondary Motive for sanctifying the same Day, and enforcing the Law of Rest thereon with greater Severity, and certain additional Obligations: Greater Weight is added to this Opinion by the Arguments which the Rev. Mr. John Kennedy has drawn from the Sacred Chronology in his "Complete System of Astronomical Chronology" for unfolding the Scriptures," in 4to. London 1762.

The Israelites, says this Author, p. 636, came out of Egypt *Anno Mundi* 2512, Moses being 80 Years old; for he died 40 Years after, at the Age of 120 Years. God in that Year changed the beginning of the Ecclesiastical Year, from the Autumnal to the Vernal Equinox, appointing its Commencement from the Month Abib (called after the Babylonish Captivity Nisan), Exod. xii. 2. God spoke to Moses to give his Commands for the Paschal Lamb, and the *Exodus* or Passage out of Egypt, on the first Day of this Month, (which was the seventh Month of the Year). This first Day of Nisan that Year commenced, says Mr. Kennedy, at the Evening of the first Day of the Patriarchal Week, which we call Monday; for from that Epoch we are to date the commencement of the first Jewish Ecclesiastical Year, as this Author attempts to shew by several Astronomical Calculations. (p. 647). The Paschal Lamb was to be taken upon the tenth of the Month which was a Tuesday, and to be slain on the fourteenth, viz. on Saturday Evening, at which Time began the Feast of unleavened Bread, which was continued seven Days. On the fifteenth the Israelites marched out of Egypt. By this march on the Sunday, the Patriarchal Sabbath of the Sunday was desecrated, says Mr. Kennedy; and this fifteenth day which

com-

stand as if the Supreme Workman could be wearied or spent ; which it would be Blasphemy to imagine :
Neither

commenced the foregoing Evening at Sun-set, was the first Day of the Feast of unleavened Bread: The preceding Day, the fourteenth of the Month (on which the Lamb was eat in the Evening which closed it, was called the Passover, or the Day itself of the Paschal Solemnity: The seventh Day of the unleavened Bread, was according to Kennedy, the first Israelitic Sabbath. For the Israelites having passed the Red-Sea on the Evening which began (according to the Ecclesiastical Stile of measuring and counting the Day from the preceding to the following Evening), or according to the Patriarchal (and perhaps also the Jewish Civil) computation of the Day from Sunrise to Sun-set, preceded the twenty-first Day of Nisan, the Vernal Equinoctial Month was kept the first Israelitic Sabbath, with Praise and Thanksgiving. For this Purpose Moses seems to have composed the Hymn, (Exod. xv.) which was sung in Chorus, and alternately by more perhaps than two Millions of People. (See Lev. xxiii. 5. 6. Exod. xii. 14. 16. 18. 41. and xiii. 10. Deut. v. 16. and xvi. 1. 3.) It appears that God appointed the new Sabbath soon after the Jews had passed the Red-Sea, perhaps at Marah where they made a halt, Exod. xv. 22. Then was the Sabbath instituted for a perpetual Memorial of the Deliverance of the People from the Army of Pharoah. Deut. v. 15. God enforced Obedience to the Law of the new Sabbath, immediately after this by a double Miracle in the Manna, (Exod. xvi. 5. 22. 27.) which happened in the Desert of Sin, before the People, in the third Month after their Passage, arrived at Mount Sinai: Nay before the End of the first Month. Yet, says Kennedy, God was pleased to appoint again certain Remembrancers of the Original Sabbath of the Creation ; for which He instituted a religious Convocation and Solemnity on the first Day of the Feast of unleavened Bread, which in the first Year, or the Year of Exodus, fell on the Original Sabbath ; but every Year on a different Day of the Week, according to the changeable Course of the Moon, (Exod. xii. 16. Deut. xvi. 8.) God even republished the Original Sabbath from Mount Sinai in the Decalogue, (Exod. xx. 11.) though he commanded also the Israelitic Sabbath in Memory of the temporal Redemption of the Jews to be observed with much greater Severity, than the old Sabbath. Deut. v. 15.

Mr. Kennedy in this Work, in order to establish his new System of Astronomical Scriptural Chronology, pretended by blotting many Sheets of Paper with knotty Calculations, to shew our Astronomical Tables to be grossly erroneous, especially those of the Anomalies of the Moon: By which attempt he declared War against the whole Body of Philosophers and Astronomers. The ingenious Mr. Ferguson, well known to the learned World, by his Astronomical Lectures, &c. vindicated

Neither that he then ceased from all Action, but only from that of the Creation of the World. He still

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continually

cated these Tables, the common Cause of his Profession, convicted Mr Kennedy of many notorious Mistakes, and false Hypotheses, and overthrew the Structure which he had raised upon such a Foundation. It is however, to be wished the Controversy had been carried on with less acrimony on both sides. See Ferguson's "Remarks on Kennedy's Astronomical Chronology," in the Critical Review for June, 1763. And his severe Letter to Mr. Kennedy in Defence of the Astronomical Tables of the Anomalies of the Moon, *ibid.*—for November the same Year, &c. This Author, notwithstanding the severity with which he censures the rest of Mr. Kennedy's Book, highly approves his new Remarks concerning the Patriarchal Sabbath, adding that he has demonstrated this to have been the first, not the last Day of the Week, and consequently the same with our Sunday, not the Sabbath of the Jews. However the common Opinion still has its Advocates, that the Patriarchal Sabbath coincided with the Jewish. For in Genesis the Patriarchal Sabbath seems fixed on the last Day of the Week, immediately after the sixth Day's Work. Again, the Jewish Sabbath is certainly mentioned before the Decalogue was given on Mount Sinai; and after it we find the Sabbath of the Creation still in Force as appears from the Exposition of Mr. Kennedy's System: Nor is the least Account given of the Change of the Day of the Weekly Festival. Neither is it easily to be conceived, that Moses should use the word Sabbath in the same Book for different Days without the least open Intimation of any such Change, which in future Ages would soon be forgot. The Change of the Commencement of the Ecclesiastical Year from the Month Tisri, or the Autumnal Equinox, to the Vernal in the Month Nisan, (for some think that the Jews continued always to date their Civil Year from Autumn) is recorded by Moses. Much more ought such a Change of the Sabbath, a Festival twice commended in the Decalogue, and according to Mr. Kennedy in a different Sense in the two Publications of that Law in Exodus and Deuteronomy. The proofs drawn by this Author from Astronomy or Chronological Calculations cannot amount to Demonstration unless it could be first clearly settled in what Manner the Jews at that Time regulated their Years with respect to embolimean or intercalary Days to bring them to an Equation. Also, how they settled their Lunar Months, whether by some Cycle or Artificial Method, or by the Observation of the first Appearance of every New Moon, and in what Manner, or with what Degree of nicety and exactness. The Proofs therefore that the Patriarchal or Original Sabbath was the same Day, not with the Jewish Sabbath, but with that of the Christian Law, seem too precarious to weaken the Tradition in Favour of the general Opinion of ancient and modern Jews
and

continually creates Souls, performs wonderful Mysteries in the Order of Grace, and acts in and with all Creatures or second Causes; for "in him we Live" and Move, and have our Being (5)."

He maintains and preserves all Things by a Continuation of the same Action by which he created them (6), which if he ceased to do, they would all that Moment fall into their Original Nothing. He also is eternally

(5) Acts, xvii. 28. (6) Wisdom, xi. 26.

and Christians. The ingenious and learned Mr. Chaife, in his Comments on Exodus xvi. v. 5. and 26. p. 6. 7. 152. 153. 161. shews clearly that Mede founded this Argument upon a Mistake. On the fifteenth Day of the second Month after the Passage of the Red-Sea, one Month after it the Murmur was raised for Food. The Thalmudists say this fifteenth Day was the Sabbath. (See Maimonides. *More. Nev.* part iii. c. 20.) If this was true, the Jews who travelled on that Day, did not yet know the Law of the Sabbath. But it is very uncertain that this was the seventh Day of the Week, counting from the Creation. Mede mistakes the Sense of the fifth Verse as if it means the sixth Day from the first falling of Manna: Whereas it expresses the sixth Day of the Week, or the Eve of the Sabbath. Manna began to fall on the 16th Day of Isar, the second Month after the Passage: But this may have been a Monday, a Tuesday, a Wednesday, a Thursday, or a Friday. If Manna first fell on a Monday, the first Sabbath after it was the 21st; if on Friday, as Uther supposes, this Sabbath was on the 17th; therefore the 15th could not be a Sabbath. See M. Hallet, "A free and impartial Study of the Holy Scripture recommended," T. 3. p. 99. &c. Mr. Chaife observes on v. 22. and 25. *ib.* and T. 1. on Gen. ii. 3. that God instituted the Sabbath to be sanctified from the Creation by *Exercises of Religion*, by public Exercises of Religion, but without a strict Precept of ceasing entirely from all Work or Travelling, which does not appear to have been observed by Abraham in his Journies, nor by the Hebrews in their Slavery in Egypt. This very severe rest was first commanded, Exodus, xvi. v. 23. and a new Motive added in Thanksgiving for and in Memory of their Deliverance from Pharoah. If the Institution of the Sabbath had been entirely new, no one would have understood the Words of Moses in commanding this Rest, &c. Exod. xvi. 23. And the Justification is clearly expressed at the Creation, Gen. ii. 3. as is demonstrated by Chaife's Com. T. 1. p. 19. 20. who hence observed that it was originally sanctified by all Nations, as is proved by Josephus, l. ii. *contra Appion*. Eusebius, *Præp. Evang.* l. iii. c. 12. Whence Philo calls it "The Festival of all Nations," and in another Place, "The Birth-Day of the World."

nally employed in the immanent, i. e. in-dwelling or interior Operations of his Divine Intellect and Will, by Knowledge, Love, and the Enjoyment of Himself and his own infinite Perfections. We must therefore necessarily restrain this expression of the Holy Scripture, to a Cessation from the Production of any new species of Creatures. By this Work he, as it were, went out of Himself and of his eternal Rest to render himself visible in the Creation of outward Works. When he ceased from this, He re-entered, as it were, into Himself and his eternal Rest in the Contemplation of his own Perfections, in which he is invisible to us. In Remembrance and in Honour of this glorious Rest, which he eternally enjoys in Himself in the adorable Possession of his infinite Happiness, he consecrated the seventh Day of the Week to his Worship, and appointed that it should be to Man a Day of Rest, to be spent in Sacrifices and the Divine Praise and Worship. On it free from exterior Business and Labour which dissipate the Mind, we are commanded to employ our Thoughts on God, to meditate on his Law, and on the Mysteries of his Love and Mercy, to thank Him for his Benefits, and to contemplate that eternal Rest to which we are called, and to which all our Thoughts and Desires ought to be directed. (7). Thus the Obligation of sanctifying the seventh Day was a Precept of the primeval Patriarchal Law, given at the Creation of the World (b), afterwards confirmed in

(7) Heb. iv. 4. 10.

(b) From Gen ii. 3. the Sabbath seems to have been instituted in the Beginning of the World. This is positively affirmed by the ancient Jews (*Philo de opificio Mundi*, and l. *de Vit. Mosi*. *Josephus* l. 2. *contra Appion*. *Tert.* l. *adv. Jud.* and l. *adv. Marcion*. *S. Aug. ep. ad. Casulan.* *S. Theoph. Antioch. ad Autolycom.* *Lactant.* l. 7. c. 14. *S. Chrys. Hom.* 10. in *Gen.* i. *Nyssen. Serm. de Resur.* &c.) Some Fathers indeed and certain Modern Critics think the Precept of the Sabbath was only passed by God into a Law by the Jews when they came into the Desert of Sin, in the second Month after their coming out of Egypt, on the fifteenth of the Month Abib or Nisan, in our March, in the Year of the World 2513, before the
vul.

in a particular Manner to the Jews in the Mosaic Dispensation (8). The Hebrew Word *Sabbath* signifieth
Rest,

(8) Exod. xvi. 23. 30. and xxiii. 12. Deut. v. 15.

vulgar Era, 1491 (Exod. xvi. 5. and 25.) But at that Time when Manna was gathered, the Command of the Rest of the Sabbath is pre-supposed, not then first enjoined. And that it was observed from the Creation by all the Patriarchs is proved by Cornelius a Lapide, Tornellio, &c. Also amongst the Protestant Criticks by Usher, in his Discourse "on the Sabbath," Gale in his Court of the Gentiles, p. 150. Amesius l. *de Origine Sabbati*, & *de die Dominico*, against Gomar. Archbishop Sharp, in his Sermons T. iv. p. 211. Zanchius in *Quartum Decalogi Præceptum*. Our Antiquarian the Rev. Mr. William Stukely, in his *Abury, a Temple of the Druids*, described ch. 12. p. 68. John Christ. Heberstreit, *Diff. de Sabbato ante legem Mosaicam existente*, Lipsiæ, 1748. John Aug. Ernesti, *Vindiciæ Arbitrii Divini in Religione constituendâ*, part ii. p. 44. The Proofs of this Assertion are set in their full Light by Cherubin, a S. Josepho, *Appar. Biblici*, T. ii. p. 226. That the Planetary Names of the seven Days of the Week, are ancient among the Greeks and Egyptians, is manifest from an old Oracle of Apollo of Delphos, quoted by Eusebius, (*de Prepar.* l. 5.) from Clemens of Alexandria, (l. 7. *Strom.*) &c. Amongst the Romans, the Planetary Names of the seven Days of the Week are certainly older than Christianity, though their Original is uncertain. The Roman Calendar called Julius Cæsar's, certainly is not his, but the Work of some Christian, as Petavius (*Doct. Tempor.* l. 6.) and Scaliger (*De Emend. Temp.* l. 4.) shew from several modern barbarous Terms there used. The ancient Romans chiefly computed Time by the Calends, Ides and Nones of the Months. Cicero uses the word Week in a Letter to his freed-Man Tiro. (l. 16. ep. 9.) *Ne in quartam Hebdomam incideres*, but he there speaks of a critical Term, in a Distemper (See Melmoth's Translation and Note, l. 6. ep. 24. T. ii. p. 84.) Among the Greeks and Orientals, the Distribution of Time by seven Days is more frequently mentioned. Porphyry, in his Book concerning the Jews, quoted by Eusebius, (*Prepar. Evang.* l. 1. c. 9.) tells us, that the Phenicians, consecrated one Day in seven as holy, in honour of their principal Deity Saturn. We learn from the ancient Scholiast on Pindar, *Proleg. ad Pytheia*) that at Delphos an Hymn, called Pœan was sung to Apollo every seventh Day. The Athenians did the like every seventh Day of the Moon: Whence Hesiod says, *The seventh sacred Day*. Ἐβδομὴν ἱερὴν ἡμᾶρ. Homer and other Heathen Writers, often mention a veneration for the third and seventh Days. Mr. Stukely finds Proofs that the ancient Druids in Britain looked upon the seventh Day as Holy, doubtless, as he thinks, from the Patriarchal Custom and Law, (*loc. cit.*)

Rest, and must not be confounded with the word Sabbath or rather Zabaoth, Hosts or Armies; from which

cit.) yet some will have no great Stress laid on what we find in Homer, Hesiod, and other Poets on this Head, and think the Sabbath received indeed the Divine Blessing at the end of the Creation of the World, and was then destined to be declared Holy in the Jewish Law: But that the particular Precept of sanctifying it was only given in the Mosaic Law, Exod. xxiii. 12. Because it is called a Sign by which the Jews were distinguished from other Nations. Ezech. xx. 20. But this may be understood of the Manner and Ceremonies of the Jewish Observance, and of the degenerate Time of Idolatry, in which among several barbarous Pagan Nations, this with other Precepts may have been almost forgot. The very Words of the Law given to the Jews, seem to insinuate that it was the Confirmation of an ancient Precept; "Remember" thou keep Holy. Exod. xx. 8. See also Deut. v. 12. These Remarks seem sufficiently to answer the Arguments produced by those Criticks who deny the Precept of observing the particular Day of the Sabbath Holy to have been Prior to the Jewish Law; who nevertheless allow the Patriarchs to have been bound by the Law of Nature to keep Holy one indeterminate Day in the Week. See Gomar, *Investigatio originis Sabbati & Defensio Investigationis suæ contra Rivetum*. Selden, *de Jure Naturæ et Gentium*. l. 3. c. 10. Spencer *de Legibus Ritual. Hebræor.* l. 1. c. 4. Pererius *in Genesim*, l. 1. p. 179. Calmet, *Comment. on Genesis*, ii. and Dict. Bibl. T. ii. *Sabbath*. Isaac Casaubon *in Suetonii Tiber.* c. xxxii. John Wallis *Tr. de Sabbato*. T. iii. op. p. 342. 381. 423. and some modern Jews and Criticks quoted in Poli Synops. Critic. in Gen. ii. 3. See also Heylin's "History of the Sabbath," Part. 1. ch. 1. and Archbishop Bramhall's Works, p. 911. Later Jews improved so much upon the false Delicacy of their Forefathers in Christ's Time, who scrupled not to take an Ox out of a Pit into which he was fallen, on a Sabbath, Mat. xii. that they would only allow Food to be given the Beast in the Water till the Festival was over, when they took him out. Nay, a Jew who was fallen into a Ditch on the Sabbath, is said by Sixtus Senensis, who had been himself a Jew before his Conversion) and others, to have refused to suffer a Christian who offered his Help, to lift him out of the Mire, saying, *Sabbata nostra colo; de stercore surgere nolo*. When he implored the same Christian's assistance on the Sunday, the latter to turn his superstitious scrupulosity against himself answered, he should keep the Christian Sabbath in the same Place. *Sabbati nostra quidem, Solomon, celebrabis ibidem*. Some Rabbins have warmly contended that a Taylor would be guilty of breaking the Sabbath, who should carry a Needle stuck on his Sleeve on that Day, with many other such Trifles. See Lamy, *Apparatus Biblicus; Ceremonies de toutes les Relig.* Amsterdam, 1723. T. i. Buxtorf. *Synagoga Judaica*. c. 15. *Codex Thalmudicus de Sabbato*

which God is called, The Lord of Sabaoth, the God of Armies, i. e. of all the Legions of Heavenly Spirits, and of all Nations of Men. This Festival of the Sabbath is, first, an Emblem of the interior Rest and infinite Felicity which God enjoys within himself; and secondly, of that glorious Rest and everlasting Bliss which we shall enter into after the Conflicts and Labours of this mortal Life. Thirdly, it is a Cessation from worldly Employments and Labour, in order to consecrate the Powers of our Souls to the holy Exercises of that happy State, heavenly Contemplation, Love, and Praise. It was so strictly observed by the Jews, that they were forbid on it to dress Meat (11), to Travel farther than about a Mile (12), to Buy or Sell any thing (13), &c. but not to repulse an Enemy in Self-defence (14), or to perform in the Temple the necessary Actions for offering Sacrifices, (15) or in Necessity to take an Ox out of the Water (16). Later Jews have in many Places carried their Scrupulosity in observing the Sabbath to a more ridiculous Superstition than even that of their Pharisaical Ancestors when Christ preached among them; their rashness in censuring his Disciples for plucking a few Ears of Corn on a Sabbath to satisfy their Hunger, and in condemning Him, and ascribing to the Devil the divine Miracles he wrought, because he restored the Sick to Health on that Festival; he meekly reprov'd, shewing their Delicacy to have been tinctured with Superstition, and refined Pride, and their Conduct inconsistent. In
the

(11) Exod. xvi. 23. 29. (12) Calmet on Act. i. 12.

(13) 2 Esdr. xiii. 15. (14) 1 Macc. xi. 41.

(15) Mat. xii. 5. (16) Mat. xii. 11.

Sabbato Latine Versus. a Seb. Schmidio. T. ii. Moses Maimonides, Tr. Schabbat. in *Jad Chasacha*, l. 3. c. 1. Drusius, *de tribus Sectis Judæorum*, p. 94. and 109. Will. Wotton, *Observ. in Tract. Talmud. de Sabbato*, Hebr. and Angl. London, 1718. Danzius, *Diff. de Curatione Christi Sabbatica*, and Vitus Henn. Hasenmuller, *Diff. de Operibus Sabbatum depellentibus ex mente Hebræorum*, Jenæ 1708. Kirchmeier, *Disput. de Sabbatis Judæor.* Wittem. 1731. Adam Christ. Matthew, *De Sabbatis Judaicis*, Norimbergæ, 1701. Leo of Modena, *Historia Rituum Hebræorum præsentis temporis.* &c.

the Jewish Dispensation the Rest commanded on the Sabbath was much more severe, and of greater extent than in the Christian Law, and still more severe than the Law of Nature necessarily requires, such a Discipline being suitable to a Dispensation which consisted more in outward Rites than the New, and to the grossness of a People exceedingly addicted to exterior Observances, which Hypocrites and carnal Jews carried so far as to neglect the interior, to improve which a just and reasonable Practise of such Rites was instituted by God, but which those who dwelt in these Forms multiplied to Superstition. Some of these also falsely placed a pretended Sanctity in their Attachment to several superfluous external Forms, neither appointed by God nor his Church : Others adhered in such Manner to those that were so appointed as to neglect the Reformation of their Hearts, and the Purity and Direction of their Interior, without which they could never please God. The zealous Censures of our Divine Redeemer, shew that the Excess to which the Hypocrisy of the Pharisees carried this Rigour, was a vicious Scrupulosity and Superstition, contrary to right Reason, and both to the Letter and Spirit of the Law, nor was it in them any thing better than an enormous Pride, and an affected spiritual Blindness. For this Severity in certain Points which flattered their Pride and Self-love, they only affected in order to indulge a secret Self-complacency and fond Presumption in themselves with a Contempt of others, whilst in the mean Time they freely entertained other capital Vices in their Hearts. Odious and execrable as this Pharisaical Disposition is, it is the Case of many among Christians, who are severe to the Sins of other Men only that their own may pass unsuspected, or whilst they are scrupulous in Trifles, appear unconcerned for many Things of the greatest Moment ; and in their favourite Passions can neither see any Guilt, nor suffer the least Controul. Such a one, as our English Satyrists ingeniously says ;

Compounds for Sins he is inclined to,
By damning those he has a mind to.

C H A P. II.

On the INSTITUTION of the LORD'S DAY;
Or, the CHRISTIAN SABBATH.

ALL the Ten Commandments of the Old Law, engraved by the Finger of God in the Tables, and given by him to Moses, and the whole Nation of the Jews, his chosen People, are but a Re-publication of so many capital Precepts of the Law of Nature; consequently are of all Times, and equally bind under all Dispensations. And it is agreed among Theologians (1) that by the Law of Nature itself, a set Day which frequently occurs, that is, one Day in seven or thereabouts, is necessarily to be consecrated to the Divine Worship, with an Interruption of worldly Employments and corporal Labour. (2) Thus the Law of the Sabbath, inasmuch as by it one Day a Week was commanded to be kept Holy, was a Precept of the Law of Nature (a); yet as prescribed in

(1) S. Thomas 2. Secundæ, Qu. 22. Art. 4. &c. *ibid.*

(2) S. Thomas Aquinas 2. Secundæ, Qu. 122. Art. 4. And among the Protestants Amesius, *Diff. de Sabbato* in Præf. Dr. Clark in his Sermons, vol. x. p. 59. and in his Exposition of the Catechism, p. 173. 174. Jephson on the Sabbath, p. 12.

(a) The Mahometans make Friday their Weekly Festival, partly from the ancient Custom of the Pagan Saracens before the Birth of Mahomet, as Selden proves (*De Diis Syris*, l. 2. c. 4. p. 289.) And partly in Honour of the Flight of their false Prophet. (See Thomas Smith *de Moribus Turcarum* p. 28. Reland, *Vit. Mahometis*. Pocock, *Specimen Historiæ Arabum*, p. 317. Pearson, of the Apostles, p. 472. Hottinger, *Præmatæ Hedelbergenses*, p. 331. &c.) *Pleoran cum refut. a Maracc. Patav.* 1698. Constantine the Great commanded Friday to be kept a vacant final Day in all Courts of Judicature, in Honour of the Death of Christ. (See Euseb. *de Vitâ Constantinî*, l. 4. c. 18. Sozomen, p. 412. Tillemont, *Hist. des Emp.* p. 593, T. iv.). Friday seems to have been observed in some manner Holy from the Apostolic Times. See James Godofred, in *Cod. Theodos.* T. i. p. 138. *Assemani, Bibl. Orient. Vatican* T. i. p. 217. 237. Martenne *Thesaur. Anecd.* T. v.

in the Mosaic Law, it was Ceremonial both as to the Particular Day of the Week to which it was affixed among the Jews, and as to some Circumstances relating to the particular Manner of observing it. After Christ's Resurrection, and the Descent of the Holy Ghost at Pentecost, the Festival of the Sabbath was changed from Saturday to Sunday, that is, from the last to the first Day of the Week. This we only learn from the constant Practice and Tradition of the Church. We find indeed in some Part of the Canonical Writings of the Apostles, mention made of the Lord's Day: St. John was in the Isle of Patmos on the Lord's Day, when the Divine Revelations which he has recorded concerning the State of the Churches of Asia in particular, and of the Universal Church in Times to come, were discovered to him. (3)
And

(3) Rev. i. 10.

T. v. p. 66. Friday is also kept Holy by the Czeremises, an idolatrous People subject to the Muscovites, upon the Banks of the Volga, on the Borders of Siberia, as we are informed by de Strahlenberg in his account of Northern Europe and Asia, or Siberia, (p. 419.) The primitive Christians kept a Station on Wednesday, with fasting and public Assemblies in Prayer. See John Martin Caladen, *Dis. de Stationibus veterum, Christian.* Lipsiæ, 1744. §. 18. Bingham, *Chr. Antiquit.* l. 21. ch. 3. p. 266. Bona, *de Liturg.* &c.

The Idolaters about Ormaz and Goa solemnize Monday; those of Guinea, Tuesday; many Tribes in the Territories of the Mogul, Thursday. The Japonese keep no Day Holy, but the 15th and 28th of every Month. See Franc. de la Mothe le Vayer. T. xii. ep. 11. p. 32. The principal Protestant Theologians teach with Catholics, that by the Law of Nature all Men are bound to consecrate to the Divine Service, one Day out of Seven or thereabouts: See Junius, (*Prælect. in Gen.*) Curcellæus (*Rel. Christ. Instit.* l. 7. c. 31. §. 14.) Bp. Babington, "on the fourth Command." Hooker, (*Eccles. Politie* b. v. p. 69. 70.) &c. they also agree that the Determination of the particular Day is a Ceremonial Precept. Some have carried this so far as to leave the Determination of the Day to particular Churches, and even to private Persons. Tindal treated this Day with such Indifference, as to say, in his answer to Sir Thomas More, that we are Lords of the Sabbath, and may change it to Monday, or any other Day; or appoint every tenth Day, or two Days a Week. And Barclay says of Calvin, that in Honour of Christ's Ascension, he once designed to Translate it to Thursday, as an Instance of Christian Liberty.

And St. Luke in the Acts of the Apostles (4), speaks of the *first Day* of the Week, on which the Disciples met together to break Bread or celebrate the Holy Eucharist, and on which St. Paul preached till Midnight. Also St. Paul ordered charitable Collections to be made among the Faithful in their religious Assemblies on the first Day of the Week (5). But these Passages which mention, only indirectly the Lord's Day, and the first Day of the Week, as consecrated to the divine Service in the Time of the Apostles, no way shew that the Obligation of the Jewish Sabbath was transferred to that Day, nor in what Manner we are obliged to observe it, nor even that it is a weekly Holy-day. All these Points we learn from Apostolical Tradition, in which even Protestants of all Denominations acquiesce. A learned Archbishop of the Church of England writes on this point as follows: "That the Apostles were not
 " only as Judges and Magistrates in a civil State, en-
 " trusted with the Execution of the Laws and Institu-
 " tions of our Blessed Saviour, but had also hereby
 " such constant, certain, and even infallible Assistance
 " from the Holy Ghost (*who guided them into all*
 " *Truth*, John xvi. 13. *taught them all Things, and*
 " *brought all Things to their Remembrance, whatsoever*
 " *Christ had said unto them*, ch. xiv. 26.) as put them
 " beyond all possibility of Error, to which even the
 " best Magistrates, and most learned Judges in wordly
 " Communities are subject (6)." Bishop White saith, "It
 " is not necessary to demonstrate out of Scripture that the
 " Apostles ordained the Sunday as a weekly Holy-day.
 " For it could not possibly have come to pass, that
 " all and every Apostolical Church throughout the
 " universal World should so early and in the Begin-
 " ning of their Plantation, have consented together to
 " make the Sunday a weekly Festival, unless they
 " had been directed thus by their Founders the Holy
 " Apostles themselves (7)." Archbishop Bramhall
 makes

(4) Acts xx. 7. (5) Cor. xvi. 2.

(6) Archbishop Synge's "Divine Authority of Church Government." p. 26. (7) Bp. White, "on the Sabbath." p. 192.

makes the same Observation, and adds: "He that
 " professeth Christianity, and will not be satisfied with
 " the perpetual and undoubted Tradition of the uni-
 " versal Church of Christ, i. e. of the whole World
 " of Believers, including the Apostles themselves, is
 " utterly incapable of any real Satisfaction, and build-
 " eth his Religion more upon his own wilful Humour
 " and private Phantasy than upon true Judgment
 (8)." The learned Bishop Taylor who resolves the Au-
 thority of the Lord's Day into mere ecclesiastical Insti-
 tution, affirms, "that the keeping of this Day, besides
 " all the other Reasons derived from the Nature of the
 " Thing, yet even for this alone, because it is derived
 " from the Apostles, is to remain so for ever, the Rea-
 " son being at first competent, and the same Reason re-
 " maining for ever, and another cannot come in Place
 " of it, and a greater there cannot be." He farther re-
 marks, that the Apostles were not only directed by
 the Holy Spirit in Matters relating to divine Worship
 and Religion, but also had his immediate Authority
 in their Determinations upon such Points, as is very
 evident from Acts. xv. 28. where the Apostles speak-
 ing of their Decision in the Affair of the Circum-
 cision, express themselves thus: *It seemed good to the
 Holy Ghost and to us.*

The most ancient of the Fathers, and the immedi-
 ate Successors of the Apostles, mention the Lord's Day
 as substituted in the whole Christian Church to the
 Jewish Sabbath. S. Ignatius, the Disciple of S. Peter,
 clearly alludes to it when exhorting the Christians of
 Magnesia not to be seduced into Error as to the Ob-
 servance of the Jewish legal Ceremonies, he bids
 them not to keep the Sabbath of the Jews, but to
 lead a Life agreeable to the Lord's Day, on which
 our Life was raised from the Dead by him, and thro'
 his

(8) Bramhall's Works, p. 916. He died Archbishop of Ar-
 magh, in 1663. (9) *Ductor Dubitantium*. B. xi. ch. 2. Rule 6.
 § 51. & B. iii. c. 4. Rule 13. § 1. Bp. Pearson "on the Creed."
 p. 469. Lewis Capell Tr. de Sabbato. Menard in ep. S. Barnabæ,
 p. 292.

his Death (10). Clemens of Alexandria throws a Light upon this Passage, when explaining what it is to lead a Life conformable to the Lord's Day; he says, he that observes the Precept of the Gospel makes his Life the Lord's Day, whilst he casts away every evil Thought, and takes to himself the true Gnostic, that is, spiritual and christian thoughts of Wisdom and Sanctity, thereby glorifying the Resurrection of the Lord (11). Hence we learn, that the Christians gave the weekly Festival the Name of the Lord's Day (b), and that to lead a Life conformable to the Lord's Day (c), in Memory of our Saviour's Resurrection, was suitably to that Mystery by which we are freed from the Slavery of Sin and the Lusts of the Flesh, or the old Man, to walk in the new Life according to the Spirit of Christ, as S. Paul so often exhorts us (12). Though they gave this Christian Weekly Festival the Name of the Lord's Day, yet they scrupled not, especially when they spoke to the Heathens, to call it Sunday; for though that Appellation took its Rise from an idolatrous Superstition and the Worship of the Planets, yet it was become the usual Name by which this Day was known, so that it might be employed as a base denominative Term without Respect to any Superstition. S. Justin, Martyr, in his Greater Apology, which he delivered to the Heathens, calls it Sunday (13). Tertullian speaks of it to the Idolaters under the same Appellation (14), but when he writes to Christians only, he prefers that of the Lord's Day (15). The Emperours Constantine the Great, (16) Valentinian the first (17), and second (18), and Theodosius the elder and the younger in the Laws which they enacted, called it Sunday; though they sometimes

(10) S. Ignat. ep. ad Magnes. p. 9. See Cotelier's Note ib.

(11) Clem. Alex. Strom. l. 7. p. 877. ed. Oxon.

(b) Κυριακή

(c) Κυριακήν ζῆν or κυριακήν ἡμέραν ποιεῖν.

(12) Col. iii. 1. Rom. vi. 4. 1. Cor. xv. 22. 49. &c. (13) Apol. 2. (nunc 1. ed. Ben.) p. 99. (14) Apologetici c. xv. & l. 1. ad Nation. c. xiii. (15) De Corona c. iii. De Jejun. c. 15. (16) Cod. Theodos. l. 2. c. viii. De Feriis Leg. 1. (17) ib. Leg. 2. (18) Cod. Theodos. l. 8. de Executoribus, Leg. 1. & 3. & alibi sæpe.

times add the Name of the Lord's Day. The latter Appellation is employed by S. Dionysius of Corinth, (19) S. Irenæus (20), S. Melito of Sardis (21), Origen (22), S. Cyprian, and others (23.)

Various Motives are assigned for changing the Jewish Sabbath into Sunday: The first and principal was in Honour of the great Mysteries of the Resurrection of Christ, and the Descent of the Holy Ghost, which happened on Sunday. By the latter, the new Law of Grace was promulged; and by Christ's Resurrection, his Victory over Sin and Hell was completed, and the great Work of Man's Redemption finished. To praise God for the Creation of the World was the primary Motive for the Determination of the weekly Festival on Saturday; which Law was more particularly confirmed by God to the Jews, on Account of the Promulgation which he made to them of the Mosaic Law and Dispensation, and their Deliverance out of Egypt. Now the Redemption of Mankind and the Reparation of the World by the Incarnation, Death, and Resurrection of the Son of God, was a far greater Mystery, and a Mercy infinitely brighter: It claims our Homages upon a far stricter Title than the Creation; nor can the Deliverance from the Egyptian Bondage bear the least Proportion to this immense Benefit, the highest Effort, and utmost Exertion of divine Omnipotence and Goodness in Favour of a most sinful Race of Creatures. S. Ignatius Martyr, (24) Clemens of Alexandria (25) and other primitive Fathers are Vouchers that Sunday is an universal weekly Festival among Christians in Honour of the glorious Mystery of Christ's Resurrection.

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apud Euf. hist. l. 4. c. 23. (20) ib. l. c. 24. (21) ib. l. 4. c. 26. (22) Hom. 7. in Exod. 15. T. 1. p. 82. (23) See Thomassin Tr. des fetes l. 2. c. 1. 12. 164.

(24) S. Ign. Ep. ad Magnes. n. 9. (25) Cl. Alex. Strom. l. 7. p. 877. Ed. Oxon. S. Ambros. Serm. 61. See Coteler. in Ep. S. Barnabæ T. 1. Patr. Apost. p. 47. Mendoza in Concil. Illiber. T. 1. p. 116. 4. ed. Labbei. Valesius ad Euseb. p. 279. Contrin-
gii Programata Sacra p. 113. Joan. Gul. Janus, p. 16. ad Eusebii Alexandrini Sermonem insignem de Die Dominico celebrando, quem e Codice Bodleiano et Vaticano, edidit Lipsiæ Anno 1720.

“ The first Day of the Week was consecrated by
 “ the greatest Gifts of Divine Grace, which on it were
 “ conferred upon us,” says S. Leo : “ for the princi-
 “ pal Mysteries which God, in the Dispensations of
 “ his Mercy, has wrought in our Favour, give a lustre
 “ to the Dignity of this Day. On it the World re-
 “ ceived a Beginning ; on it Death was vanquished,
 “ and Life began to reign through the Resurrection of
 “ Christ : On it the Holy Ghost descended upon the
 “ Apostles, delivering to us an heavenly Rule (26).”
 A second Motive for this Change of the Jewish Sab-
 bath was to shew, that under the Light of the Gospel, the
 Figures and Shadows of the old Law are passed away
 by giving Way to the new ; and that its typical Cere-
 monial Precepts ceased to oblige upon the Promulga-
 tion of the Gospel (d).

C H A P.

(26) S. Leo Ep. 11. al. 81. ad Dioscorum, Alexdr. Episc.

(d) The Jewish Law was to be buried with Honour, as S. Austin observes. When its typical Rites and Figures which represented Christ to come, were completed in his Death and Resurrection, and in the Establishment of his Church ; they ceased only by being fulfilled, and by the perfecting of all that was in them defective and imperfect, Mat. v. 17. From this Time the Jewish Sacrifices lost their Efficacy, and the ceremonial Rites were no longer of Force : They even became immediately superstitious and sinful in those who having received the Gospel, maintained them to be still obligatory by virtue of the old Law ; nevertheless without this superstitious Error of their Necessity and Obligation, some of those Rites were still occasionally observed by the Apostles and their Disciples, not to offend the Jewish Converts, and not to give Occasion to imagine that they condemned the Mosaic Dispensation as Evil in itself, as certain Heretics did who blasphemously pretended, that it was derived from an evil Principle, and was in its origin, Evil. S. Paul himself, though the Apostle of the Gentiles, strenuously stood up for the Liberty of the Gospel against those who endeavoured to infringe upon it, by maintaining the Heresy, that there was an Obligation of some Subjection to the Jewish Rites, Gal. 11. 5. Yet he often complied with the Jews in many legal Observances, 1. Cor. ix. 20. Acts xvi. 3. xxi. 26. Hence the Oriental Christians, among whom the Jews were the first Converts, still kept the Saturday or Sabbath a kind of weekly Festival, on which all the People assembled at public Prayer, &c. (See *Constit. Apostol.* l. 2. c. 59. l. 5. c. 15. & 20. l. 7. c. 23. l. 8. c. 33. *Socrates* l. 5. *hist.* c. 22. l. 6. c. 8. *Cassian Instit.* l. 3. c. 2. l. 5. c. 26. *S. Basil Ep.* 289. *Conc. Laodic.* c. 16. & 52, &c. Yet the Preference was
 always

C H A P. III.

MOTIVES for keeping the LORD's DAY.

IT is the first and most indispensable Duty of every Creature that is endowed with Reason and Free-will, and consequently capable of knowing and loving God, and conscious that he owes to him all that he is, or possesses,

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always given in many respects to the Sunday, as the chief weekly Festival. (See Bingham, *Origines Eccles.* Vol. ix. l. 20. ch. 3. Sect. 3. p. 60. Thomassin *Tr. des Fetes* l. 2. c. 2. p. 17.) To oppose the Ebionites and some other Judaizing Heretics who pretended that the Obligation of the ceremonial Precepts of the old Law had not ceased, the chief Pastors of the Church abated more and more of the Jewish Festival of the Sabbath. The Apostolic Constitutions command Rest from manual Labour on both Saturdays and Sundays; but the Faithful prayed standing only on Sundays, besides several other Marks of Distinction and of a Preference to the latter. And against the Ebionites and Nazareans about the Year 363, the Council of Laodicea expressly defines, *That Christians must not judaize, and refrain from manual Labour on Saturday, but Work on that Day: and that preferring the Lord's Day, they then must rest, if this can be done as becomes Christians* (Can. 29). A Remnant of this Discipline still subsists among the Greeks in their never fasting on a Saturday even in Lent, except on Easter Eve, the Day on which Christ lay in the Grave. And on all other Saturdays the Faithful assemble to Mass. (See *Goar in Euchologium*, & *Heineck, Descript. Eccl. Græcæ* Part. 3. p. 152. &c.) It is not clear whether also the Western Church did not at first keep the Sabbath in some Degree a Festival. Albaspinæus makes no Doubt but it was so, (*Observ. in S. Optat.* l. 1. c. 13) Tertullian, at least is our Voucher, that in his Time neither Catholics nor Montanists in the West ever fasted on Saturdays, except on Easter-Eve, (*Tert. de Jejuniis* c. 14. & 15.) Some Churches in the West, as that of Milan, always excepted Saturdays from the Fast, as S. Austin. (*Ep.* 86. *ad Casulanum*, & *Ep.* 118. *ad Jannan*), and others mention. The Fast of Stations on Wednesdays and Fridays was established in Honour of Christ's Passion, which he began on the former, and ended on the latter of these Days. At Rome, Saturday was added because Christ on that Day lay in the Grave: and very soon the Fast of Wednesday was removed to the Saturday, though in certain Churches, for some Time, all three Days were kept as weekly Fasts of the Stations, as appears from Bede, as to England. The Church of Alexandria and all Egypt conformed to the

fesses, to pay to him a rational Homage as to the God of infinite Majesty, his Creator, sovereign Lord, most gracious Benefactor, and last End. Though this Homage is a daily, yea a continual Debt, Man is bound to set apart certain Days, as one in seven, in which he lays aside all distracting temporal Employments, and disengages himself as much as this mortal State will permit, from all Hindrances, in order to give his whole Attention to this first and most indispensable Duty. God's supreme Excellence and infinite Perfections claim this Acknowledgement of his Sovereignty by our most profound Homages. The particular Relations in which we stand to Him, infinitely enhance this Duty, and bind it upon us by innumerable Titles and the strongest Ties. If we owe Duty to a Parent, Gratitude to a Benefactor, Homage to a King, how much more are we bound to worship God, the supreme Parent, Creator, and Lord of all things? Of whom every Moment we hold our life, to whom we stand indebted for all we possess in the Order of Nature and for the incomprehensible Advantages of Grace, and from whom we expect all those which are to come. To allow that we are made
by

the Roman Custom in not keeping the Saturday a Festival, as Socrates attests, (*Hist.* l. 5. c. 21). And S. Epiphanius says, that that the Repose of the Sabbath is no longer kept since the Death of Christ, who is our Rest and Sabbath, (*Hær.* 66). This Father observes, (*Epitom.* T. i. p. 1107.) that where it was kept a Festival (in the Oriental Churches), this was done not out of Judaism, but to worship the Lord of the Sabbath, and in Honour of the Creation, as Sunday is sanctified particularly in Honour of Christ's Resurrection. The same Remark had been made more at large by S. Athanasius. Marcion established an Obligation of fasting on the Sabbath, upon an impious heretical Principle of opposition to the God of the Jews, whom he pretended to be an evil Principle, as S. Epiphanius mentions, (*Hær.* xlii. n. 3.) In Abhorrence of this Blasphemy, the Church then forbade any one to fast on a Saturday (except on Easter-Eve) or on a Sunday, (*Can. Apost.* 64. alias 66). It is not, however, forbid to fast on a Sunday provided it be not done out of singularity or some superstitious Motive: nor even if a Person who should fast every Day upon prudent Motives of Virtue, should include also the Sunday, though the contrary is in general adviseable in Honour of the Feast. (See Lugo, Bonacina, &c. de *Jejunio.*)

by him, and depend continually upon him, and at the same time to pretend that we are not bound to testify this Dependance, and acknowledge his Sovereignty by a suitable Homage, would be a plain contradiction (c); as all who confess a God, even they who most inconsistently deny any revealed Religion, are obliged to confess (26). For so great and solemn a Duty, set Times must be allotted. Secondly, this is again necessary that we may give due Attention to the Concerns of our Souls, may procure all necessary Helps, and make Provision of all proper Remedies for our spiritual Necessities. Our Sanctification and Salvation is our main, nay, our only Affair, and requires our constant and most diligent Care, both from its infinite Importance, and from the great Dangers to which it is continually exposed, from the Precept of Christ, and the End of our Creation, Redemption, and all the Mysteries of the divine Mercy in our Favour. If a proper Time is to be given to every Function and Business which concerns us, as to all our temporal Affairs, our corporal refreshment, &c. this is due in the first Place to our Souls. Therefore by the Law of Nature, and the Duty which we owe both to God and ourselves, we are obliged, as S. Thomas Aquinas demonstrates (27), to consecrate set Days to the Service of God, and to the Exercises of Religion. We indeed every Day give some Time with serious Attention to religious Exercises, and to the making a Tender of the spiritual Homage of our Affections to God. But to satisfy these great Duties, it is moreover necessary to dedicate to them certain Festivals, on which, freed from the Distractions of wordly Affairs, we may devote ourselves

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(c) "Dependency in a Creature, without some Mark or Manifestation of such a State, is utterly unintelligible, or to speak more properly, a Contradiction; because it is to that Creature to all Intents and Purposes a State of Independency." *Revelation examined with Candour*. Vol. I. p. 89.

(26) Matthew Tindal, *Christianity as old as the Creation*, p. 115. Hobb's *Leviathan*, ch. xxxi. p. 192. And Lord Shaftesbury in the *Characteristics*, &c.

(27) S. Tho. 2. 2da 2da qu. xxii. art. 4.

selves wholly to them. If God has reserved to himself Part of our Estates, can we refuse him this without Sacrilege? He has a just Claim to all our Time, and to all that we are or have. But he allows us to give six Days in the Week to our temporal Concerns, so as even yet in them to have Him, his Honour, and his Will solely in View: Only he reserves the seventh Day entirely to himself. Alas! so weak is Faith now become in the Hearts of the Generality of the Faithful, that they seem to live almost in a total Oblivion of their God, and all his wonderful Mysteries and Mercies. Far from making these the only Object of their Thoughts and Desires at all Times, even in the midst of their Labour and Employments, as they ought to do with the Saints, they give them their Attention only by halves, even on those Days which are particularly consecrated to the Exercises of Religion, and the Work of their Sanctification. Their Minds are so full of their temporal Concerns, of their Pleasures and Diversions, and of the Means of gratifying their Passions, that by the Dissipations in which they live even on the Festivals of our holy Religion, they make these sacred Solemnities themselves, on which the greatest Treasures of Heaven are open to them, and which are the favourable Times for obtaining the divine Mercy, and the Times appointed by God for us to pay him our most fervent and best Homages, Days of Irreligion, Prophaness and Sin. Those who abuse the very Times of Mercy and Grace, who destroy the very Means of Sanctification which Religion affords them, and trample under Foot its most holy Precept, stand condemned by that Religion which was given to save them. The Necessity and Advantages of this holy Law and Institution of the Sabbath arise not only from the private, but also from the public Duties of Religion. Hence a third Motive for the Institution and keeping of the Lord's Day is drawn from the Obligation of Public Prayer. Man lies under various obligations both in his private Capacity, as he is a particular Person or Individual, and

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in a public Capacity, as he is a Member of the Commonwealth of Mankind. It is not enough to praise God in private; we are bound frequently to offer him a public Homage. This we owe to him both in as much as it is more honourable to his divine Majesty, most advantageous to our Neighbour who is edified, strengthened, excited by it to Fervour and Devotion, and most profitable to ourselves, to whom it most powerfully procures the abundant Succours of Grace. Even Deists acknowledge the Duty of public Prayer (d). It is therefore necessary that some Time and Place be determined for this Purpose, that all Men might meet together, as with one Heart, and one Mind, so in one Time and Place to glorify God. It is therefore an eternal and unalterable Law, that at least one Day out of seven be appointed for the regular and perpetual Performance of this Duty. Hence the divine Wisdom has separated one Day in every Week for his Worship and Service through all the Ages of the World. That frequent stated Times are required for this Obligation, is an evident Obligation of the Law of Nature (28); and the particular Measure of Time necessarily to be appropriated to this End, is gathered from the divine Determination of one Day in every Week. The same divine Precept and Determination of this Day sets before our Eyes other particular pressing Reasons. For, fourthly, we are bound to keep this Day with great Devotion upon the

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(d) "Reason directeth not only to worship God in Secret, but also, and especially in Public, and in the Sight of Men; for without *that* (which in Honour is *most* acceptable) the procuring others to honour him is lost." Hobb's *Leviathan*. ch. xxxi. p. 192.

"As to Matters relating to the Worship of God, it is the Voice of Nature; that God should be publicly worshipped, and that Men should do this in the most convenient Way, by appointing among themselves Time, Place, Persons, and all other Things which require special Determination." Tindal's *Christianity as old as the Creation*, p. 116. See also Machiavel's *Discourses on Livy*, l. i. ch. 11.

(28) See Puffendorf's *Law of Nature and Nations* B. ii. ch. 4. Berbeyrac, ib. Woolaston, *Religion of Nature delineated*, p. 124.

particular Motives upon which the Determination of the seventh, and afterward of the first Day of the Week for this regular Festival, is founded. The first of these is, to thank and praise God for the great Work of the Creation of the World, and all the merciful Dispensations of his Providence in its continual Conservation. In the Beginning before all Time, and from all Eternity, God alone existed unchangeable by himself, and out of him was Nothing. Infinitely happy within himself, and in the Contemplation and Enjoyment of himself and his own boundless Perfections, he stood no Way in Need of Creatures; neither could he receive from them the least Accession to his Bliss. But being Almighty and infinitely good, to manifest his own Power and Liberality, and to impart to Creatures Measures of Happiness and Perfection, He out of Nothing produced all Things that are by the single Act of his omnipotent Will. He created Matter in a Chaos or confused Fluidity: Then by his Spirit moved over it, He brought it into Order and Beauty, producing on the first Day Light, which during so many thousand Years has never failed in its Season: On the second Day, the Firmament or the Region of the Air, and the Space which divides the celestial and terrestrial World: On the third, the vast Ocean, which though its Billows rage, and beat the shores with such Violence, has ever since known its appointed Bounds, and observed God's omnipotent Mandate: At the same Time, He gave Birth to the Earth, with Grass and Trees yielding Fruit and Seed till Time shall be no more: On the fourth Day, the amazingly glorious Orbs of the Sun and Moon, with the beauteous Canopy of the Stars, spread in the Firmament: On the fifth Day, Fowl that fly, and Fishes that swim in the Waters: On the sixth, Beasts and Reptiles on the Earth: And lastly, Man to his own Image and after his own Likeness. Thus he created Heaven and Earth, all Things spiritual and corporeal, visible and invisible. *God commanded, and at his Word, all Things came forth out of Nothing: He willed,*
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and they were created (29); and each Object stood forth, and was ranged in its proper Place; the Myriads of bright Angels, Light, and all other Beings that exist, with Man, Lord of this inferior World and the numberless Tribes of its Inhabitants. All the Creation out of Nothing, were it of the least Atom, is an Exertion of infinite Power, transcending infinitely the Faculties of all exalted beings, which can never exert their Action but on some pre-existent Subject.

It is only in the Power or Will of Omnipotence, that Nothing itself is Fruitful. And in how wonderful a Manner are the Creator's infinite Wisdom, Goodness, and Power, with all his other Attributes, displayed in the vast Orbs placed in the Heavens, in the regularity of their Motions, in the Beauty, Symmetry, and Administration of the whole Universe, and every the least Part? After each Portion of his Work, and again after the whole was completed, he took a Survey, and saw it was Good, or suitable in all Respects to the great Ends he proposed to himself, and by his Divine Complacency in his Work, He approved it as such. "The rising Stars," that is, all the Legions of bright Heavenly Spirits, by their Adoration and Praises instantly celebrated his Glory, both in his own adorable Greatness, and shining forth in his Works, (30) a Tribute which they never interrupt to Eternity. Man was called upon to make the like Tender of his Homage, and our first Parents paid it in rapturous Strains of Thanksgiving, Love and Adoration (e).
God

(29) Ps. cxlviii. 5. (30) Job, xxxviii. 7,

(e) Some Jewish Rabbins imagined the 92d (Hebr. 93d) Psalm, to have been composed by Adam, to praise God upon the Creation. This is affirmed in an ancient Chaldaic Paraphrase under the Name of Jonathan on the first Chapter of the Book of Canticles. And this Title was anciently prefixed to this 92d Psalm: "A Song which Adam recited on the seventh Day," or as Lightfoot saith: "Which Adam made for the Sabbath. It is a song of Praise on that account; but was more probably compiled by David, or as Bede thinks, by the Jews returning from the captivity of Babylon."

(f) All

God was pleased in Memory of this Display of his infinite Mercy and magnificent Glory in the Creation, to sanctify and consecrate to Rest from corporal Labour and to his Service the Seventh Day, on which he ceased from this Work, and re-entered as it were into the Contemplation of himself. Therefore on this weekly Festival it is our Duty (f) in our Devotions to offer Him a Tribute of Adoration, Praise, Oblation, Thanksgiving and Love, in acknowledgment of his Sovereign Majesty and Goodness, and of his Munificence and Bounty towards us and all his Creatures in the Production of all Things, and in all the effects of his Holy Providence through every Age, and in every Moment of our Existence. This Acknowledgment we daily make him at least in the Morning and Evening Sacrifice of our Prayers: but the weekly Festival is set apart for the more perfect performance of the Duty, on which all Men jointly with the Heavenly Spirits and the whole Creation, may in one Chorus, celebrate together the Divine Praises. How great and cogent soever this Motive is, another far more exalted, and still of a much higher Order is drawn from the Resurrection of Christ, which
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(f) All zealous Servants of God have made it a particular Part of their Devotion often to adore and praise his infinite Power, Goodness and Wisdom, manifested in all the Works of his Holy Providence. "The Heavens shew forth the Glory of God, and the Firmament declareth the Work of his Hands." Pf. xviii. (Hebr. xix. v. 1.) &c. See Pf. cxliv. (Hebr. cxlv.) 15. 16. cxlvi. (Hebr. cxlvii.) 8. 9. Pf. cxlvii. Pf. viii. 3. &c. It is impossible for any religious Souls to consider the least single Part of God's wonderful Works, without being stirred up to adore him in raptures of Amazement, Love and Gratitude. A Devout Person sitting one Day upon a Hill above a gentle Stream, was so ravished and transported in contemplating the Beauty, Glory, Sweetness and Love displayed by God, before his Eyes in the Heavens, flowery Fields, Beasts, Birds, and purling Streams of Water which he beheld, that he often declared, he had never been so much moved by any Sermon or pious Meditation in his whole Life. We may read on the wonderful Works of God in the Creation, the Sermons of S. Basil, and S. Ambrose on the *Hexaemeron* or Work of six Days: Du Guet's *Ouvrage de six Jours*. Ray's "Wisdom of God in the Creation:" Derham's "Physico-Theology and Astro-Theology: The Religious Philosopher, by Nieuwentit, &c."

put a glorious End to his Labours and Sufferings, and was as it were the Seal of the Master-piece of the most astonishing of all God's Works, the Redemption of Man by the Mystery of the Incarnation of the Son of God. The most constant, and the utmost Homage we are capable of paying the Divine Majesty bears no Proportion to what is due on account of any one of his Attributes and Perfections, or in return for the least among the numberless Benefits he has conferred upon us. But the Incarnation of his Son for our Redemption so far transcends all his other Works and Mysteries, and all his former Benefits to us, that the Apostles changed the weekly Festival of the Sabbath into the Sunday, to put us in Mind that this Mystery must be the principal Object of our Thanksgiving and Praise. Christ in his Resurrection raised the lost World by the Reparation of Men, whom he translated from spiritual Death into immortal Life, and presented to his Father as a glorious Conquest to honour him and fill the vacant Seats of Heaven. We are therefore bound to give Glory to God as the Author of our spiritual and immortal Life, and of a new, better, and more glorious World which he has again created, not indeed out of nothing, but out of a sinful reprobate Mass; and this wonderful Work he has wrought in the Almighty Power of his Arm, in the Effort of his boundless Mercies. The Angels praise him in View of this Mystery with new eternal Hymns of Adoration and Thanksgiving (31). How then are we, who are the Objects of this Prodigy of infinite Mercy, bound by our best Acknowledgments and Homages to glorify in it the great and gracious Author? This is a continual Duty; but especially on the Lord's Day. God commanded the Jews to sanctify the Sabbath not only in Honour of his Divine Rest after creating the World (32), but also upon the new Title of the special Mercy by which he had delivered them from the Egyptian Slavery and its toilsome Labour (33), a faint Type of the Slavery of

(31) Hebr. i. 6. &c. (32) Exod. xx. 11.

(33) Deut. v. 15. Exod. xxxi. 13.

Sin. He enjoined this Law that a lively Remembrance might be impressed on the Minds of Men, that he is their Lord, their Deliverer, their Sanctifier, and Legislator. In the new Law we celebrate on the Lord's Day, above these other Titles, our Deliverance from the dreadful Sentence of eternal Reprobation, and from the Tyranny of the Devil and Hell; and gratefully commemorate the Promulgation of the Law of Grace, made on the first Day of the Week, on Whitsunday; a Law to which we stand indebted for all the infinite spiritual Advantages of which through the Divine Mercy we are possessed or which we hope for; a Law of which the Mosaic Dispensation with all its Privileges was only a Shadow. A fourth motive for the Celebration of this Festival is strongly inculcated both in the old and new Testament, that as it is a Memorial of the Rest into which God entered after finishing the Creation of the World, and of that of Christ after his Passion, so it is also a Figure or Emblem of that of all the Blessed in the Heavenly Jerusalem to which we hasten. By that Rest, God raised as it were above Creatures and separated from them, (which yet he conserved and governed) dwells in himself from Eternity to Eternity, in Contemplation, Love and holy Complacency; and Christ in his Humanity no more subject to Pain, Toil and the weakness of his mortal State, enjoys a Life perfectly Heavenly. We imitate this holy Rest of God and Christ on Festivals, which we devote to conversing in Heaven, as St. Austin observes (34). This, in like Manner, is in some Degree an Imitation and Foretaste of the Rest or Sabbath of the Blessed in the Kingdom of eternal Glory. Of this St. Paul says, God "in
 " a certain place spoke of the seventh Day thus:
 " And God on the seventh Day rested from all his
 " Works, and again: If they shall enter into my
 " Rest (35). There remaineth therefore a Sabbath or
 " Rest for the People of God (36)." The Life of
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(34) S. Aug. ep. 55. ad Januar. (35) Heb. iv. 4. 5.

(36) Hebr. iv. 9.

the Saints in Heaven is unchangeable and immortal, as is that of God, and their Rest is wonderful ; not a Rest of Sloth and Inaction, but of perfect Enjoyment, incessant sublime Action and Fervour. This being to be our immortal State, and this Life a Preparation to it, Festivals are set apart for a kind of Noviciate and Anticipation of its Functions, and for fervently aspiring to that Bliss. The Motives hitherto mentioned belong in part to a Zeal for the Divine Honour, which ought to be more prevalent with us than any others if our Hearts are so warmed with any Degree of true Love of God, which teaches us to prefer him before all Things. Yet our Duty to God, and the Charity which we owe to ourselves, oblige us also to be sensible to the essential Interest of our own Souls. The spiritual Advantages which accrue from a devout Celebration of the Sunday, furnish a fifth Motive. 1st, This pious and religious Observance is a most powerful and necessary Means for keeping up a Sense of God and Religion in our Souls. If we look into the World we shall easily perceive that the extreme Insensibility of the Generality of Mankind in their spiritual Concerns, arises from a Love of the World, by which they seem wholly buried in, and intent upon the Cares and Business, or the Diversions and Pleasures of this Life. Now the Remedy to this Evil is a constant Attendance on the spiritual Exercises of Religion, and assiduous Meditation on the Life to come. This the Sanctification of Festivals contributes to, even in those who find themselves most engaged in the World. It is not a bare Belief of the great Truths of the Gospel, which makes Men truly Religious, or reforms the Vicious. Only devout Reflection on them can revive a Sense of God, and of future Rewards and Punishments. On this account, even Infidels have proved the absolute Necessity of appointing public Festivals for the safety of the Commonwealth (37). 2dly, Public instruction is most conducive to the public Peace, by

by teaching every Man his Duty to God, his Neighbour, and himself, and by keeping up a Spirit of Religion in the World (38). Hence an eminent Statesman and Writer on civil Polity observes (39), that, “ if keeping Holy the seventh Day were only an
 “ Human Institution, it would have been the best
 “ Method that could have been thought of for polishing and civilizing of Mankind.” 3dly, Every Exercise of an interior Life and of Virtue, every Means of securing our Salvation is provided for by Festivals, which afford Time to give them full Attention, and a glorious Opportunity of Holy Retirement after the public Office of the Day, to look into our own Heart, and rectify whatever is there amiss; and to contemplate the infinite Goodness of God, the Love of our Divine Redeemer, and other Heavenly Mysteries, an exercise most powerful to reform the affections of our Hearts, and so sweet that the greatest pleasures of Sense can never be compared with it. Moreover, how acceptable and how honourable to God, how powerful in obtaining his Mercy and all Favours, must be the joint Sacrifices and Homages of Thanksgiving, Praise and Love, the fervent Supplications, the Alms, and all other good Works of all his Servants on Earth, of the whole Church Militant, united with the Triumphant in her holy Fervour, by which the Earth on this Day is in some Measure changed into Heaven, and united with it. But what need of displaying all these Motives, since God has commanded us to observe this Festival in Terms which express the singular importance of this precept, which he has enforced under the severest Threats and Punishments? “ Remember thou
 “ keep Holy the Sabbath Day,” says he (40). Not content with laying a simple Injunction as in the other Commandments, “ Thou shalt not adore false gods; Thou
 “ shalt not Kill,” &c. he awakes our constant Attention
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(38) See Prideaux's Connexion, vol. ii. p. 561. ad an. ante Chr. 444.

(39) Addison, Spectator, No. 112. (40) Exod. xx. 8.

by charging us always to *Remember* this Holy Ordinance as we tender his Divine Honour. If we are tempted to Neglect this Duty by the dangerous Seduction of false Friends, by the example of the World, by our own Sloth, Avarice, or the Love of Pleasure, let us call to Mind, and oppose to all obstacles this emphatical Word, “Remember. Six Days,” says our Divine Legislator, “shalt thou labour and do all thy Work.” Indeed as all Times and Moments are Holy and belong to God, so are they to be consecrated to Him. “He made the Day and the Night, Light and Darknes, all Times and Seasons” (41). For this he commanded a Morning and Evening Sacrifice to be offered to him every Day (42). And all our Moments, and all our Actions, even in our ordinary Employments, ought to be sanctified and made perfect Sacrifices by the most pure and fervent Intention of doing in them God’s holy Will, and accompanying them with the exercise of Humility, Meekness, Patience, Devotion, Divine and fraternal Love, and all other Virtues as Opportunities call them forth. All Days are Good, and blessed by God, as were all his Works: But by a special Blessing he gave a particular Consecration to the seventh Day, by which he made it more honourable and more Holy than the other Days, which he confirmed by his own Rest, and by commanding his People to rest upon it in Devotional Exercises of their Hearts in Honour of his Holy Rest, in the Enjoyment of his own adorable Perfections. To neglect the Sanctification of this Day is to trample upon the most solemn Precept of God, inviolable through all Ages; to refuse to employ the most necessary Means of sanctifying our own Souls, and the most essential Honour we owe to God. Our whole Life ought to be an uninterrupted Homage of Praise to God, and an Imitation, or a Novitiate or beginning of the Life of the Blessed in Heaven. How inexcusable then are we if we refuse to give to God this seventh Part of our Time, which He so severely reserves

serves to himself? And of which He is infinitely jealous, even as he tenders his own Honour in a most delicate Point? Of this we have the most terrible Instances in the Threats of his Vengeance, and in the severe Judgment he passed upon the Sabbath-breaker.

Soon after the Law had been promulged by Moses whilst the Jews were in the Desert in their Passage out of Egypt into the promised Land, a poor Man was found gathering a few Sticks on the Sabbath. He was brought before Moses, and that great Legislator of God's People would not presume to pronounce himself on the Crime, but in his Character of Prophet together with his brother Aaron the High Priest, consulted God upon the Case. Almighty God commanded that the Criminal should be stoned to Death by all the People; and in pursuance of this Sentence he was led out of the Camp to the Place where he had been taken in the Fact, and the whole Multitude made it a Duty to shew their Zeal for the Honour of God and the Sanctity of his Festival by becoming his Executioners (43). A great heap of Stones under which he was soon buried, remained a standing Monument of Gods just Anger against his Sin, and a Warning to others never to profane his Holy Festival. Of this Law God has pronounced: "Whosoever shall
 " have broke it, let him die (43)." And again (44),
 " Let that Man die. Let all the Multitude stone him
 " out of the Camp. He was rebellious against the Lord: He hath made void his Precept." How ought this Example and Threat make us tremble, and strike us with an awful Respect for the Sanctity of this Day! If the poor Man who trangressed this Precept in so small a Matter, in which many Circumstances seem to have extenuated his Fault, was punished with such Severity, what Treatment must we expect if his Example, and much greater Lights and Experience do not deter us from a like, or perhaps a more impious Profanation of the Lord's Day? When we consider
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the rigorous Sentence passed by God upon the first Sabbath-breaker, we cannot be surprized that Nehemias shewed so much zeal in reforming Abuses against this Precept, and that he caused the Gates of Jerusalem to be shut on the Sabbath to hinder the Jews and especially Pagan Tyrians from bringing in Wine, Figs, or other Burthens, and from selling Fish or any Wares on the Sabbath (45). Saying to the People; "What is this
 " Evil thing which you are doing, profaning the
 " Sabbath-Day? Did not our Fathers do these things,
 " and our God brought all this Evil upon us, and upon
 " this City? And you bring more Wrath upon Israel
 " by violating the Sabbath." Amongst Christians many have been overtaken by visible judgments for this crime; of which many examples are related by several Councils and authentic Historians (46). The Fathers of the sixth Council of Paris, in the Year 829, after expounding that all Country business, Bargains and the like are forbid on Sundays, by doing which the Light of Christianity is darkened, and an occasion of Scandal given to those who Blaspheme the Name of Christ, say; "Many of us have ourselves seen,
 " others have heard of Persons killed with Thunder
 " whilst they followed their Husbandry on these Days;
 " some have been punished with a sudden Contraction
 " of their Nerves, and some have been struck dead by
 " visible Fire, and their bodies, and very Bones consumed in a Moment, and reduced to Ashes; and
 " many other terrible Chastisements have been, and still
 " are inflicted for this Crime (46)." But the most ordinary Judgments with which God punishes it, are invisible, and of all others the most terrible, by which he abandons such Sinners to a Spiritual Blindness and Hardness of Heart, and delivers them over to a reprobate Sense.

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(45) 2. Esdr. xiii. 15. 22.

(46) S. Gregory of Tours, l. x. Hist. Franc. c. 30. and l. i. de Glor. Mart. c. 16. l. ii. ib. c. 11. A Council of Scotland, and Roger Hoveden on the Year, 1201,

Some Churches formerly dated the Beginning of the Precept of keeping Sundays and Holydays from the foregoing Evening, and some from the first Vespers; and some ended on Sunday Evening, others not till Monday Morning. The Council of Compiègne held under Gregory IV. in 833, declares, "That we decree that all Sundays be celebrated with the most religious Veneration from the foregoing Evening to the Evening of the Day, and that all servile Work be laid aside" (47). Pope Alexander III. (48) orders the Customs of Places to be kept in this respect. Hence as Gonzales observes (49), over all Europe the Obligation of all Sundays and Holydays long since, both begins and ends at Mid-night. And the same Rule is followed also on Fasting-Days (q).

Our Ancestors the English Saxons carried the Obligation of the Sunday from Saturday Evening at Sunset to Bed-time on Sunday Night; as is declared in the Constitution of King Withred and the Council of Berghamsted in Spelman (50). King Edgar, about the Year 967, extended it from three of the Clock on Saturday afternoon to Break of Day on Monday, (51). This is repeated in the Laws of Canutus (52), and again in those of K. Edward the Confessor, confirmed by the Conqueror; during which interval of time no Christian could be molested going to Church or returning

(47) See Thomassin *De Festis*, l. iii. c. 5. (48) Alex. III. Can. 2. *De Festis*, l. iii. c. 5. (49) Gonzales in Cap. *Omnes Littera (De Feriis)*. (50) Conc. Angliæ. T. i. p. 195. (51) *Leges Edgari*, c. 5. (52) Conc. Angl. Spelman five Wilkins. T. i. l. 14.

(q) The Romans before Christianity, as appears by their civil Law, began and ended their *Feriæ* or Festivals at Midnight (Ff. *De Feriis*, l. ii. tit. 12. c. 8. More) which was followed by the Greek empire. See the *Basilicon* l. vii. tit. 17. *De diebus Feriatis*, leg. 8. The Franks extended the Lord's Day, from Evening to Evening, as was declared under Charlemagne in 794, *Capitular*. 19. ed: Baluz. T. i. p. 267. 707. and 955. *Capitular*. 15. l. i. and *Capitular*. 18. l. 6. The Jews counted their Day of Attonement (*Levit.* xxiii. 32) their Sabbaths, and other Festivals from Evening to Evening. And the first appearance of the Stars they called Evening. (See Selden *de Jure Naturæ et Gentium*, l. iii. c. 11. p. 343).

ing thence, or travelling to the Dedication of a Church or any public Chapter. Soon after the coming in of the Normans was introduced the Roman Custom of counting the Day from Midnight to Midnight.

C H A P. IV.

ON the MANNER in which we are commanded to keep the SUNDAY, by resting from servile Work.

THE Precept for keeping Sunday is in Part *affirmative*, by commanding certain Works to be done ; and in Part *Negative*, by forbidding others.

It forbids all servile Work, or that in which Servants or Handicraftsmen are usually employed. Such the Councils always reckon in the first Place all Work of Husbandry and of Handicrafts (1). Nor does it Matter whether it be done for Hire or for Recreation ; for the Intention or End no way changes the Nature of the Work. *Liberal* Employments, which belong to the liberal Arts, or are usually reserved to the Gentry or Persons of a liberal Education, fall not under this Prohibition ; as Reading, Writing, Studying, consulting Lawyers, giving Advice, playing on the Organs, &c. In the same Class are *common* Employments, which equally belong to Gentry and Persons of a servile Condition, as Fishing without Nets, taking a moderate Walk, or Travelling a little Way without loaded Baggage, &c. S. Antonius, Natalis Alexander, and Collet do not think it allowable for Persons to make long Journies on Sundays, unless upon Motives of Piety or some Degree of Necessity : And what Divines unanimously condemn as a breach of the Feast all Travelling with loaded Horses, Coaches or Wag-

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gons,

(1) S. Tho. Aquinas in 3. *Dist.* 37, q. 1. Natal. Alexander *Theol. Dogm.* p. 500. Suarez *de Relig.* l. ii, c. 19. p. 208. &c.

gons, unless Necessity excuse it, as when such Carriages cannot stop on the Road without considerable Inconvenience or Loss; or if when something of Necessity for the Poor cannot be done for Charity at any other Time, and it appears allowed by the Custom of the Place, or openly authorized by the Bishops. Hunting on Festivals is also forbid by the Councils of Meaux, in 845, and Tours, in 1673. Certainly it can never be allowed unless it be for a short Time towards Evening after all the Office of the Day is over, near Home, and without noisy Dogs, Nets, Attendance, Company, or Danger of Scandal. Drawing Designs on Sundays is deemed Lawful, but not Painting, because it is employed to produce a natural external Image or Resemblance of an Object, though it be a liberal Art. Much less is the Composition of Letters or any other Part of the Work of Printing allowed. All Weaving, or working with a Needle is servile, and so it is defined by the Councils of Meaux, in 845, Aix la Chapelle, &c.

Four Kinds of the common or mixed liberal Employments are particularly forbid on Festivals by the Civil and Canon Law. 1st, Markets and Bargains; consequently all buying and selling, except for Necessity or in trifling Matters (2). And many Councils command all Taverns, Ale-houses, and Eating-houses to be shut up on Sundays during the Hours of Divine Office (3). Secondly, all Actions of Law-Courts are forbid and invalid on Sundays (4), except in Cases where Mercy, Charity, or the Necessities of the Public Good are concerned, as apprehending Robbers, emancipation of Slaves, &c. The Bishops and lay Judges were commanded by a Law of Honorius (5) to visit the Prisoners every Lord's Day, or have them brought before

(2) Cap. 1. de Feriis. the 3d Council of Tours in the Reign of Charlemagne, &c.

(3) See Natal. Alexander, Reg. i. p. 551.

(4) Cap. ult. de Feriis. and l. ut in die. & de Feriis. And the Laws of Constantine and his Successors on this Subject in Bingham, b. xx. §. ii. p. 18.

(5) Cod. Theod. lib. ix. Tit. 3. de Custodia Reorum. Leg. vii.

before them to examine whether the Keepers treated them with Humanity ; So far were Offices of Charity from entrenching upon the Rest of the Festival. Thirdly, All proceedings of Law in capital Causes are forbid in a particular Manner. Fourthly, All Public Oaths, or Oaths to confirm any Contract even out of a Court of Judicatory (6). The second Council of Macon in the first Canon enforces these Laws under the severest Penalties. " Let no one on this Day prosecute a Law-Suit, no Lawyer plead any Causes, no one put himself under a Necessity of yoking his Oxen ; but be ye all intent and ready both in Body and Mind to Sing Hymns and Praises to God. If any one contemn this Admonition, he shall be punished according to the Quality of the Offence. If he be a Lawyer he shall lose his Privilege of Pleading ; if he be a Countryman or Slave, he shall be severely beaten with Rods." Constantine the Great first ordained that no Courts of Judicature should be open on Sundays, nor any Suits or Trials at Law, though for Works of Mercy and Necessity he made Allowance. This Prince had no sooner embraced the Christian Religion, but he commanded the Lord's Day to be observed by all Persons whatever as a Festival and Day of Rest. And because there were many Heathens in his Army, he commanded them upon the Lord's Day to go out into the Fields, and pray to the true God ; for which Purpose he drew up a short Form of Prayer, which he ordered them to use ; in which no mention is made of Christ. It is recorded by Eusebius in his fourth Book of the Life of Constantine (a). A Lesson to all Masters of Servants

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(6) See Gonzales in *Tit. de Feriis*. T. ii. p. 158.

(a) Disney " in his View of ancient Laws against Immortality, in Folio, An. 1729. gives us a Collection of those which regard the Profanation of the Lord's Day. Tit. A. p. 233 to 252. The same are given still more at length in several other Authors.

vants even if any have not been baptized, they are still bound by Exercises of Devotion, to adore the Creator of

Worldly Business or Labour on the Sabbath was in the Jewish Law punished with Death by God's express Command. *Exod. xxxi. 14, 15.* In this prohibition Harvest-Work was expressly included, notwithstanding its frequent Necessity. *Exod. xxxiv. 21.* The Manner of Execution was determined to be by stoning the Offender. *Numb. xv. 35.* And this always continued the practice of the Jewish Courts. (See *Misna Tit. Sanhedrim. c. vii.* And *Selden de Synedriis l. ii. c. xiii. n. 5. p. 332.*) By the Laws of the Heathen Romans, the *Rex Sacrorum* and *Flamines* or Priests were obliged to see no Work should be done on religious Festivals, which order they published by a Crier. An Offender was punished by a fine laid upon him: if he had profaned the Day ignorantly, not wilfully, he was to offer a Hog in Sacrifice (*Macrobius Saturnal. l. i. c. 16. p. 62. Servius in Virgil Georgic. l. i. p. 82.*) This Author shews that Virgil only allows Water to be let out, or a dam to be made by Necessity in sudden Floods which would otherwise destroy the Harvest. For except the Case of such a Necessity, this and all Handicrafts and other Work were forbid, and Shops shut that Men might not be drawn from attending the religious Sacrifices and Worship of the Day. The Priests sent Officers before them to see this observed, for which he quotes Varro, and the constant practice. This rule was derived from a Patriarchal general Tradition in observing Festivals of true Religion. Mutius Scævola, the learned Lawyer, Casuist and Orator, and distinguished High-Priest and Consul, being consulted what might be done upon such Days, made answer; "that which could not without damage be let alone." *Quod prætermissum noceret (Macrobius c. 16.)* for an instance Macrobus mentions the Case of relieving an Ox fallen into a Pit; the same which is mentioned by our Saviour. *Luke xvi. 5.* Thus the Heathen Romans allowed on Festivals only Works of Necessity and Charity: but were large enough in their Concessions of these, as appears from Columella, (*De re Rustica, l. ii. c. 22.*) and Virgil. *Georg. l. i. v. 268, 269, 270, 271, 272.*) Constantine the Great commanded every Heathen to shut up their Shops, and interrupt all Business, Arts, Trades and judicial Acts on Sundays, but did not prohibit Husbandry, alledging least the fruits of the Earth should perish by the Loss of the Season. (*Cod. l. iii. Tit. 12. de Feriis. omnes Judices.*) This Law with the Exemption of Works of Husbandry was followed in the *Basilicon* (or Code of Laws in Use in the lower Greek Empire,) compiled by the Emperor Basil, the Macedonian, and published in 886. by his Son and Successor, Leo the Philosopher (*Basilic. l. vii. Tit. 17. de Diebus Feriatis. l. xix.*) But this Leo added a new Law to forbid all Husbandry; for the Divine Law does not allow it on Festivals, as he says. (*Leo Imp. Constit.*

of all Things whom they know by the Light of Nature, particularly on some weekly Festival, Servile Work

54. *ad Calcem in Juris Civ. Justin.*) And this remained ever after in force, as appears from Harmenopulas, (l. i. Tit. 4. n. 7.) Agriculture was never looked upon as allowed except in Cases of Necessity; but this induced Constantine not to bring such Work under the penalties inflicted by the Civil Law, which however, was done by his Successors.

In the ancient Laws of the Burgundians (from the Constitution of King Gontram, Anno 585) in those of the Bavarians, Alemans, or Germans, Christian Goths, Hungarians, &c. Husbandry and all other Work, except that which is necessary for dressing of Victuals, is forbid under severe Penalties. Among the French, King Childebert II. in 595, ordered every one who was convicted of having done any Work on Sunday to be amerced fifteen Shillings (or Solidi); if a Slave, three; or to be scourged, (*Baluz. T. i. col. 20. Lindenbrog, 1^o. 347. Goldastus T. iii. p. 116.*) King Pepin in a Synod. A. D. 755. forbid Work on Sundays, but to shun the Jewish Superstition, says, travelling in Carriages is allowed, (Synod. of Verneuil-sur-Oise. c. 14. *conc. T. vi. p. 1664. Cointe, Annal. T. v. Capitular. l. vii. c. 276. Baluz. T. i. col. 173 and 1086.*) Pepin's Son Charlemagne enlarged this Law, allowing only three Occasions for Carriages on Festivals, viz. for the use of the Army, for Victuals, and for conveying dead Bodies to the Grave. (Capitular. l. i. c. 75. *Baluz. T. i. p. 239, 240 and 716.*)

Amongst the English Saxons, Withred, King of Kent, ordained in the Council of Berghamstede, that if a Servant does any Work from Sun-set on Saturday to Sunday, the Master be fined 80 Shillings, as Sir Henry Spelman exhibits it. According to Wilkins's Reading and Construction of this Law; if a Servant worked without Orders, he was to pay six Shillings, or be scourged; if a Freeman, he was to lose his Freedom or pay 60 Shillings (Wilkins p. 15.) By the Laws of Alfred and Guthrun the Dane, a Freeman working upon Holidays was to be made a Slave, or pay his Wita (or arbitrary Amerciament) and his Lashite (or Danish settled fine). Laws of the like Nature had been before made by King Ina, in a Synod held at Berghamstede under Bertuald Archbishop of Canterbury. By S. Stephen's Laws in Hungary, a Man that worked on a Sunday, was to forfeit his best Ox or Horse, or all his Instruments and Tools, or redeem them by being scourged. (*Decr. Stephani. R. C. ii. c. 7. ad Calcem Bonfinii and Werbeuzi.*)

As to Law Proceedings.

With the Jews it was a standing Maxim, that on Sabbaths and other Solemn Days of Religion, no judicial Acts could be allowed; To shew their Abhorrence of which, they would not
on

Work is excused on Festivals in the following Circumstances. First, If it be *inconsiderable*, as if a Person walking

on those Days, so much as wash or sit in Conversation in the Courts where their Magistrates were used to determine Causes: see *Misna* tit. *Bitza* sec. *Tom. Tob.* c. 5. & Maimonides Sabbath. c. 23 Selden. *de Sinedriis* l. ii c. 10. n. 2. Under the Christian Emperors, on the Lords Day all Proceedings at Law were silenced by Constantine the Great. (Cod. l. iii. tit. 12 *de Feriis* l. 3. *Omnes Judices* and again by Theodosius, tit l. ii. *ut in die*). This Prohibition was extended to all Arbitrations by Valentinian II. (Cod. Theod. *de Executoribus* l. iii. & *de Exactionibus* l. xiii.) To all Exactions of Debt and Arrests by Valentinian, I. (ib. l. i. and 10.) & Valentinian II. (ib. l. iii. and l. xiii.) and by a Constitution of Leo & Anthemius, retained in Justinian's Cod. *de Feriis* l. xi. *Dies Festos*. The Punishment of the Transgressor was the Forfeiture of the Person's place, and of his whole Estate. Valentinian II. commanded this Offence to be punished, as Sacrilege, because, says Gothofred, the Day was wholly devoted to the Worship and service of God. But this was left out in Justinian's Code. The Seasons of Christmas, Easter, Epiphany, and some other great Holydays enjoyed the same Immunity. [Cod. *de Feriis* l. vii. *Omnes Dies*.] All these Laws, are repeated in the Basilicon of the Lower Greek Empire. Like Immunities were granted by the Laws of the Christian Visigoths, Ostrogoths Lombards, Franks and English-Saxons.

Edward the Confessor, in the Laws, which were confirmed by William the Norman, establishes an Immunity from Arrests, from three of the Clock on Saturday afternoon, to Monday morning. [*Leges Edw. Con.* c. 3. apud Wilkins, p. 197.]

Markets, & all Buying and Selling,

Are not expressly mentioned in the Law of Moses concerning the Sabbath or Festivals. But to expose things to Sale on those Days certainly was comprised under wordly Business. And to buy or sell even Victuals on the Sabbath without Necessity was a Profanation of the Festival, both from the beginning and after the Captivity, and was severely enforced by Nehemias. 2 Esdr. X. 29. 31. XIII. v. 15 to 23.

The Roman Laws are silent on this Article. Several Councils forbid all selling of Goods on Sundays, except of necessary Provisions, nor these during the Hours of Divine Service. This Exception is also made in the civil Laws. Charlemagne forbid Markets on Sundays in his Laws given to the Lombards [*Leges Longob.* l. ii. tit. Ag. c. 1. and 2. Lindenbr. p. 645. Baluz. t. 1. p. 738. in capitular. l. ii. c. 7.] And to the French [cap. 18. ib. and l. i. c. 130.] Yet he allows those which had been anciently and legally admitted. c. 8. l. i. Baluz. t. 1. p. 421.] This prohibition was renewed by Charles the Bald without any mention of the exception, which nevertheless Custom has often

walking in a Garden pluck up a Weed, or if one make a Stitch or two of a Needle to mend a small Hole

often authorized. [See Car. Calvi tit. 36. c. 19. Baluz. t. ii. p. 182.] In England, by the Laws of King Althestan [c. 24.] and by those of Alfred and Guthrun the Dane, all buying and selling on the Lord's Day is forbid on pain of forfeiting the Goods or Price, and a Fine of 30 Shillings. Markets are forbid on that Day by King Ethelred under a severe Penalty: And again by King Canutus; and all secular Assemblies, unless in Cases of the utmost Necessity. See their Laws published by Wilkins. These Laws of the State are only intended for enforcing those of the Church; by which buying and selling are forbid on such Days. [See tit. *de Feriis* c. 1, and 2.] which yet are not understood of Cases of Necessity, of trifling Things bought privately, and without any Circumstances of Solemnity. Custom may sometimes have derogated a little from this Condition in lesser Festivals in certain Places: In which however, Abuses must be watchfully and strenuously guarded against. Necessity is a sufficient Excuse, when Peasants cannot easily assemble or purchase Necessaries on another Day. Fairs have been allowed by Custom on certain lesser Holydays. On which account the Council of Mentz in 1549, orders such Feasts, when they fall on the Lord's Day to be transferred, adding; "we decree that on the Lord's Day and all Festivals, no Markets, Dances or Morrices, which the Council of Toledo, &c. condemn, be tolerated." On the Sabbath travelling was unlawful amongst the Jews, as is clear from 2 Mac. viii. 26. 27. Mat. xxiv, 20. &c. It was only allowed them to go a very little Way, called the Journey of the Sabbath, which the Rabbins determined by the Distance of the Camp from the Tabernacle in the March of the Israelites, Exod. xxxiii. 7. This the Thalmudists define 1000 Paces (of five Feet each) or a Mile. (Thalm. Tr. *Erubin*. T. ii. p. 161. 166. Arator. Suidas. &c.) S. Luke says, Mount Olivet was a Sabbath Day's Journey from Jerusalem. Acts i. 12. Josephus counts it five *Stadia* or 625 Paces, perhaps to the Foot of the Mountain. (*Ant.* l. xx. c. 6.) S. Epiphanius says (*Hær.* 66.) that it is not allowed the Jews to Walk on the Sabbath Day above six *Stadia* or 750 Paces. Origen, quoted by Æramenius (in Act. i.) says, their Journey of a Sabbath Day is one Mile or 2000 Cubits. For the Jews made a Mile 2000 Cubits as Reland shews. (*Palestina* l. ii. c. 1, p. 397.) And the Rabbins quoted by him, agree with Maimonides (in *Hilcoth Sabbath*, c. 27. n. 4.) where he says a Person may Walk 2000 Cubits on a Sabbath. The Journey of the Sabbath seems to have been determined at least near Jerusalem, by public Authority; but we find it in some distant Places a little more, in others less. The Jewish Cubit was two Roman Feet and a half, a Mile being 1000 Paces or 5000 Roman

Hole in his Coat or Stocking (6). Secondly, If it be required in the "Divine Service," as in carrying a Cross or Relicks. "The Priests break the Sabbath in "the Temple, and are without Fault (7)." And the Jews carried the Ark on the Sabbath, because this was not their Work, but God's, as Tertullian observes. But any more considerable Work in dressing the Church ought to be anticipated when it can be done. Thirdly, If required in some Duty of Piety, as the Burial of the Dead. Fourthly, If *necessary* (8). The Sabbath is for Man (8) and any grievous Necessity for the sake of his Life, Health or Reputation, or to ward off any considerable Loss in his Fortunes, is a sufficient Reason for

(6) See Gonzales in *tit. de Feriis*, T. ii. p. 158. S. Antonin, part ii. Tit. 9. c. 7. §. 5.

(7) Mat. xii. 10. Tert. l. ii. adv. Marcion.

(8) Mat. xii. 1. Mark xi. 27. & xi. 1. Luke vi. 7.

Roman Feet. (See Reland, *ib.* p. 397. Lewis's *Hebrew Antiquities*, l. iv. c. 16. p. 581.) However the Travelling prohibited, was only such as was in order to some temporal Business, or Amusement, not of Devotion as to the Synagogue. (See Selden *de Jure Nat. & Gent.* l. iii. c. 9. p. 322.) If any Jew went on the Sabbath beyond 2000 Cubits, but not so far as 12 miles, he was scourged, as for transgressing the Rules of the Scribes or Doctors: But if one single Cubit beyond 12 Miles, he was beaten with cudgels, as offending expressly against the Law of God itself. (Seld. *ib.* p. 316.)

In Christian States, the ancient Laws of the Bavarians, published by Herold (in his *Opus Legum Antiquarum Germanicæ.* 1557.) And again by Lindenbrog (in *Cod. Legum Antiquarum.* 1613.) Are most severe on this head; in these it is forbid for any one who is travelling by Land or Water, to proceed on the Lord's Day, (on which he ought to rest) on Penalty of forfeiting 12 Shilling's. (*Leg. Bavar.* tit. vi. c. 2. & 4. §. 5. *apud Herold.* p. 99. *Lindend.* p. 414. *Baluz.* T. i. p. 113. & in notis T. ii. p. 1016.) This was not only understood of loaded Carriages, as in other Countries, but of all travelling on Foot, on Horseback, or by Water. Whence John Boem, in his valuable book *de Moribus & Ritibus omnium Gentium* l. iii. c. 17. p. 285, in his Account of Bavaria, applies the forfeiture of 12 Shillings to a common travelling Stranger. In a Council held by Cuthbert, Archbishop of Canterbury in 747, it is strictly forbid all Priests and Monks to travel on Sundays unless on some urgent Necessity, and when it cannot be delayed. And in some other Canons of the English-Saxon-Church, it is commanded,

for dispensing in the Obligation of the Rest commanded on the Festival. Hence no Christian ever doubted but it is lawful for Physicians and Surgeons to afford on all Days the necessary Succours of their Art. 2dly, for Servants to dress necessary Food for that Day, and to kill smaller, but not large living Creatures : yet so as to reserve sufficient leisure for spiritual Duties, and to prevent the Day before what belongs to the remote Preparation for such actions. Wherefore Millers must grind the Corn, and Bakers bake Bread the foregoing Day, barring some particular Necessity (b).

3dly, It

commanded, that no one set sail or take a journey on a Sunday, unless leave be granted on some Necessity. By the Civil Laws in England, in the 29th Year of Charles II. a Statute was passed, enforcing the Laws by which Goods exposed for Sale on the Lord's Day are declared forfeited ; Butchers, Higlens, &c. are forbid to travel or come to an Inn on it, on pain of forfeiting Twenty Shillings ; or any one to travel with a Boat, Barge, &c. on this Day under a Penalty of Five Shillings. That — it is enacted, that if any one travelling on it be robbed, no Hundred or Inhabitants can be made answerable for a Robbery so committed, as is the Law in England on other Days between Sun and Sun.

(b) The custom for Barbers to shave for a considerable part of the Morning is an intolerable Abuse, which Bishops and Magistrates ought to remedy. Persons who come out of the Country, and could not be shaved the foregoing Day, may alledge the Plea of Necessity, but no one Barber ought, if possible, to be too long employed on such an Account. Hence at Rome and in some other Places an Hour is fixed, in which alone it is allowed for Barbers to shave on account of Cases of Necessity. This Permission for an Hour, is approved by Natalis Alexander reg. 2. p. 504. T. 2. though Pope John XXII. in the Year 1317, and several Councils expressly forbid Barbers to shave on Sundays, their Profession being in itself servile. But formerly long beards were so fashionable that shaving was not necessary for Decency in Company ; even in the 11 and 12 Centuries men did not shave their Beards above once in 14 Days. Then frequent or close shaving was not a necessary Part of decent Dress. The Letter of Pope John XXII. in which he condemns those in France who shaved on Sundays is extant in Odericus Rainaldus's Annals (ad ann. 1317) The Council of Angers in 1282 orders every one to be excommunicated who shaves or causes himself to be shaved on a Sunday or Holy-day. But the Difference of Manners has somewhat mitigated
this

5thly, If Harvest or other Things be in Danger of perishing, if the Necessity be general, the Bishop or Pope grants a general Leave for Working; if the Necessity be of some particular Person or Persons, the Curate gives a particular Leave: But this being a Law of a superior Authority, *viz.* of the universal Church, the Dispensation given by the Curate is in itself null, unless the Necessity appear real; as in this Case alone does the Church allow him to dispense in her Law (9). In the Body of the Canon Law is inserted the general Dispensation granted by Pope Alexander III. (10) to catch Herrings and other Fish of Passage, *in a pressing Necessity*, except on greater Festivals: But on Condition that a suitable Portion be given out of what is taken to the Poor, or to some neighbouring Church. In like Manner, some Compensation in Alms, Prayers, or other good Works is piously annexed in such a Dispensation, especially if the Necessity appear not evidently pressing. Thus will such Persons not only by their Desire, but also by their Concurrence in good Works to the best of their Power, deserve in Proportion to their Fervour, a Share in the general and united Devotion of the whole Church.

As to Recreation on Festivals, we are to take Notice that the great and primary End of the Rest commanded on these Days, is that Men may give their entire Attention to, and due Attendance upon religious Duties. Yet a Secondary End is a Reprieve from hard Labour and a close Attendance on worldly Affairs, to which most Men are confined on other Days; in which, according to the Observation of an ancient Philo-

this Discipline. But though a Servant may shave his Master or dress his Hair, only some degree of Necessity can excuse this in a Barber. Some he may admit where the Laws of the Place do not hinder him, or Business makes it indispensable: but this he ought to confine to a limited Time; in which the Advice of his Confessor or Dispensation of his Pastor ought to be his Rule.

(9) Mark 27.

(10) See Barbosa De Officio Parochi, cap. 16. p. 119. cap. 3. de Feriis.

Philosopher and Statesman (11) if no Interruption be made, their Strength and Faculties are exhausted, and their Minds become dull and languish. Whence all Legislators, even for civil Purposes, as the same Writer remarks, instituted Festivals on which Mens Minds may be cheerfully relaxed, that these Days may be an Ease, Comfort, Refreshment and Delight amidst the Fatigues of Life. For as Plato says, Festivals are necessary to relieve both the Mind and the Body (c). *We must therefore so expound* the Obligation of this Precept, both as to the Labour which is forbid, and the Rest that is enjoined, as to shun on one Side the Licentiousness of Prophaners, and on the other a Jewish and Pharisaical Superstition and Enthusiasm. Nor is Recreation to be condemned on Festivals, provided it be innocent, inoffensive, grave, decent and moderate, be only allowed after the publick Offices of Religion have been fulfilled, and be no Impediment to the private Duties of Devotion. Such may be a Walk in the Evening, a grave Conversation, or Visit of a good Friend.

But all Diversions are forbid on Festivals, which are inconsistent with the Dignity, Piety, and Gravity of Days consecrated to Religion, or which give Offence or Scandal to good Men. Nothing can be admitted on the Lord's Day which is an Enemy, or even which is not a Friend to Religion, because natural Reason abhors all irreligious Actions, especially upon a Day of Religion; and 2dly, because all pious Men, all Pastors and Lawgivers of the Church severely inveigh against, forbid and condemn the unchristian and scandalous

(11) Seneca L. de Tranquillitate Animi, c. 15. Plato l. ii. de leg.

(c) Not a Century ago, Martial Exercises being still in Fashion, and encouraged by the Great in order to inure Men to Fatigues, Stripes and Wounds; Men carried their Cudgels to Church by flagrant Abuse on Sundays in the Afternoon, left them behind some Door during Service, and when it was over challenged one another and measured their Strength at bruising in the public Squares and Streets.

scandalous Abuse and Profanation of riotous Eating, immoderate Drinking, wanton Dancings and Songs, on a Day appointed for the Divine Service, for an Imitation of God himself in his holy Rest and Divine Contemplation of himself, and for the Celebration of the great Mystery of our Redemption. Many Councils particularly forbid on Sundays all Dancings, those at least which are publick and promiscuous (12). S. Charles Borromæo condemns all Shews, Combats, Dances, and Morrices on Sundays, &c. See his first and third Councils of Milan. Sotting in Taverns, and Alehouses on Festivals is a most pernicious and criminal Profanation. (13). The Council of Cologne in 1536 orders Taverns and victualling Houses to be shut up; and all Plays, rioting, drinking, dancing, and all unbecoming Recreations can never be tolerated on Festivals. The Council of Paris in 1557, decrees that all Plays, Dances, Drinking and idle Discourse be avoided on Holydays. It is said with Truth, that a Sabbath spent in Idleness is the Sabbath of Beasts of Burthen; but those who employ it in sensual Diversions, Sports or Conversation, or in surfeiting, sotting, or wanton Sonnets, make it a Sabbath of Satan, the Devil's Holy-day. Sins committed on a Sunday or other Festival, as all Theologians agree, contract from this Circumstance of the Time some Degree of Sacrilege. This amounts to a distinct mortal Sin in scandalous, external, sinful Actions, such as Debauchery, Drunkenness, &c. (14). Hence the penitential Canons, and the best Theologians with S. Bonaventure in his Method of Penance, or Confession, order Penitents to be asked whether they committed a Sin in an holy Place, or on an holy Time

(12) See Natalis Alexander Theol. Dogmat. Reg. 3. p. 503. Conc. Paris. An. 1557. Carolus M. in *Capitular.* &c.

(13) S. Charles Borrom. Conc. Mediol. 3. apud Acta Eccl. Mediol. T. i. p. 85, 86. & Synod. Med. 11. p. 490.

(14) S. Tho. secunda secundæ q. 122. a. 4. ad 2. S. Antonin. 2. part. tit. ix. c. 7. § 2. S. Bonav. *Confessionale*, c. ii. partic. 20. & 3. dist. 37. &c. See Merbesius, p. 1. 9. 75. p. 208. Collet. Tr. de Pecc. c. iii. p. 457.

Time or Festival; because such a Season as well as an Holy Place, is a Circumstance which aggravates the Malice of a Sin. Hence Sins of Action, at least if the Perpetration takes up a considerable Space of Time, or if they are scandalous and Publick, Contract on Festivals, &c. a Circumstance of a grievous Sacrilege. All Sin receives some Aggravation from this Circumstance, and is contrary to the End of this Precept, our Sanctification: therefore to be guarded against on Festivals, with more than ordinary Watchfulness. And though the End does not fall under the Precept, yet Sin defrauds the Christian of all the Advantages and Blessings of the Festival, and is a Profanation of a Time consecrated to our Sanctification, and God's Worship. Waving therefore the Dispute whether all Sin be expressly forbid by this Precept amongst servile Works, as some Theologians of the first Class have attempted to prove, it is certainly most contrary to the End of this Law, and the most grievous Evil that can befall a Christian on those Days of Sanctity. Whence S. Augustin says "Keep the Sabbath, but not carnally and
 " in Delights, like the Jews, who abused this Rest to
 " Sin. They would have done better to dig the whole
 " Day, than to dance the whole Day (15)." And again: "They had better card Wool and spin on the
 " Sabbath, than immodestly dance on that Day in
 " their Porticos or Balconies (16)." The Fathers often reproach the carnal Jews that though they would not work on their Sabbath, yet they made no Scruple to spend it in Idleness and unlawful Pleasures, as dancing and revelling (17). For which the Prophets themselves had frequently threatened them with Divine Vengeance (18).

Theodosius

(15) S. Aug. Enarr. 2. in Ps. 32. 4. 6. p. 191. T. 6.

(16) C. de 10 Chord. c. iii. quoted by S. Tho. 2. secundæ q. 122. Art. 4. ad 3.

(17) S. Aug. En. in Ps. 91. Prudentius, Apotheosis vers. cccxxi. Rufin in Ose. xi. 11. S. Chrysost. hom. 1. de Lazaro. Theodoret. qu. 32. in Levit. & in Phil. 3. 19, & in Amos. vi. 3. Cyril. Alex. in Amos. vi. 3.

(18) Isa. v. 12, Amos. vi. 3.

Theodosius the Elder in 386, forbid even Pagans to be gratified on the Lords Day with any gymnastic Exercise of Gladiators in the Theatre, any public Sports, any Stage Play, any Horse Race in the Circus, or Hunting or Fighting of wild Beasts. (19) His Grandson Theodosius the Younger extends the Prohibition of these Diversions to the other great Festivals of the Year, as Christmas, Epiphany, Lent, and Easter; enjoining both Jews and Gentiles over all the World so far to show Respect to these Days (19), nor would he allow any Exception to be made in honour of the Emperors Birth-day, or the Anniversary of his Accessions to the Throne, if it should fall on a Sunday or other Festival, adding that no greater Honour can be paid to the Imperial Majesty on Earth than by shewing a just Veneration to the Majesty of Almighty God in Heaven (b). Leo and Anthemius published a like Prohibition of all Stage-Entertainments and Shews on these Days, Commanding, that if the Emperors Birth-day happened to fall on any of them, it should be deferred. And they ordered that whoever transgressed this Law either by exhibiting these Games or Shews, or by being present at them as a Spectator, should forfeit his Office, if he enjoyed any, and be punished with Confiscation of his whole Estate. These Laws were made at the Solicitation of the Pastors of the Church, who were no less careful on their side to guard the Service of this Day from the Encroachment of vain Pastimes, and especially of

(19) Cod. Theod. l. xv. tit. 5. *de Spectaculis* Leg. 2. The same was again forbid by a joint Law of Valentinian II. Theodosius and Arcadius in 389. cod. l. iii. tit. 12. *de Feriis*. l. vii. *omnes Dies*.

(b) *Dominico & Natale, atque Epiphaniarum Christi, Paschæ etiam, & Quinquagesimæ Diebus omni Theatrorum atque circensium voluptate per universas Urbes earumdem populis denegata tota Christianorum mentes Dei cultibus occupentur.*

Theodosius junior (Cod. Theodos. ib. *de Spectaculis* leg. 5. p. 353.) He adds of the Jews and Pagans: "Let them know that Times of Devotion are not to be confounded with or converted into Seasons of Pleasure. Nor let any Man think himself obliged in Honour of our Imperial Majesty,

of Diversions which are in themselves dangerous and criminal, and which the Church detested and forbade at

“ Majesty, to neglect the sacred Business and Religion
 “ of the Day, and apply himself to those public Diversions; for
 “ let him not doubt, that we look upon ourselves as then best
 “ served and honoured, when the Excellence of the Omnipotent
 “ God, and his Mercies to all, are devoutly celebrated.” *ib.*
 In the latter Greek Empire the Substance of these Laws is copied
 in the Basilicon (l. vii. tit. 17. *de Diebus feriatis* l. xxiii. & xxvii.)
 These Laws have been always rigourously observed wherever
 the Imperial Law was in Force. The Toleration of such Diver-
 sion in some other Places is an insufferable Abuse and Scandal, the
 Toleration of which nothing but absolute Necessity from Dan-
 gers of greater Evil can excuse in Legislators and Magistrates, and
 no Pretence can justify those who exhibit or frequent them on
 these Days. What the first Christian Emperours, by the Advice
 of the most holy and learned amongst the ancient Fathers
 thought they could not tolerate in Jews and Heathens, Christians
 cannot presume to allow amongst themselves.

The ancient Franks had no relish for the Entertainments of
 the Stage: Indeed they understood not the Greek or Latin com-
 positions of this kind, nor had any thing of that kind in the
 Teutonick. The Theatres were destroyed by the Franks in
 their first Conquest in Gaul at Mentz, Triers, Cologne, Lyons, &c.
 and never rebuilt by them, as we learn from the learned Salvian
 of Marseilles in 443; (*de gubern. Dei* p. 144.) who ascribes the
 Destruction of these Cities to a just Providence in punishing their
 incorrigible Voluptuousness and Crimes of which the Stage
 was the Proof. The Diversions of the Stage were abolished in
 like Manner by the Visigoths in Spain. The first or old Roman
 Province in Gaul, or Southern Gaul fell under the Power of the
 Franks by Degrees, and rather by Submission than by the Ra-
 vages of War. Hence the Diversions of the Theatres were con-
 tinued some Time at Marseilles and Arles, and were severely
 inveighed against by S. Cæsarius in his Sermons, as S. Cyprian
 of Toulon informs us in his Life. Actors were excommunicated
 by the first Council of Arles in 314, and again by the Second in
 452. Theodoric discountenanced these Diversions by Law in
 Italy, as appears by Ennodius's Apologetic (p. 356), yet tolera-
 ted them in some Degree by Necessity, and against his Will, as
 appears from the fine Maxims he lays down on this Head, in his
 Letters (*ap. Cassiodor.* l. iii. ep. 51. l. i. ep. 31.) In the Eastern
 Empire the Stage subsisted till its destruction, especially at Anti-
 och and Constantinople; but always the Object of the severest
 Censures of all zealous Pastors. Nor was it ever tolerated there
 on Sundays or Holy Days. Nicephorus, Patriarch of Constan-
 tinople, in the Beginning of the ninth Century, and Pope
 Nicholas I. in his Answers to the Consultations of the Bulg-
 E rians,

at all Times. (d). The Council of Carthage in 425 presented a Petition to Theodosius the Younger, that

rians in 866 (c. 12. and 44.) order that no such Diversion be tolerated, particularly on Sundays or in Lent. Photius, in his Nomocanon, in the ninth; Balsamon, Patriarch of Antioch, Zonaras and Aristenes, able Canonists in the 12th Century, repeat this inviolable Maxim and Law both of the Church and State. In France, England, and Spain, no wonder we find no Laws framed on this Head, since all Plays were banished. However, during this Interval, Childebert I. in France, forbade even on the preceding Evening of Days devoted to Religion, namely, Sundays, the Feasts of Christmas, Easter, &c. all Drinking, Singing, Revellings, and mobbish Dancings in the Streets, which with great Indignation he calls Offences of God, and sacrilegious Impiety; commanding any Person that should be guilty of such a Profanation, if of servile Condition, to be punished with 100 Lashes; if a Freeman, or a Person of Quality, severely, at the Discretion of the Judge. (*Baluz. T. i. p. 7, and 8. Labbe, Con. T. v. p. 810, 811.*) He again forbade Morrice-dancers to go about on Sundays. Charlemagne, with Labour and worldly Business prohibits on these Days Hunting, and all Sports of that Nature. (*Capitul. l. i. c. 19. &c. Baluz. T. i. p. 240. and 716.*) His Son Lewis Debonnaire forbade all vain and idle Conversation, Singing and Dancing on Sundays (*Capitul. l. vi. c. 205. Baluz. T. i. p. 958.*) In England Canut forbade by Law all hunting on the Lord's Day, (c. xv.) which anciently no one could have thought of reconciling with the Festival. The Council of Oenham, in 1009, composed of the Bishops and chief Nobility, with King Ethelred at their Head, had before enacted this a Law of the State, according to the Canons of the Church, and its constant Doctrine and Practice. Poetry being revived in France under Charlemagne, Singers and Musicians introduced by Degrees various Arts of amusing the Mob with little Shews, and Farces, accompanying grotesque Songs and Music, in the Streets and private Houses, with various Postures, antic Tricks, jocular and ridiculous Gesticulations. These we find often mentioned in Writers of that Period, and from these arose Buffoons, which in the Tenth Century were introduced into Courts, and generally entertained there. See John of Salisbury (*De Nugis Curialium. l. i. c. 8.*) &c. Of these we are to understand Mezeray, when he commends Philip Augustus for expelling Comedians and Juglers his Court: and when he mentions the same of S. Lewis, who would only have at Court one Singer, who entertained him sometimes with nothing but singing pious Songs and Psalms. Poets were very numerous in Provence and at Avignon, whither they came from Italy in the 13th Century. Some of these took it into their Heads to represent upon Stages or Scaffolds pious scripture Histories; which they first introduced at Paris in the Beginning

that the Law made by Gratian against public Shews might be enforced. Accordingly that Prince renewed

ginning of the 14th Century. (See Maire. *Paris Ancienne et Nouv.* T. ii. p. 503.) Boileau calls these a rustic Company of Pilgrims, who first set up the Stage at Paris. They had been at Paris a very few Years, when, in 1541, under Francis the first, the Parliament forbid such pious Representations, by which, under the Mask of Devotion, holy Things were often profaned and Religion disgraced. See such Representations of the History of the Fall of Adam, the Incarnation and Suffering of Christ, &c. used among the Friars of Coventry, &c. in Stephen's Monasticon, Hearne, &c. Instruction and Edification were the Motives alledged. But it is not easy not to border upon Buffoonery, which on such adorable Mysteries is akin to Blasphemy. From the Time of Francis I. profane Representations, &c. began to be revived in France; but it was only in the voluptuous Court of Henry III. that regular Comedians were set up in Order to flatter the Passions of debauched Persons. See Le Brun, (*Tr. des Jeux de Theatre* p. 214; &c. and Mezeray, Anno 1577.) We therefore cannot wonder that Laws and Canons were not at that Time framed in France against an Evil then unknown in that Kingdom. The Diversions of Buffoons and Jugglers were often forbid to be tolerated in Church-yards, or on the Eves of Festivals before Churches: and several Councils forbid Clergymen to be Spectators at their Dances, &c. as the Council of Worcester, in 1240, that of Buda in 1279, those of Cologne, in 1280, of Nismes, in 1284, of Bayonne, in 1300, of Paris, in 1515, &c. Such Amusements were particularly forbid on Festivals. See the Councils of Cologne, in 1536, of Chartres, in 1538; of Cambray, in 1550. Whenever Plays were set on Foot, the Church always severely forbid them, especially on Sundays and Festivals; in France we see this in the Statutes of the General Assembly of the Clergy at Melun, in 1579, in the Councils of Bourges, in 1584, of Avignon, in 1594, of Rheims, in 1583, of Tours, in 1585, &c. See also Cardinal Camus's *Ordonnances Synodales*, where he shews them to be condemned by the Church, particularly on Festivals, and in Advent and Lent. The Councils of Spain, quoted for this Purpose by Cardinal D'Aguire, and the learned Canonist Gonzales. S. Charles Borromæo desired that the Magistrates should abolish entirely all Stage-entertainments; and he exerted his Zeal with extraordinary Vigour, that at least so crying a Profanation of Holy Days, and of the sacred Seasons of Advent and Lent might be utterly extirpated. See his Life, his first Provincial Council, p. i. tit. 12, &c. Amongst Protestants, it is well known how some seemed to reduce the whole Religion to a *Pharisaical* Observance of the Sabbath, consisting in outward Forms and a Jewish superstitious Rest; which many abused by the most scandalous Hypocrisy, Affectation, and Pride to the

renewed the Edict and commanded the Circuses and Theatres to be shut up on the Lord's Day, and great

Destruction of all sincere Humility, Devotion and Religion, as is proved by remarkable Instances in Dr. Barnard's Life of Dr. Peter Heylen, &c. This affected Scrupulosity in keeping a more than Jewish Sabbath made up a main Point of that Puritanic Fanaticism, which raised so great Broils and kindled the grand Rebellion in England. King Charles I, in the First Year of his Reign, in 1625, passed "An Act for punishing Abuses committed on the Lord's Day," in which it is forbid to hold or be present at Bear-baiting or any such Pastimes upon the Lord's Day: or any Meetings out of the Person's own Parish, for any Sports or Pastimes whatever, on Pain of forfeiting Three Shillings and Four Pence, or of being set in the Stocks for three Hours. And another Act, in his 3d and 17th Year, in which it is forbid for any Carrier, Waggoner, Butcher, or Drover, to travel on the Lord's Day, upon the Forfeiture of Twenty Shillings: Laws still in Force. Yet in 1633, he by a Declaration renewed the Law of his Father James I. enacted in 1618, allowing lawful Recreations on the Lord's Day, without Impediment of the Divine Service, and when People had first done their Duty to God. In the same Year, 1633, Archbishop Laud declared Wakes and Church-Ales might be tolerated on the Feasts of the Dedication of Churches on Sundays. The Declaration of James I. had been well received, and was judged seasonable and popular: but this of Charles I. was looked upon as irreligious and profane. The Archbishop and King were both censured by the Puritans. Many others thought a legal Declaration of that Nature might be made an Occasion and Encouragement of Abuses. To enumerate the different Opinions of Protestant Writers on the Sabbath or Lord's Day, would be a Task both tedious and of no Utility or Importance. It is sufficient to observe, that they all disagree in their Sentiments in many essential Points, and many fall into opposite Extremes; great Numbers, both in Germany and England, have confidently advanced that the Precept itself of keeping the Sabbath, or the Lord's Day, is barely ceremonial or ecclesiastical, not a moral Law.

Gaming, and other such public scandalous Crimes are particularly forbid on Sunday by many express Canons, and from the profanation of the Holy Time contract an aggravating Malice of Sacrilege. (*Synodus Lingon &c. apud Nat. Alex. p. 506. cap. and consideret. de Penit. c. 5. Lyran. in Exod. 20. Alex. Alens. &c.*) The Modern Amusement of Cards was no sooner introduced than branded in some Councils as not agreeable to the Sanctification of Festivals, especially when followed in public Assemblies, or for any long Time or before the whole Divine Office is finished. Thus the Council of Cracow in 1573, and that of Petricow in 1578, ordain, that "there should be no Meetings at the Tavern, no Drinking-Matches, Dice, Cards, Consorts of Music, Dancing,

great Festivals. The 4th Council of Carthage about the year 401 orders those to be excommunicated, who neglecting

“ or any such Pastime, especially at the Time when all ought to be at Church.” Cards in all Games of Hazard, are highly Criminal : In other Games unprofitable and dangerous, and easily creating a Passion and Attachment, especially if continued any considerable Time. Not only Games of Hazard, but all deep Play at Cards, which always proceeds from and nourishes a criminal Avarice, is in itself at all Times sinful and scandalous, and on Sundays a Profanation of the Festival. Moreover all playing at Cards at least for any considerable Time, is a bewitching Dissipation of the Mind, has a tendency to stupify the Senses, indisposes the soul for spiritual Exercises, alienates the Mind from a serious application to God, and his worship, and renders it unfit for Devotional Duties. Therefore to pass a considerable part of the Day at Cards is contrary to the End and Spirit of this Precept, which is the Sanctification of our Souls by an Application to Exercises of Piety and Devotion. It is a transgression of the Precept itself, if it be so practised as to fall under public Sports or Diversions condemned by many Canons. That forbidden Sports may be allowed on Sundays after the public Duties of Religion have been complied with, is a false Plea ; for the whole Day being devoted by God to his Service, no one can pretend that the Precept of Sanctifying ceases to oblige when in the Evening the Church-Office even of the Afternoon is all over, and has been attended ; though suitable Diversion may be then more freely indulged for some short Interval, as it does not tend to withdraw any from the public Service. Contenance in the married State being anciently prescribed on Festivals and Fasting-Days, we cannot wonder that some Churches forbade Marriages to be solemnized on any Sunday ; though this Prohibition is now abolished. Egbert, Archbishop of York, made this Canon, “ Let nothing else be done on the Lords-Day, but to attend on God in Hymns and Psalms and spiritual Canticles. Whoever marries on the Sunday, let him do Penance for seven Days.”

The Law of sanctifying the Sunday is to be understood of a natural Day of twenty-four Hours. The Jews counted their Day of Attonement, (Lev. xxiii. xxxii.) their Sabbaths and other Festivals, (Lev. xxiii. xxxii.) from Evening to Evening. And the first Appearance of the Stars they called Evening. (See Selden *de Jure Naturæ & Gent.* l. iii. c. 11. p. 343.)

The Romans before Christianity, as appears from their civil Law, began and ended their *Feriæ* or Festivals at Midnight. (ff. *de Feriis* l. ii. tit. 12. leg. 8. *more*] which was followed by the Greek Empire. [See the *Basilicon* l. vii. tit. 17. *de Diebus feriatis.* leg. 8.]

The Franks extended the Lords-Days from Evening to Evening, as was defined under Charlemagne in 794. [*Capitular.* 19 *ed.*

ting the solemn Worship of God on this or other sacred Times, should spend the Day in Plays, or such like diversions.

Baluz. T. i. p. 267. see also ib. p. 707. & 955. capitular. 15. l. 1. & cap. 189. l. vi.]

The English-Saxons named it from Saturday Evening at Sunset to Bed-time on Sunday Night, as is expressly declared in the Constitution of King Withred and the Council of Berghamsted in Spelm. Con. T. i. p. 195. King Edgar, about the Year 967, extended it from Three of the Clock on Saturday Afternoon to break of Day on Monday. (*Leg. Edgari. c. 5.*) This is repeated in the Laws of Canutus, [c. 14.] and again in those of S. Edward the Confessor, confirmed by the Conqueror, during which time no Christian is to be molested going to Church, or returning thence, or travelling to the Dedication of a church or any public chapter. Soon after the coming in of the Normans was introduced the Roman custom of counting the Day from Midnight to Midnight.

(20) See this famous Law retained in the Justinian Code, (Cod. i. l. 3. tit. 12. *de Feriis. l. vii. dies Festos.*)

C H A P. V.

On the Obligation of Sanctifying the SUNDAY by Exercises of Devotion, and all Works of Piety.

TO imagine that the bare Rest commanded by the Law sanctified the Sabbath, and satisfied the Obligation of this Precept, was a pernicious Error of many carnal Jews. The very Terms in which it is expressed, clearly confute this Extravagance. For to keep the Sabbath holy is to employ it in the Worship of God, pious Meditation, and good Works, by which God is honoured, and our Souls sanctified, as all Fathers and Theologians, and the very Critics and Grammarians expound these Words (1). It is said both in the 2d Chapter of Genesis, and in the 20th of Exodus, that God “blessed and sanctified the seventh “Day” from the Beginning of the World. The Import of these Words must be, that God, by entering into his

(1) Lyran. in Exod. xx. 8. Bonfrerius ib. Critici apud Polum in Synopsi Critic. ib. Suicerus, v. *Αγίαζω*, Theodoretus, &c. Patres.

Holy Rest in the Contemplation of his own adorable Essence and Perfections, and of his Work, in which he has displayed his Goodness, imparted a Blessing, and an outward Sanctification to this Day, derived on it from his Sanctity, and his most Holy Rest: also from the external Deputation, by which he appointed that it should be dedicated by his Creatures to his Service alone. All the glorious Inhabitants of the Heavens joined in their Jubilee at the Completion of this great Work, and at the holy Rest of God. Hence we are told in the 38th Chapter of Job, that when “ the Foundations of the Earth were laid, all the Sons “ of God made a joyful Melody;” Men join their Homages with them, particularly on this Festival, instituted for this Purpose. When God repeats to Men this Law in Exodus, “ Remember that thou keep holy “ the Sabbath Day.” And in Deuteronomy: “ Ob- “ serve the Day of the Sabbath, to sanctify it;” he commands us to separate this Day from the common Employments of life, to set it apart, and to devote, and consecrate it wholly to his holy Service. For all this is naturally implied in the Word, *sanctify*, as Theodoret and other Fathers and Interpreters unanimously explain it, and as Suicerus, and other Critics and Grammarians, prove from all the Passages where this Word is used in Holy Scriptures or in other Authors. It is therefore clear that the Word *Sabbath* does not here signify Rest of Inaction, (which is the Import of the Hebrew Word *Noach*) but only a ceasing from what a Person was doing before (2). Corporal Labour is in our present State both the Punishment and the Remedy of Sin; by our Fatigues we accomplish our Penance, repair the Losses we have sustained by Sin, and arm ourselves against future Danger; by the same we recover Paradise, and Christ having by his Pains and Sweat opened it again to us, Suffering and Labour are become the fruitful Source of all Blessings

(2) See Leigh, *Critica sacra*, in Voce שַׁבָּת *Shabath*, whence Sabbath is derived.

Blessings for our Satisfaction and eternal Glory. But this Labour has its Season, and cannot be a Defeasance of our most essential Obligation, upon a Million of indefeasible Titles of paying to God the Homages of our Hearts. Therefore, on this Festival we lay aside all the Affairs of the World, remove ourselves from its Importunities, Noise and Tumults, and shut our Eyes to its Vanities, not to indulge Sloth, which is always criminal, but that we may in Silence fix our whole Attention on God, and give up our Hearts entirely to him. Hence is Sunday called the Lord's Day, because it is entirely devoted to his immediate Service. The Rest therefore commanded on this Day is an Imitation of the Rest of God in the eternal sweet Contemplation of his own Perfections, and of that which the Blessed enjoy in God: both full of Ardour; both an uninterrupted Action. "God's rest is all Action," says S. Austin (3). The Rest of a Christian on Festivals is in like Manner to consist in a serious Application to the Sanctification of his Soul, especially by interior Exercises of Religion, as as S. Chrysostom excellently explains (4). The Principal Duties of Religion, by which Festivals are to be sanctified, are public and private Prayer, holy Meditation or pious Reading, Instruction in the Mysteries of Faith and moral Duties, Self-examination, religious Education of Children, Works of Mercy spiritual and corporal, and above all the frequent Use of the Sacraments, as principal Means of our Sanctification, and an assiduous Attendance on the great Sacrifice of the New Law. The public Worship of God ought to be first mentioned. Without this no Religion can be established or subsist in any Society of Men (5). Nor did

(3) S. Aug. l. i. Conf. c. 4. and l. iv. de Gen. ad litt. c. 13. and Tr. 29. in Joan.

(4) S. Chrysost. Hom. i. de Lazaro. (5) S. Aug. de Civ. Dei. l. ii. c. 4. 5. &c. See on this the excellent Reflections and Reasoning of S. Thomas Aquinas, *Opusc. 4. de Decalogo*. T. xvii. op. p. 57. S. Bonaventure, Serm. iv. de Decal. T. ii. &c. See also Woolaston, *Religion of Nature delineated*, p. 24. *Minute Philosopher*, vol. i. p. 23. Cudworth, *Intellectual System*, p. 691. Bishop Long, Sermon v. at Boyle's Lectures.

did any Set of Men ever form themselves into any Religion true or false without it; so strongly is the Necessity of this Duty engrafted by the Author of Nature in the Hearts of Men. The public Worship of God supports the Belief of his being, a deep Sense of his Majesty, and humble Devotion in the World. By it is a Sense of Religion preserved and propagated amongst Men: By it we more powerfully invite and engage others to serve God than we can by Words, and thus, by glorifying him publicly, exercise the Functions of Apostles in propagating his Honour amongst many to his Glory on Earth, and to the Salvation of the Souls of Men to the End of Time; there being Nothing by which we more effectually contribute to the Edification of our Neighbour. So consonant is this to Nature, that the idolatrous Nations, which were fallen into so shameful Irregularities and Blindness as to neglect all religious Instruction in Moral Duties, as the Fathers of the Church observe (6), always scrupulously retained their public false Worship, even when they were abandoned to so extravagant a Corruption of Heart as to reduce their whole Religion to these external Rites. So evidently essential is public Worship to all Religion, that the wisest Law-givers and founders of States have ever made it an essential Part of their Civil Constitution. God, who by his holy Providence always provided for the Honour of his Divine Name a true Church of faithful Believers and Adorers that he might be glorified on Earth through all Ages, prescribed to them public Sacrifices from the Beginning of the World, and directed them by express Revelations and Commands always to honour him by a public Worship. By his Divine Appointment the ordinary Sacrifices commanded to be offered every Day in the Temple, were doubled on the Sabbath (7), and the Jews met in their Synagogues on this weekly Festival to attend public

(6) Lactant. Instit. l. iv. c. 3. S. Aug. de Civ. Dei. l. ii. c. 6. &c. (7) Numb. xxviii. 8.

public Prayer, and listen to the Reading and Explication of the sacred Oracles of the Prophets, as we learn from the Gospels (8), the Testimonies of the Jewish Writers, and the Chaldaic Paraphrases made use of by them after their return from the Captivity. Christians from the Establishment of the Church sanctified the Sunday by meeting to attend together the Celebration of the holy Eucharist and public Instructions, as appears from the Acts of the Apostles (9); and the most early amongst the primitive Fathers (a), S. Justin Martyr, in the second Age, in his greater Apology (10), says; “ Upon the Sunday, all that
 “ live either in the City or Country meet together
 “ at the same Place, where the Writings of the
 “ Apostles and Prophets are read, as much as Time
 “ will allow; when this is done the Bishop makes a
 “ Sermon, wherein he instructs the People, and animates them to the Practice of the good Precepts.
 “ At the Conclusion of this Discourse, we all rise up
 “ together and pray; and Prayers being over, Bread
 “ and Wine and Water is offered, and the Bishop
 “ puts up Prayers and Thanksgivings, with all the
 “ Fervency he is able, and the People conclude all
 “ by the Acclamation, *Amen*. Then the consecrated
 “ Elements are distributed to, and partaken of, by
 “ all that are present, and sent to the absent by the
 “ Hands of the Deacons (b).” Tertullian describes these

(8) Luke iv. 16. Acts xiii. 14. (9) Acts xiii, 14. xx. 7.

(10) S. Justin. Apol. n. 87. p. 146. ed. Cantabr.

(a) “ It seems a Contradiction to appoint public and solemn Times for private Worship. If Men are bound to worship God only in private, there is no need of public Days of Rest dedicated to God’s Service. For every Man may take his own Time for it, as he finds most convenient and useful. But fixed and stated Times of Worship evidently prove that solemn and public Days of Worship are not sanctified by private Acts of Devotion only”. Sherlock on Religious Assemblies, part i. p. 123.

(b) Mr. Reeves in his Notes on this Passage, T. i. p. 117. and 110. and Dr. Potter, in his Discourse of Church-Government p. 249. severely condemn those amongst the Laity who ignorantly

these essential public Duties of Religion as follows:
 “ We meet all together in one Assembly, that as it
 “ were formed in an Army praying we beseech God
 “ by our joint Supplications to him. This Violence
 “ which we seem to offer, is agreeable to him. We
 “ pray for the Emperors, their Ministers, the Magis-
 “ trates, the welfare of the World, Peace, and re-
 “ tarding the final Doom. We meet to hear the Holy
 “ Scriptures expounded, as present Circumstances re-
 “ quire that we be admonished and instructed. By
 “ this our Faith is nourished, our Hope is strength-
 “ ened, and our Confidence fixed and firmly settled
 “ upon God. We also press the Duties of the Gos-
 “ pel with all the Power and Argument we are able:
 “ Exhortations are there made, Reproofs are given,
 “ the Divine Censure of Penance is passed, and the
 “ Judgments are here pronounced with the greatest
 “ Authority and Circumspection, as before God, and
 “ as the highest Anticipation of the Judgment to
 “ come. If any one has grievously offended, he is
 “ banished from Communication in Prayer in the
 “ Assembly, and in Holy Communion. The Presi-
 “ dents (Priests or Bishops), are Men of the most
 “ venerable Age and Piety. Every one puts a little
 “ into the public Stock. All here is a Free-will Of-
 “ fering. All these Collections are deposited in a
 “ common Bank for feeding the Poor, burying the
 “ Dead, providing for Orphans, those who had suffer-
 “ ed by Ship-wreck, or are condemned to the Mines or
 “ Islands

ignorantly repeat with the Priest the Words of the Consecration, and those of the Absolution, which are peculiarly appropriated to the Priestly Office. Potter takes Notice, that the Scripture itself points out this Distinction where we read that Christ alone blessed and distributed the holy Elements. Whereas Acts iv. 24. in the other Prayers all lifted up their Voices with one accord, Acts iv. 24. He refers us for the same to *Constit. Apostol.* l. viii. c. 6. all the ancient Liturgies, and to S. Justin, who tells us, that the People repeated the other Prayers *Κοινῇ πάντες* all together. The Words of Consecration he omits out of respect, but comprized them under the Prayers which he mentions to be said by the Priest.

“ Islands or Prisons, for the Faith of Christ (11).” That this Power of absolving or pronouncing spiritual Censures was lodged only in the Priests, we are assured by constant Tradition, confirmed by the express Testimony of Tertullian himself (12), S. Cyprian (13), and others ; but it was denounced in the Assembly of the Faithful. The singular Efficacy, absolute Necessity, and indispensable Obligation of public Prayer, were the Voice of Reason, and Nature silent, appear evident from this, that God made it an Object of his principal religious Laws in every Dispensation of his revealed Religion, and with the most peculiar Attention, appointed for it regular Times, Places and Ministers, and instituted Sacraments to be administered, and Sacrifice to be offered publicly, with many Ordinances relating to the same. These Places he is pleased to call his Tabernacles in which he dwells amongst Men on Earth ; and to promise that his Eyes shall always be open, and his Ears attentive to the Prayers of his People which are made there (14); with such Complacency does he delight to display to us in them the Magnificence of his Glory, and the Riches of his gracious Mercy, Love and Munificence (15). God’s Ministers or Priests are the Angels of the Earth, and the constant Assistants before his Throne here, as the seven chief Angels always stand before his Throne in Heaven (16). In this Function they pay him for all Mankind an incessant Homage of Adoration, Thanksgiving, Praise and Love. How happy, how sublime, and how glorious is this Employ ! “ Blessed are
 “ they that dwell in thy House, O Lord : They shall
 “ praise thee for ever and ever (17.) The Priests, are moreover, Mediators between God and his People, and their Advocates with him, being appointed by God himself to offer him a Tender of their Homages, to lay before him their Necessities, to avert
 his

(11) Tert. Apol. c. 39. (12) l. de Pudicit. c. 14.

(13) S. Cypr. l. de Unitate Eccl. and Ep. ad. Felicem, &c.

(14) Deut. xii. 13. 2 Paral. vii. 13, 14, 15, 16.

(15) 2 Paral. v. 14. &c. (16) Apoc. i. 4. Job xii. 15.

(17) Ps. lxxxiii. 5.

his Anger, and to draw down his Mercy and Blessings upon them. All the Faithful closely cemented together, and with their Pastors at their Head, and infinitely above them their invisible Head, Christ Jesus, the great Mediator of the New Testament, form one Body. When they present themselves together before God, their Homage is most honourable and most acceptable to him, as a King receives much greater Honour from Homage done him by a City, or the States of a whole Kingdom in a Body, than by that which private Persons offer single. In private Worship we honour God by the high Esteem which we conceive and testify of his Excellencies. But we properly do him Honour when in his public Worship, we declare before others and in the Sight of Heaven and Earth, our unutterable Esteem, Acknowledgment and deep Sense of his Sovereign Perfections. It is then particularly that we “give him the Honour due to his Name.” Hence the Angel said to the two Tobies: “Bless ye
 “the God of Heaven; give Glory to him in the
 “Sight of all that Live (18). And the Psalmist,
 “bring to the Lord Glory and Honour; bring
 “to the Lord Glory to his Name (19).” Every Branch of Prayer, every End and Motive of this Duty furnish new Proofs of the Obligation of paying to God public Homages and Acknowledgments. 1st, The Duty of Adoration, Praise and Thanksgiving, is the first Debt and Law of our Nature; it was even the original Design of God in making us, that we might Praise and Honour him. When he had finished the World, and put together its several Parts in exact Number, Weight and Measure, there was still wanting a Creature in these lower Regions that could apprehend the Beauty and Order of his Works, read in them the Traces of his infinite Wisdom, Power and Goodness, raise itself up to the Giver, honour him, and pay him a Tribute of Praise in all his Attributes. Irrational and even inanimate Beings, by bearing the impress and Marks of the Deity, pay Him a mute
 Homage

Homage of Praise. “ The Heavens shew forth the
 “ Glory of God, and the Firmament declareth his
 “ Handy-Work. Day to Day uttereth Speech (20).
 But a rational and spiritual Homage was due to God.
 Man therefore was formed, and endued with Powers
 capable of knowing and acknowledging the unlimited
 Perfections of the Author of all Things, and placed
 in the World, as in the Temple of God, to offer up
 the Incense of Praise and Thanks for himself and for
 the whole Creation, particularly to supply the Want
 or Defect of that Part, which being insensible and mute,
 is incapable of this Duty in a spiritual Manner. By
 our Understanding we know and acknowledge God :
 And our Will, the Fountain of Gratitude, prompts,
 and even constrains us to make him a rational Return;
 to the best of our Power, by Love, Praise, and Thanks.
 To praise God is to own a due Admiration of all his
 infinite Perfections. This is the most essential Act of
 Prayer, and the first Act of Divine Love ; the most
 indispensable Tribute we owe to God ; our most ex-
 cellent Work ; a Work common to the Church
 triumphant and militant, which we begin on Earth,
 but shall continue for ever in Heaven ; a Work which
 even now raises us to Heaven, and unites us in Com-
 munion, Fellowship and Employment with the An-
 gels. It fills our Hearts with Devotion and spiritual
 Joy. “ Praise ye the Lord ; for it is good to sing a Psalm ;
 “ it is joyful, and Praise is comely (21).” Then is the
 Soul “ filled with Marrow and Fatness,” when “ the
 “ Mouth shall praise God with joyful Lips (22).” From
 this Exercise we derive the highest Advantages upon our-
 selves: By employing our Faculties on God and his Holy
 Perfections, the most noble of all Objects, it turns our
 Souls from low and grovelling Things, opens and un-
 folds those Powers which lie hid and locked up in us,
 improves our Faculties to all Degrees of Perfection,
 and impresses, and continually perfects more and more
 the

(20) Pf. xviii. 1, 2.

(21) Pf. cxlvi. 1. (22) lxiii. 6.

the divine Image in our Souls. With a feeling Knowledge of God, an exquisite Sense of, and Zeal for his Honour, and Abhorrence and Dread of all Sin, which grow in us by these Exercises, we advance also in true Humility, discover and feel our own Weakness, Emptiness, Imperfections and Sinfulness, by which all Pride, Presumption, Self-sufficiency, Vanity and inordinate Self-love are vanquished and banished, and the Wounds these Vices have made in our Hearts, cured. And God never receives the Tribute of our Praise and Love without showering down upon us his richest Graces. God who infinitely transcends his Creatures in Goodness and in all Excellencies, can never suffer himself to be overcome by any in Love and Liberality. “Whoever shall glorify me, him will I glorify; but they that despise me, shall be despised (23).” We never repeat to God from our Hearts and with fervent Love, I am thine, or any other holy Desire of Sacrifice, Praise and Love, but he answers immediately with infinite Love: And I with all my Treasures of Heaven, with all my Graces and Blessings, I who am infinite, am all yours. And He communicates himself to us with a Love of Liberality and Profusion of his Gifts which is boundless. In like Manner when we adore him by the most profound Awe and Veneration, or when we glorify him, in return He communicates to us the Riches of his Grace and Glory. In all these Exercises, Love finds its inexpressible sweet Pleasure and Joy, and moreover receives most abundant return of Heavenly Graces and true never fading Glory. This Homage of Praise, Adoration and Love, we indispensably owe to God both in Private and particularly in Common and in Public. For this latter Duty chiefly is Man endued with Speech; for God equally hears the cry of his Heart. For the same principally is he framed to Live in Society. The instinct and mutual Necessities which link Men together, are not confined to the low Purposes of

of animal Life : Their End is to adore and acknowledge in a Body him who is the Author of all the high Advantages which we enjoy in Common together. This public Praise is most honourable, and most essentially due to God ; it is necessary to maintain in the World a Sense of God, and of our due Obligations to him, without which all Society must be at an End. It is most edifying to our Neighbour, kindling in him a Desire to love and serve that great God of all Creatures, and to invite Angels and Men to adore him to whom they owe all they are or have. Even they who are most backward and dull, cannot but be stirred up to Fervour at the Sight of so many devout Persons assembled adoring God together with Hands and Eyes lifted up to Heaven. Who is there that is not here moved to prostrate himself in like manner to worship the Lord of all Things, and to make him the same Acknowledgements ? The Fervent themselves must feel their Devotion inflamed, and be filled with spiritual Joy, to see others bless God the common Lord and Father, with their whole Heart and in perfect Union. This Joy must enlarge our Hearts if we have any Feeling of Divine Zeal or Charity : It ought to transport us beyond ourselves. “ Behold how
 “ good, and how pleasant it is for Brethren to dwell
 “ together in Unity ! It is like the precious Ointment
 “ on the Head, that ran down upon the Beard of
 “ Aaron to the skirt of his Garment. As the Dew on
 “ Mount Hermon, or that which descendeth upon
 “ Mount Sion. For there the Lord hath commanded
 “ Blessing and Life for evermore (24).” God poureth down his Blessings of all Sorts upon a People thus united in his Praises. “ Praise the Lord, O Je-
 “ rusalem : Praise thy God, O Sion (25). Let his
 “ Praise be in the Church of the Saints (26).” The Psalmist calls upon not only Men, but all Creatures both in Heaven and on Earth, visible, and invisible to Praise the Lord (27), in one Chorus with him.

The

(24) Ps. cxxxii. Hebr. cxxxiii. (25) Ps. cxlvii. l. 1. (26) Ps. cxlix. 1. (27) cxviii.

The like Motives engage us to return to God in common public Homages of Thanksgiving, together with those of Praise. His Blessings we enjoy in common together. The same Sun gives us Light and Warmth: The Fatness of the Earth is for all: And we are all Partakers of God's Graces and wonderful Redemption, and of the Comforts of his holy Providence. For all these Benefits he has heaped upon us, we must join together to confess his Goodness, declare the Wonders he hath done in our Favour, and offer him a common Sacrifice of Thanks. "I will declare thy Name to my Brethren: In the midst of the Church will I praise thee (28). With thee shall be my praise in the great Congregation: I will pay my Vows before them that fear him (29)."

David celebrating his own Deliverance, invites all the Faithful to join him in a Tribute of Praise and Thanks. "I will bless the Lord at all Times; his praise shall be always in my Mouth.—O magnify the Lord with me; and let us exalt his Name together (30). Let the People, O God, confess to thee: Let all the People give praise to thee (31). O praise the Lord, all ye Nations: Praise Him, all ye People (32)." He desires, "that God be praised in the Congregation of the Saints;" and cries out: "Let Israel rejoice in him that made him; and let the Children of Sion be joyful in their King. Let them praise his Name in Choir (33)."

To perform this Duty the Church has always had set Hours of public Prayer, at which, formerly, even the Laity, as much as Circumstances permitted them, every Day attended both in the Night and Day Office, as is clear from St. Chrysostom, and other early Fathers; and from St. Peter Damian, and other later Pastors and Writers. Origen tells us, that many

(28) Ps. xxii. Hebr. xxiii. 23. Hebr. ii. 12.

(29) Ib. v. 25. (30) Ps. xxx. 1--4.

(31) Ps. lxvi. 4--6. (32) Ps. cxvi. 1.

(33) Ps. cxlix. 1, 2, 3, &c.

Christians doubted not but that the angelical Host observed these Hours with the Church on Earth, to join their Prayers and Praises (34). The strongest Motives of Zeal for the divine Honour and Glory, ought to engage all Christians to assist devoutly at every Part of the solemn Office, at least on Sundays and other Festivals. If our public Homage is more glorious and acceptable to God, in like manner Petitions which are put up by the whole Church, are far more powerful than private Prayer in obtaining the divine Blessings. Maimonides mentions it as a Maxim in the ancient Jewish Synagogue, “ That the
 “ Prayers of the Congregation are always heard:
 “ But not so assuredly the Prayers of particular Persons in private.” In the old Law God commanded the People, even from the remotest Parts, to meet in the Temple on the great Festivals. On every Sabbath and other Festival, they failed not to assemble for public Prayer in their neighbouring Synagogues, or Oratories. The very Establishment of the Church by Christ, his Doctrine and Practice, and that of the Apostles, shew us the indispensable Obligation and great Importance of this Duty. St. Paul prescribes, “ That in the Church, first of all, Supplications, Prayers, Intercessions, and Thanksgivings
 “ be made for all Men: For Kings, and for all that
 “ are in high Station, that we may lead a quiet and
 “ peaceable Life, in all Piety and Chastity. For
 “ this is good and acceptable in the Sight of God
 “ our Saviour (35).” Our Lord by bidding us in Prayer to say, “ Our Father,” puts us in Mind, that we join in Company in putting up our Petitions to God, and that when we pray even in our Closets, we remember that we are Members of the Church of Christ, pray as Part of that Body, hope to be heard, because we are in Union with it, and communicate with our Fellow Members in Prayer: Also, that we
 ought

(34) Orig. de Orat. p. 33. 35.

(35) 1 Tim. xi. 1, 2, 3.

ought to join them often in public Prayer. God often grants to one Man's Prayers that which he asks; but to many who unanimously join in the same Petition, he gives more willingly, more largely, and more speedily, says St. Thomas Aquinas, with the ancient Latin Interpreter, Author of the ordinary Gloss on the Gospels. " If when two of us on Earth agree
 " together to ask any Thing, it is granted by the
 " Father of the Just, (for God delights in the Agree-
 " ment of his Creatures, and is displeased with their
 " Discord) what might we not expect, if not only a
 " small Number, but the whole Roman Empire
 " agreed together to sue for the divine Favour? They
 " might pray to Him, who said heretofore to the He-
 " brews, when the Egyptians pursued them: *The*
 " *Lord shall Fight for you; and ye shall hold your*
 " *Peace* (36): And praying most unanimously, ob-
 " tain greater Victories than Moses did by his
 " Prayers to God for Help (37)." The requests of great Cities, or Nations, are a Kind of suppliant Compulsion: They are not ordinarily to be rejected. And the Efficacy of the Prayers of the whole Church is all-powerful with God. All Prayer offered by the Ministers of the Church, as her public Representatives, draws a particular Virtue from their public Function and Character, and from the Faith and Devotion of the whole Church in whose Name it is offered. This is exceedingly strengthened by the actual Presence and Union of all the Congregation with their Pastor. In it the Defects and Weakness of the Dispositions of some are supplied by the Fervour of others, and whilst all pray with the same Spirit, they form but one Voice, and one Prayer, which Christ, our Mediator and Head, presents, and so strongly recommends by the Price of his adorable Blood, that it offers to God an holy and agreeable Violence.

F 2

Christ,

(36) Exod. xiv. 14. (37) Orig. l. viii. contra Celsum, p. 424. St. Thomas Lect. ii. in 2 Tim.

Christ, the Apostles, Councils and Fathers, press upon us this great Duty of public Prayer, as a most powerful and necessary Means of obtaining all Graces. Our blessed Redeemer declares: "Where two or three
 " are gathered together in my Name, there am I in
 " the midst of them (38)." He is in the midst of us in such Assemblies animating our Prayers himself, in quality of our High Priest, presenting them to his Father, and pleading for us, by shewing the Marks of the Wounds he received for us, and by which he purchased us a Title to Mercy and all Graces (39). To these Privileges of public Prayer, St. Paul has an Eye, when he tenderly exhorts us never to fail joining in it, "not forsaking our Assembly (40)." Would we learn how powerful public Prayer is with God? By it St. Peter was miraculously delivered from his Dungeon, and his Chains broken (41). The Prince of the Apostles, who by his Word, and by his very Shadow as he passed, cured the most inveterate Distempers, stood indebted for his own Preservation to the joint Prayers of the Congregation of the Faithful. St. Paul who had been admitted into the third Heaven, and so often commanded Nature, placed his Confidence of the Divine succour against Dangers, in the Supplications of his Flock to God for him, as St. Chrysostom observes (42). "I beseech you," says the Apostle, "through our Lord Jesus Christ, and by the
 " Charity of the Holy Ghost, that you help me in
 " your Prayers for me to God, that I may be deliver-
 " ed from the Unbelievers, &c. (43)." Also, for the Divine Blessing upon his Preaching: "That Speech
 " may be given me, that I may open my Mouth
 " with Confidence, to make known the Mystery of
 " the Gospel (44)." In this powerful Assistance he trusted under all Difficulties: "You helping withal
 " in

(38) Matth. xviii. 20. (39) 1 John ii. 1. Hebr. iv. 14.
 v. 5. vi. 20. vii. 11, &c. (40) Hebr. x. 25.

(41) Acts xii. 8. (42) St. Chrys. Hom. ii. de Prophet. Obscurit. T. vi. p. 187. ed. Ben. (43) Rom. xv. 30, 31.

(44) Ephes. vi. 19.

“ in Prayer for us (45).” Upon this Solicitude of so great an Apostle in procuring the Prayers of the Churches, St. Thomas Aquinas makes the following Remark (46). “ The Prayers of many were more easily heard.” Whence the Gloss. i. e. an ancient Commentary, says (47): “ The Apostle very justly begs the little Ones to pray for him: for many little Ones when they are assembled unanimous, become great, and it is impossible that the Prayers of many should not be heard.” St. Chrysostom mentions the same Example, writing as follows (48): “ If we are weak when we pray alone, we become potent when assembled together in a Body.—By our Union we overcome God. This, I say, that you may learn to be assiduous in constantly attending in the Assemblies. Alledge not that wretched Excuse: Cannot we pray at Home? You can:—But that Prayer will not have such Power and Virtue as when the Church in a Body presents Supplications with one Voice and Heart, and the Priests being present offer the Words of the whole Assembly.—Peter and Paul are the Towers and Pillars of the Church: Yet it was this joint Prayer of the Church that broke asunder the Chains of the former, and opened the Mouth of the latter.”

If we weigh well these Principles of our Holy Faith, we cannot but applaud the Zeal which all holy Pastors have shewn, from the very Times of the Apostles, in exhorting all Christians to the utmost Assiduity and Fervour in attending public Prayer. St. Ignatius, that Apostolic Man, that glorious Martyr, and most illustrious Disciple of the Princes of the Apostles St. Peter and Paul, repeats this Precept at every turn in his Epistles: “ Strive to hold Assemblies together, to pay to God the Homage of Thanksgiving and Praise. For when you often

F 3

“ meet

(45) 2 Cor. i. 11. (46) 2. 2d. Qu. 83. a. 7. ad. 3.

(47) Glossa in Rom. xv. 30. (48) Loco supra citato,

“ meet in the same Place, the Power of Satan is
 “ broken, he is weakened, and the Destruction he
 “ endeavours to bring upon us, is kept off by the
 “ Concord of your Faith (49).” And again: “ If
 “ the Prayer of one or two be of such Force, how
 “ much more powerful shall that of the Bishop,
 “ and the whole Church be? He that does not meet
 “ to join in it in the same Place is proud, and has
 “ already passed Sentence of Condemnation against
 “ himself (50).” And to the Smyrneans: “ Follow
 “ your Bishop, as Jesus Christ followed the Father:
 “ And the Priests as the Apostles: And reverence
 “ the Deacons as the Command of God. Let no
 “ Man do any Thing of what belongs to the Church
 “ without the Bishop. Let that Eucharist be look-
 “ ed upon as good and rightful, which is offered by
 “ the Bishop, or by him to whom the Bishop has
 “ given his Consent. Wherever the Bishop shall ap-
 “ pear, there let the People also be: As where Jesus
 “ Christ is, there is the Catholic Church (51).”
 The like Precepts he repeats to the Philadelphians (52),
 and Others (53). In the Apostolic Constitutions (54),
 the Bishop is commanded to exhort the People, “ to
 “ frequent the Church twice every Day, Morning
 “ and Evening, that no one by absenting himself
 “ leave it defective, by withdrawing a Member from
 “ the Body of Christ.” Divide not the Body of
 “ Christ, nor dissipate his Members. Meet in Prayer
 “ in the Temple of the Lord, especially on Satur-
 “ day and Sunday; go more diligently to Church, to
 “ celebrate the Praises of God, &c.” Tertullian (55)
 speaking of Christians assembled in public Prayer, as
 quoted above, says: “ We come in a formidable
 “ Body, and close Batallion, as it were to besiege,
 “ and do Violence to God, and to storm Heaven by
 “ the Force of Prayer; such a Force is the most
 “ grateful

(49) St. Ignat. ep. ad Ephes. n. 13. (50) St. Ignat. ep. ad
 Ephes. n. 5. (51) St. Ignat. ep. ad Smyrn. n. 7.
 (52) Ep. ad Philadelph. n. 4. (53) Ep. ad Magnesianos,
 . 7. ad Trallian. n. 7. (54) Const. Apost. l. ii. c. 59.
 (55) Tertul. Apol. c. 39.

“ grateful Violence to God.” He says : “ We pray
 “ there for the Emperors, and for their Ministers ;
 “ for Powers, and for the State of the World ; for
 “ the Quiet of Things, and for the Delay of the
 “ End of the World, or for averting temporal Calami-
 “ ties.” In the next Chapter, he repeats : “ We
 “ pray to the eternal God for the Health and Safety
 “ of the Emperors, that they may have a long Life,
 “ a secure Empire, a safe Family, a valiant Army, a
 “ faithful Senate, &c.”

St. Athanasius reasons thus on this Point : “ Which
 “ do you think is best, that the People should meet
 “ in little separate Companies, or be united together
 “ in a great Church, to sing the divine Praises with
 “ one Voice, without any Thing to disturb the sacred
 “ Harmony ? Nothing, certainly, better represents
 “ the Concord of a People, animated with the same
 “ Spirit, than such Assemblies. Nothing more pow-
 “ erfully inclines God to hear our Prayers. For if,
 “ according to what Christ assures us, two Persons
 “ united together in Prayer, obtain of God whatever
 “ they ask, what must we think, when a numerous
 “ People, joined together in the same Place, formeth
 “ but one Voice, which answers, Amen, to all the
 “ Prayers of the Priest (56) ?” St. Chrysostom so
 often and so strongly inculcates this Duty, that we
 beg leave again to hear him speak on it. Preaching
 to the People of Antioch, he says (57), “ You can
 “ pray at Home indeed ; but not as you can in the
 “ Church. You will not be so favourably heard
 “ when you pray single, as when you pray with your
 “ Brethren. For there is more here ; Consent of
 “ Mind, and Consent of Voice ; and the Bond of
 “ Charity, and the Prayers of the Priests together.
 “ The Priests, for this very Reason, preside in the
 “ Church, that the People’s Prayers which are weaker
 “ by Themselves, laying hold on those that are
 “ stronger, may together with them mount up to
 F 4 “ Heaven.—

(56) St. Athan. Apol. 1. ad Constant. (57) St. Chrysost. hom.
 3. contra Anomæos, p. 470. ed. Ben.

“ Heaven.—God himself declares, that he is ap-
 “ peased by the unanimous Prayer of the People (58).
 “ Learn from Men, how great is the prevalence of
 “ the joint Petition of a Nation. Ten Years ago,
 “ when certain Persons were condemned to Death
 “ for Treason, a Magistrate who had been convicted
 “ of the Crime, being led forth to the Place of Ex-
 “ ecution with a Halter about his Neck, the whole
 “ City ran to the great Square to beg his Reprieve,
 “ and by their Intreaties obtained the Pardon of the
 “ Criminal. You thus run with your Wives and
 “ Children, to appease the Anger of an Emperor of
 “ the Earth; and have you not Zeal to join the
 “ Church, which is employed in rendering the King
 “ of Heaven propitious to you? When called upon
 “ to attend it, wherever you are, at Home, in the
 “ Throng of the Market, or engaged in the most
 “ pressing Affairs, ought you not more eagerly, more
 “ resolutely, and more courageously than a Lion,
 “ break all Chains and Hinderances, and repair to
 “ the common Supplication.—Not only Men, but
 “ even the Angels adore and pray in that awful
 “ Place, at that tremendous Hour; for the Angels
 “ then shewing the Lord’s Body, pray to God for
 “ Men, as if they said: We intreat your Mercy for
 “ those whom you have prevented by loving them
 “ first, for those for whom you sacrificed this Body,
 “ &c.” The Evidence and Importance of this Duty,
 extorted from an eminent Protestant Writer, the fol-
 lowing Complaint (59): “ He that without a neces-
 “ sary Cause absents himself from public Prayers,
 “ cuts himself off from the Church, which hath al-
 “ ways been thought so unhappy a Thing, that it
 “ is the greatest Punishment the Governors of the
 “ Church can lay upon the worst of Offenders; and
 “ therefore it is a strange Madness for Men to inflict
 “ it upon themselves.”

In

(58) Jonas, iv. 11.
§. 11.

(59) Whole Duty of Man, Sund. v.

In this Spirit of Zeal for the divine Worship, and penetrated with these holy Maxims, the primitive Christians could not be deterred from assisting at the Celebration of the divine Mysteries by any Hardships, Loss of Goods, Imprisonment, or the most cruel Torments and Death. Amongst others, Æmilian, Governor of Egypt, in the Reign of Valerian, a barbarous Persecutor, made use of every Means in his Power to prevent the Christians from meeting at religious Assemblies. Many he put to most cruel Deaths, others he tortured with all the Arts of exquisite Cruelty, or kept in loathsome Dungeons loaded with heavy Chains. Yet no Artifice or Violence could deter the Christians from keeping their Assemblies, and performing their Duty to God, to whatever Dangers, or Torments this exposed them (60). “Hold no religious Assemblies,” said he, to the holy Patriarch St. Dionysius, and the first Martyrs, whom he put to Death (b): Again, many gave illustrious Proofs of a like Constancy under Maximian Galerius in 304. Amongst others, Saints Saturninus, Dativus (61), and many others, at Abifina in Africa, being apprehended at their religious Assembly on Sunday, under the sharpest Torments answered the Judge: “The Obligation of the Sunday is indispensable. It is not lawful for us to omit the Duty of that Day. We never passed a Sunday without meeting to Prayer, &c.” In the Acts of St. Dionysia, Virgin and Martyr, at Theffalonica, read on the twentieth of December, we see the same intrepid Zeal in assisting at the divine Mysteries, in the Heat of the most cruel Persecutions. The very Pagan Writers, who mention the Christians of the primitive Ages, take particular Notice of their Fervour and Assiduity in assembling on Sunday

(60) Euf. Hist. l. vii. c. 10.

(61) See their Acts, Febr. xi. and in Ruinart.

(b) This Menace he afterwards changed, saying, especially to the Clergy, “Renounce the Christian Rites.”

Sunday to Prayer before Sun-rise, at the imminent Hazard of their Lives, Estates, and Families (62). If the domestic Examples of our own immediate Ancestors seem more moving, we ought to have before our Eyes that in our own Country, during the greatest Part of the Reigns of Queen Elizabeth, King James I. Charles I. the Protector Cromwell, and Charles II. Great Numbers of Catholics, with the Hazard of their Lives and Fortunes, travelled very far the whole Night, and assembled in the most private Corners before break of Day whilst others were a-sleep, to have the Happiness of hearing Mass, and performing their Devotions on a Sunday. For this, many who were detected, were impeached; the Priests for High Treason, those who had harboured them for Felony, and suffered the Confiscation of their Estates, Imprisonment, and Death; being either drawn, hanged and quartered as Traitors to their Country, or hanged as Felons (63). The continual Dangers and Hardships which the Priests underwent, both in the lurking Holes, in which they lay concealed where they were harboured, and in their journeys, especially by Night, and which the Laity often shared in, are not easily to be imagined, since we have no Idea of the Manners of those Times; of these we have in authentic Manuscripts, numberless striking Instances, too long to be here mentioned: Instances not to be related, or called to Mind without melting into Tears.

Amongst the Apothegms of the famous Marquis of Worcester, in the Reign of King Charles I. it is related, that in the great Civil War, the Marquis marching once in Cardiganshire in Wales, near the Ruins of
a Mo-

(62) Plin. Junior, l. x. ep. 97. Lucian. vel alius Dial. Philopatris Amian. Marcell. l. xxviii. in fine.

(63) See Concertatio Catholicorum in Anglia and Bishop Chaloner's Lives of Missionary Priests, and many Ms. Accounts preserved in many private Families at Home, and Colleges, and religious Houses abroad.

a Monastery, at *Strata Florida*, a Woman, who was a hundred Years old, was presented to him, who had remembered the Monks in Catholic Times, and had lived above threescore Years, in great Regret for the Loss of the public Service of the Altar, and in constant private Devotion, without seeing a Priest, not thinking that any could be found in England. The Marquis asked her, “ When the Religion altered, you altered with the Religion.” She answered, “ No, Master, I stayed to see whether or no the People of the New Religion would be better than the People of the Old: And could see them in nothing, but grow worse and worse, and Charity to wax colder and colder, and so I kept me to my Old Religion, I thank God, and mean, by God’s Grace, to live and die in it.” The Gentleman of the House, who was a Protestant, testified, “ That she had always remained a Catholic, and could never be brought from her Religion; and that she would often steal into the Church alone, to say her Beads, and other Prayers, by herself.” When the Marquis told her, “ He would take her to Ragland Castle (his Seat in Monmouthshire), where she would find a Priest, and might hear Mass every Day (c);” she was so transported with joy, that she died in a very edifying Manner before the next Morning (64). The Marquis wept, when he heard it the next Morning, and said, “ If this poor Soul died, where she might serve
“ God,

(c) When the Marquis asked her, “ When she had been at Mass, or received the Sacrament?” She answered, “ That for 60 Years she had never seen a Priest, but had never missed saying her Office every Day; and being puzzled how to make her Easter Communion, had in the Paschal Time received the Sacrament at the Hands of the Minister; having first prayed, that God would change him into a Priest to her that Day, which she believed his Goodness did, to relieve her in her extreme Distress, where her simplicity of Heart excused her Action.”

(64) Dr. Tho. Baily, in the *Apothegms of the Marquis of Worcester*. Apothegm. 17. p. 26.

“ God, how joyfully will she serve Him, in a Place
 “ where she will never die.” The principal Part of
 the public Office of the Church consists in the Holy
 Sacrifice of the Mass. 1st. By it we pay to God the
 supreme Homage and Worship due to his adorable
 Sovereignty, in a Manner, and by a Victim pro-
 portioned to his infinite Majesty. 2dly. We by this
 great Sacrifice of Thanksgiving, make him the
 most acceptable Return of Gratitude for all his
 Benefits. 3dly. We offer him that holy Victim,
 which is the most powerful Means to obtain his Graces
 and Blessings. And 4thly, The most effectual Means
 of Propitiation and Satisfaction for our Sins. There-
 fore, Zeal for God’s Honour, and the Motive of our
 own greatest spiritual Interest, and our Sanctification
 strongly call upon us to acquit ourselves with the
 greatest Devotion of this highest Duty, and supreme
 Homage of Religion. Also the Love of our Divine
 Redeemer presses us earnestly to correspond to that
 excess of Love, in which he instituted this wonderful
 Mystery, and laid his Injunction upon us, saying:
 “ Do this in Remembrance of me (64).” The pri-
 mitive Christians stood in need of no other Prompter
 than the Ardour of their own Devotion, and the great
 Sense of Piety and Religion with which they were
 penetrated, to be carried with an holy Zeal to attend
 constantly the Celebration of this great Mystery. But
 the Fervour of many beginning to wax colder, the
 Church, by an inviolable Law, commanded all her
 Children to hear Mass attentively and devoutly on all
 Sundays and Holydays. Ancient Councils decreed,
 that a Christian living in a City, who had failed to
 attend the public Office of the Church for three Sun-
 days, should be cut off from the Communion of the
 Church (65). Though this Sentence of Excommu-
 nication is not now carried into Execution; not to
 join the Faithful in assisting at the holy Mysteries, is
 for

(64) 1 Cor. xi. 24. Luke xxii. 19. (65) Conc. Eliber.
 Can. 21. Conc. T. ii. p. 972. Osius in Conc. Sardic. ib. p. 637.

for a Man voluntarily to deprive himself of a principal Benefit of the Communion of the Church, and a Violation of her Precept. The same is to be said of one who should be voluntarily distracted during a considerable Part of the Holy Sacrifice, especially its most essential and most sacred Parts, the Consecration, Elevation, and Communion. The Mass principally meant in these Canons of the Church is the Parish High-Mass, which was always attended with a Prone, or Instruction, and other religious Rites and Devotions. In the beginning of the Church, all the Faithful in a City met in the same Congregation, in which the Bishop, or a Priest deputed by him, presided, preached, and performed the Divine Office and other Rites relating to Catechumens, Penitents, &c. When the Congregations grew too numerous, they were divided into several Parishes, each of which was governed by its own Priest (66). All then heard their own Parish Mass. Though other Churches, especially of religious Orders, have been since multiplied, and many excellent Practices of Devotion and Methods of Instruction established in them, to the great Advantage of Piety; yet, that all may be united in the same common Act of Divine Worship and Prayer, with their Pastor at their Head, and may receive from him regular Instruction according to the established Order of the Church, all are bound frequently to assist at the Parish Public Office, whatever other Churches are visited at other Hours, for the sake of particular Devotions. The Council of Trent orders all Bishops to take Care, that the People be duly put in Mind of the Obligation every one is under of going to his Parish Church, at least on Sundays and great Festivals, to assist at the Sacrifice of the Mass, and hear the Word of God, when it can be conveniently done (67). This Obligation is frequently inculcated by

(66) See Van. Espen. Part. 2. tit. 17. (67) Conc. Trid. Sess. 24. de Reform. c. 4. Sess. 22. de obs. & evit.

by the Canons, and the most learned Doctors of the Canon Law (68). The Ecclesiastical Precept of hearing Mass on Sundays, absolutely may be satisfied by hearing Mass in any Church, as Canonists and Theologians prove (69). But it is agreed (70), that for all to assist at their Parishes on Sundays, and the chief Solemnities of the Year, is, and has ever been the Spirit of the Church, and is a Duty strongly recommended by the most venerable Authority, and special spiritual Advantages: Motives to which no sincere Christian can be insensible.

All who can without great Inconvenience, ought also to assist on Sundays at Vespers, or some other Part of the public Office for the Afternoon, as the Benediction of the Blessed Sacrament. In Places where the Opportunity is easy, by the Custom of pious and timorous Christians, this is so far Part of the Law, that, when no kind of Impediment pleads an Excuse, it is not omitted without a venial Sin.

The Church by commanding all to hear Mass on Sundays, no way determines this to suffice for the whole Sanctification of the Day, as some have pretended: For by this it never could intend the least Derogation from the divine Precept of sanctifying the whole Day, a Precept invariable of all Ages, and Times. The contrary Opinion, the Council of Cambray in 1604, condemns as an Abuse injurious both to the Divine and Ecclesiastical Precept (71). A Person who besides Morning and Evening Prayers has devoutly attended High-mass with a Prone or Sermon, and Vespers or equivalent Devotions, if hindered, seems not to be charged with any Degree of Sin on this Score. It is an excellent Devotion to assist at all the canonical Hours of

(68) See Gonzales in Decretal. l. iii. tit. 29. *de Parochiis*, Cap. 2. in *Dominicis*, T. iii. p. 326. (69) Pontas V. Messe. Caf. 53. Billuart, p. 429. Sylvius, &c. (70) Suarez, Henno, and other Regulars, &c. (71) Conc. Camerac. tit. 4. cap. 1.

of the divine Office in the Church, at least on Sundays, according to the Custom of the primitive Christians when freed from Persecution (72), observed by Kings and the Laity in general in the middle Ages (73). Besides Attendance upon the public Office of the Church, we ought on Festivals, diligently to practise every other Means of our Sanctification, such are the frequent and devout Use of the Sacraments. 2dly, Sermons, reading pious Books, and some Degree of holy Meditation, necessary that the Seed of the divine Word be not choaked, and rendered unfruitful in us, and our Affections be set upon and totally swallowed up by the World and its Cares and Pleasures. 3dly, The Instruction of Children, to give them a Tincture of that saving Knowledge of Religion, and of those Principles by which they are afterward to govern the whole Frame of their Lives, and receive lasting Impressions of Virtue, which no worldly Dangers, no Temptations will ever be able to efface. 4thly, Self-examination and Compunction, by which we enter seriously into ourselves, correct all Disorders in our Souls, and improve our Hearts in all virtuous Sentiments. 5thly, The various Exercises of Charity, as by visiting the Sick, or Prisoners, comforting the afflicted, giving larger Alms than usual to the poor, &c. In the Apostolical and primitive Ages Contributions were made by the Faithful on the Sunday for the Relief of those that were in Distress, of which mention is made by St. Paul (74), by St. Justin in his greater Apology, Tertullian and other Fathers: Whence St. Cyprian says, "Think-
 " est thou that thou keepest the Lord's Day, without
 " bringing thy Mite to throw into the Treasury of
 " the Poor (75)." Lastly, on Festivals, we ought to
 enlarge

(72) Fleury, "Mœurs des Chrétiens." Thomassin des Fêtes, iii. c.6. p. 549. and especially "Dissertation sur l'ancienne
 "manière de garder les Dimanches & Fêtes," in Monf. de Salengre de l'Oratoire, in his "Mémoires de Littérature &
 d'Histoire T. i. p. 1. (73) St. Pet. Damian, Opusc. 10. &c.

(74) 1. Cor. xvi. 1. 2. (75) St. Cypr. l. de Oper. & Eleem.

enlarge our private Devotions in our Closets, or with our Families, especially in Hymns of divine Praise and Love, and in Thanksgivings for the Works of Creation and Redemption, and the Mercies of God towards us, general and particular (b). Sundays thus observed would have a wonderful Influence on each ensuing Week, and on the whole Lives of Christians.

All these Christian Duties have indeed a Share in our Attention every Day: But whatever the Distraction and Hurry of worldly Concerns, or human Frailty and Sloth, left then imperfect, must be supplied with the utmost Fervour of which we are capable on Festivals, on which, disengaged from all Hindrances, we are called upon to give our whole Attention to the divine Praises, and to the Sanctification of our Souls. "We are bound," says St. Gregory the Great (76). "To refrain from all Work on the Lord's Day, and
"and to give ourselves up entirely to the Exercises of
"holy Prayer, that if we have sinned by Negligence
"in any Part of the six Days, this may be expiated
"on the Day of our Lord's Resurrection." The same is repeated by Pope Nicholas I. in his Instructions to the new converted Bulgarians (77). Where he adds,
"that a Christian ought on this Day to attend to
"Psalms and spiritual Hymns and Prayers; make his
"Offerings; honour the Memory of the Saints, ex-
"cite himself to an Imitation of their Virtues,
"hear Sermons, distribute Alms, all which if any
"one shall neglect, and spend his Time in vain con-
"versation, or abuse his Rest from lawful Labour
by

(76) St. Greg. M. l. xiii. ep. 1. T. 2. p. 215. ed. Ben.

(77) Nic. 1. resp. ad Consulta Bulgararum c. 10. 11. Conc. T. viii. p. 522.

(b) The Fathers and Councils often inculcate, that married Persons ought to live continent on Sundays, all Festivals, and Fast-days. This was long a Precept of the Church, is still recommended as an holy Counsel by St. Charles, the Roman Catechism. See Thomassin, Tr. des Fetes. l. ix. p. 146. Ville-Thierry, "Vie de Gens Mariez." Lorient, sur l'Épître du Second Dimanche du Carême, T. i. p. 431. Baillet Hist. du Carême, c. iv. &c.

“ by employing it in wordly Vanities, it would have
 “ been better for him to work with his Hands on that
 “ Day that he might have had a Supply to afford
 “ some charitable Relief to those that are in Want.”
 And in the Body of the Canon Law is inserted the
 following Decree or Canon: “ On the Lord’s Day
 “ no Business is to be attended to but that of the
 “ divine Service. No Work must be done on that
 “ Day, but it is to be entirely consecrated to Prayer,
 “ Psalms, and spiritual Canticles (78).” S. Antoninus
 also explains the Duties of the Day in the following
 Terms(79): “ The holy Day is to be spent in the spiri-
 “ tual Works of Prayer, holy Meditation, hearing
 “ holy Things, pious Reading, Alms-deeds, and the
 “ like.—As also in Compunction and Confession of
 “ Sins, in which Men are to call to an Account what
 “ they did on other Days in which they were taken up
 “ in worldly Employments: It is the Sabbath of Rest in
 “ which you shall afflict your Souls by a perpetual
 “ Religion (80), viz. by Contrition, as Origen expounds
 “ it; likewise in hearing Mass, the divine Office and
 “ Sermons; and in instructing and correcting our
 “ Brethren, especially of our own Family. Of this
 “ holy Job affords us an Example (81), when the Days
 “ were gone round, Job sent and sanctified them, i. e.
 “ on the first Day of the Week, he exhorted and cor-
 “ rected his children, as St. Thomas explains it; and
 “ he offered Prayers and Sacrifices for them. Alms
 “ also are to be given more liberally on this Day.
 “ In Leviticus, two Lambs were to be offered on the
 “ Sabbath, on other Days only one in an Holocaust.
 “ Tobit having prepared a Dinner on the Festival,
 “ sent his Son to call the Poor to eat it with them—
 “ But alas! Men now are taken up on Festivals in
 “ the Care of their Bodies. The Women spend much
 Vol. I. G Time

(78) Cap. Jejunia. dist. 3. *de Consecratione.*

(79) St. Antonin. 2. p. tit. 9. cap. 7. § 4. St. Thomas also explains at large the Exercises and Duties by which a Christian is bound to sanctify the Sabbath. Opusc. 7. *de Decalogo.*

(80) Levit. xvi. 31, (81) Job. i. 5.

“ Time in Dress to lay Snares for the Destruction of
 “ Souls. Servants are busy in dressing Meat more
 “ daintily than on other Days. Men of an inferior
 “ Condition run about to amuse themselves with hear-
 “ ing News or seeing vain Shews. All seem aban-
 “ doned to do Evil; and what they have gained by
 “ their Labour or Industry in the Week they throw
 “ away on Holy Days in the Ale-house, in Diversions,
 “ or at Play, rather than in Alms. O the perverse
 “ Abuse of Things among Men, and the irreparable
 “ Loss of holy Time! O Employ most pleasing to
 “ the Devil! Of such profanations Jeremy said (82),
 “ Her Enemies (i. e. the Devils, the most cruel Ene-
 “ mies of the Soul and of the Church) have seen
 “ her, and mocked at her Sabbaths, i. e. her Festi-
 “ vals, which she consecrated, not to God, but to
 “ herself, to her Belly, and to the Devil. Alas! How
 “ often do Christians by Sloth, Debauchery, or In-
 “ temperance make these Days Festivals of the Devil?”
 God said to the Jews: “ your New Moons, and Sab-
 “ baths, and your Festivals my Soul hateth (83).”
 Upon which Words Origen gives this excellent com-
 ment: “ The Lord calls these Days *my Festivals*,
 “ so long as they were kept pure and holy; but
 “ when they were profaned and defiled by Sin, he no
 “ longer says *mine*, but *your Festivals* (84).”

The sharp Complaint which God made of the Jews
 for the Profanation of their Festivals falls so much more
 heavily on our Christians, as our Solemnities are more
 holy, in Proportion as the Mysteries which we com-
 memorate are more sacred; and as our Excesses out-do
 theirs in our Age of more refined and more extrava-
 gant Vice. This sacrilegious Abuse of the very
 Means of Grace, is the Sin which God declares he
 can no longer bear. “ My Soul hateth your new
 “ Moons and your Solemnities, they are become trou-
 “ ble some to me: I am weary of bearing them (85).
 S. Thomas

(82) Lament. i. 7. (83) Isa. i. 14, (84) Orig. in Numer.
 c. xxviii. hom. 23. (85) Isa. i. 14.

S. Thomas Aquinas lays down the Rules to be observed in the Sanctification of the Lord's Day, and other Festivals in the following Words (86). "The corruptible Body is a load upon the Soul, and the earthly Habitation presseth down the Mind that museth upon many Things (87)." Therefore is Man in this corruptible State always weighed down to what is beneath him, unless he strive to raise himself above perishable Things. For this certain Times must be allotted. Some make this their employ at all Times. "I will bless the Lord at all Times: His praise shall be always in my Mouth (88). Pray without ceasing (89). These keep an uninterrupted Sabbath on Earth. Others do this at certain intervals in the Day: Seven Times a Day I have given praise to thee (90). And have also a set Day appointed, that the Love of God may not grow cold in their Breast. If thou call the Sabbath thy Delight, and make it thy Glory to glorify him by seeking his holy Ways, then shalt thou be delighted in the Lord, and I will lift thee up above the high Places of the Earth, and will feed thee with the Inheritance of Jacob thy Father (91); then shalt thou abound in delights in the Almighty, and shalt lift up thy Face to God; thou shalt pray to him, and he will hear thee; and thou shalt pay thy Vows (92). For this Day is appointed and sanctified by God not to be spent in Play and Diversions, but in praising God and Prayer. It is chiefly to be employed in three Things. 1st, In offering Sacrifices: The daily Sacrifices in the old Law were commanded to be offered double (93). We must also make to God offerings of all that we are or possess: Our Souls by Compunction for Sin (94), and praying for the Divine Graces and Bene-

G 2

" fits

(86) S. Thomas, Opuscul. 7. de Decalogo.

(87) Wis. ix. 15. (88) Ps. xxxiii. Hebr. xxxiv. 2. (89) 1 Thes. v. 17. (90) Ps. cxvii. 164. (91) Isa. lviii. 13, 14. (92) Job xxii. 26, 27. (93) Num. xxviii. 9. See 1 Paral. xxix. 17. (94) Ps. l. 19.

“ fits. A Festival is always a Day of spiritual Joy,
 “ which Prayer creates in the Soul ; wherefore Prayers
 “ must be continued long and with Fervour. The
 “ Offering of the Body must be made by all good
 “ Works, by a Preparation of Fasting or Penance of
 “ the Eve. An offering of our Substance or Goods
 “ is made by Alms, which ought to be doubled on
 “ Festivals, because these are Days of universal Joy
 “ (95). Do not forget to do good and to commu-
 “ nicate ; for with such Sacrifices God is well pleased
 “ (96). Send Portions to them that have not pre-
 “ pared for themselves, because it is the holy Day
 “ of the Lord (97). 2dly, The Festival is to be
 “ spent in hearing the Word of God, and making it
 “ the subject of our Study and Meditation ; not
 “ knowing the Voices of the Prophets which are
 “ read every Sabbath (98). He that is of God,
 “ heareth the Words of God (99). 3dly, Festivals
 “ are to be filled up with spiritual Exercises : On them
 “ it is especially said by God : Be still, and see that
 “ I am God (100). As the Body when wearied seeks
 “ Refreshment by Rest, so does the Soul, whose
 “ Centre and Rest is in God. There remaineth there-
 “ fore a Rest, or a keeping of Sabbath, to the Peo-
 “ ple of God (101). When I go into my House,
 “ I will repose myself with her (the Divine Wisdom,)
 “ (102). Before this the Soul must rest from Sin. The
 “ Heart of the wicked Man is like the raging Sea
 “ which cannot rest, and the Waves thereof cast up
 “ Dirt and Mire : There is no Peace to the wicked,
 “ saith the Lord God (103). She must rest, 2dly,
 “ from the Tumult of her Passions ; for these wage
 “ a furious intestine War (104). And from the
 “ Tumult and Distraction of worldly Affairs. Martha,
 “ Martha, thou art too solicitous about many Things,
 “ but one Thing is necessary (105). How many
 “ Saints

(95) 2 Esdr. viii. 11, 12. (96) Hebr. xiii. 16. (97) 2 Esdr.
 viii. 10. (98) Acts xiii. 27. (99) John viii. 47. (100) Ps.
 xlv. 11. (101) Hebr. iv. 9. (102) Wisd. viii. 16.
 (103) Isa. lvii. 20, 21. (104) Gal. v. (105) Luke x. 41.

“ Saints left all Things to attend to this alone ; for
 “ this is that precious Jewel, to purchase which, a Man
 “ sells all that he has (106). This Rest is eternal
 “ Life, and eternal Enjoyment. This is my Rest
 “ for ever and ever : Here will I dwell for I have
 “ chosen it (107).” This heavenly Contemplation,
 the eternal Employment of the blessed in Heaven, we
 anticipate, or prepare ourselves for, by the holy Rest
 of the Sabbath. It is also the most essential Homage
 of our Lives to God, and the Means of obtaining his
 Blessings and Graces upon our Souls. But alas !
 Christians, instead of securing to themselves Provision
 of the Divine Graces and Blessings for the rest of the
 Week, by a religious observance of the Sunday ; in-
 stead of correcting their Disorders, instructing them-
 selves in every Duty, and penetrating their Hearts
 with the holy Sentiments of Faith, with the Maxims
 of the Gospel, and with a true Christian Spirit ; in-
 stead of animating their Hope, kindling in their
 Breasts the Fire of Divine Love, withdrawing their
 Affections from Creatures by contemplating the Riches
 of Eternity ; in a Word, instead of improving them-
 selves in Religion and in every Virtue on this holy
 Festival, by refusing to God on it that tribute of Ho-
 nour which is, on so many Titles, due to him, and of
 which he is so Jealous ; and by converting the greatest
 Sources of Divine Grace, and the most powerful
 Means of their Sanctification into the most fatal Male-
 dictions, they make these Festivals the main Causes of
 their criminal Lives, and Seal of their eternal Repro-
 bation. Hence Infidelity, Irreligion, Impiety, Pro-
 faneness, Ignorance of Christian Duties, and a worldly
 Spirit of Pride, Vanity, Ambition, Covetousness and
 Pleasure, spread such a Desolation over the Face of
 Christian Nations, that few are to be found in whose
 Lives any Traces of the true Spirit of Christ can be
 discerned : And he who neglects to sanctify the Lord’s
 Day by Exercises of Devotion and Religion, is in

G 3

Danger

(106) Mat. xiii.

(107) Ps. cxxxi, 14.

Danger of forgetting before the end of the Week that he is a Christian. A religious Observance of Festivals is the great Means to put a stop to the Growth of Irreligion, and to the dreadful Decay of all Sense of Piety and true Virtue, with which several Countries are threatened, and of which we already discover amongst ourselves the most alarming Symptoms. If any Zeal for God's Honour, or our own Sanctification and eternal Welfare, still animates our languishing Faith, let it rouse us to Fervour in this essential religious Duty, which we may call the Head of all the rest, and the Means by which they are to be quickened, entertained, and constantly supported.

God instituted this Festival to be the constant Mark of the Grace and Honour we have of being his by his Holy Faith and Vocation, and the Test of our Devotion and Zeal in serving him, as he gave the Law of the Sabbath to the Jews, that it might be a public continual Testimony of his Alliance and of the spiritual Privileges and Favours which they enjoyed by his distinguishing and singular Predilection (108). As the Jew therefore was known by his Sabbath, so is the true Christian by his Manner of keeping the Sunday. This is the Proof of his Piety and Religion. And as the Christian Law is far more Holy and more Perfect than the Jewish, so ought his Zeal and Devotion in sanctifying the great Festival of the Law of Grace to be far more ardent, and more remarkably edifying to others. Those strive to solemnize the King's Birthday or Triumph with the greatest Affection and Pomp, who have received of him the highest Favours, or are more nearly attached to his Person. Sunday, being the Lord's Day, and a Festival instituted by himself in his own Honour, with what Ardour and Devotion ought every one to celebrate it, the Christian especially, who is a Man of God, his Servant, his Son, the Heir of his eternal Kingdom, and so many ways infinitely indebted to him, and devoted to his Honour, and enrolled in his Service?

Service? “As if a Person could be a Christian without giving Proofs of his Zeal in keeping the Lord’s “Day,” says a learned Prelate of the fourth Century (109). This Zeal a Christian must shew on it by his Earnestness in instructing himself, his Children and Family, in the great Mysteries of our Faith, in its holy Maxims, and in all practical Duties. So careful were the Jews in this Particular, that though the Ordinances of the Law were so numerous and so burthenfome, yet the People, and even their Children, were so well skilled in them, that if any one amongst them was asked concerning these Laws, he would more easily tell them all than his own Name, as Josephus assures us (110). Our Zeal in sanctifying the Sunday must appear; 2dly, In our Devotion in approaching often the Holy Sacraments, and in our diligent Endeavours by Self-examination, Compunction, and good Resolution to cleanse our Consciences, extirpate vicious Habits, reform our affections, and amend whatever is amiss in our Actions. 3dly, By pious Reading and holy Meditation, in order to kindle in our Breasts all chaste Desires, and Heavenly Affections. 4thly, In our Fervour in devout Prayer. How pathetically did holy David complain, when in Banishment he could not approach the Sanctuary! How earnestly did he sigh to join the Assembly of the Saints in praising God together in his Tabernacle, and to partake of the divine Ordinances, by which the Grace of God and his Holy Spirit were conveyed unto Men (111)? “O how “amiable are thy Tabernacles, O Lord of Hosts! “My Soul longeth, yea even fainteth for the Courts “of the Lord: My Heart and Flesh rejoiced for the “living God.” And again: “One Day in thy Courts “is better than a Thousand (112).” How earnestly does he at other Times invite Men to bear him Company in paying to God the public Homage due to his adorable Sovereignty, and the common Tribute of Thanksgiving, Praise and Love? In holy Transports of Fervour he cries out: “Bring to the Lord Glory “and

(109) Euseb. Cæsar. (110) Jos. adv. Appion. l. ii. n. 9. p. 390.

(111) Ps. lxxxiii. Hebr. lxxxiv. (112) ib. v. 10.

“ and Honour : Bring to the Lord Glory unto his
 “ Name. Bring up Sacrifices, and come into his Courts :
 “ Adore ye the Lord in his holy Courts (113). Come
 “ let us adore and fall down and weep before the
 “ Lord our Maker : For he is the Lord our God (114).
 “ Enter into his Gates with Praise, and into his
 “ Courts with Hymns : Give Glory to him, and
 “ Bless his Name (115). Let them exalt the Lord in
 “ the Congregation of the People, and Praise him in
 “ the Assembly of the Ancients (116).”

The Angels and other Heavenly Spirits, in one
 Choir, sound without Interruption the Praises of God in
 the most profound Adoration, in Transports of sweet
 and holy Joy and Love ; exerting their whole Strength
 and all their Powers, they repeat : Holy, Holy, Holy,
 the Lord God of Hosts. On Festivals all the Servants
 of God on Earth join their Voices with the Heavenly
 Host, to form one universal Concert of the Heavens
 and the Earth. Sequestered from the Noise and Tu-
 mult of all worldly Business, and disengaged from all
 Hindrances and Distraction, we must hasten with the
 greatest Ardour of which we are capable to unite our
 Voices in the whole Attention of our Souls on God,
 and drown in Him all our Powers, and being already as
 it were by a kind of Anticipation of our future State of
 eternal Contemplation of God in Bliss, raised in Spirit into
 Heaven, take part and fill our Place in this holy and
 glorious Choir : Prostrating ourselves in Spirit, in the
 most profound Annihilation of ourselves before God,
 the sovereign Lord and Maker of all Things we must
 adore and praise him ; return him our best Thanks
 for all his Benefits, raise our Hearts to love him, de-
 plore our past Ingratitude and Infidelities, and conse-
 crate ourselves with all our Strength to his Service.
 Our God is eternal without any Beginning or End ; in
 his Duration he always was, is, and will be, and
 without Succession in himself or in his Attributes,

co-

(113) Ps. xcv. (Hebr. xcvi.) 8. 9. (114) Ps. xciv. (Hebr. xcv.)
 6. (115) Ps. xcix. (Hebr. c.) 4. (116) Ps. cvi. (Heb. cvii.) 32.

co-exists to all Differences of Time, ever the same; contemplating the perpetual Vicissitudes and Changes of Creatures to which he subjects them, he remains for ever unchangeable; filling the Heavens and the Earth, present to every Part; moving and operating in and with every Creature, he by the immensity of his Being infinitely transcends the bounds of all Place. Essentially independent of all Creatures, he possesses sovereign Happiness in himself and from himself alone: Boundless in all Perfections, he is every way infinite: Of his Power, Magnificence, Glory, Wisdom, Goodness, Mercy, Justice and Love, there is no End: He is incomprehensible both in his Essence and in each Attribute, to the highest and most perfect Creatures: Unsearchable in all his Ways, and raised infinitely above the reach of all finite Understandings: Sovereignly holy in his Will, and all his Counsels which are Sanctity itself, and the unerring Rule and Standard of all Justice: To his supreme Dominion all Things are subject, nor can rebellious Sinners or Devils in the least withdraw or shelter themselves from his absolute Power and Authority over them: Perfectly free, he produces what he pleases, and disposes all Things as he pleases, but always by the Rules of infinite Wisdom, Sanctity and Justice. Such is the God of Glory and Mercy. Is it not just that all Creatures should adore him, and make the most humble Acknowledgement of his infinite Greatness and Excellency? In the most profound Humility we prostrate Ourselves before his sovereign Majesty. We must particularly confess and praise his Goodness, and make him the most thankful Return we are able for the wonderful Works of the Creation of the World, and of our Redemption (c).

All

(c) It has been a Custom established in the Church from the Beginning, to pray on Sundays standing. This Rule is mentioned by St. Irenæus, Tertullian, St. Clement of Alexandria, St. Cyprian, St. Peter of Alexandria, ep. Can. xv. T. i. Conc. p. 967. the General Council of Nice, St. Hilary, St. Basil, St. Epiphanius,

All Things that are, He created: At His Word, they started out of Nothing, and stood forth in their Order,

Epiphanius, St. Jerom, St. Austin, Cassian, the Council in Trullo, that of Tours in the Time of Charles the Great, quoted by Bingham, B. xiii. ch. 8. Thomassin, Des Fêtes, l. ii. c. 16. p. 362, &c. The Reason is assigned by the Author of the Questions and Answers, among the Works of St. Justin (Resp. ad Quest. 115.), that by this we represent that through Christ in his Resurrection we are restored to Grace, and delivered from our Sins and the Powers of Death. Penitents were excepted from this Privilege, and prayed Kneeling, even on Sundays. Conc. Carthag. iv. Can. 82.

Christians often lifted up their Hands and Eyes to Heaven at Prayer, held their Hands unfolded in Token of Simplicity, as Tertullian mentions (Apol. c. xxx.), and frequently laid them expanded transverse in the Form of a Cross. *Non attollimus tantum, sed etiam expandimus, et Dominica Passione modulamur*; says the same Author (Tert. de Orat. c. xi. See Henr. Vales. Not. in Hist. Eccl. Eusebii, l. iv. c. 14.)

It was also the Custom never to Fast on Sundays, not even in Lent, because it is a Festival of spiritual Joy. "We keep the Lord's Day a Festival of Joy, because of him who rose upon it," says St. Peter, Bishop of Alexandria (ep. Can. xv. Conc. T. i p. 96.) The Marcionites, Manichees, and Priscillianists fasted on the Lord's Day, because they denied the Resurrection of Christ. This Practice founded on this or the like superstitious Motives, was forbid under Pain of Excommunication, in a Collection of Canons printed with the Works of St. Leo, cap. 17. See Canon Apost. cap. 64. Conc. Gangren. can. 18. Conc. Bracar. i can. 4. Const. Apost. l. v. c. 20. St. Epiph. Expos. Fidei, l. iii. adv. Hæreses, n. 22. p. 1105. S. Aug. ep. 36. ad Casulan. c. 11, n. 25, and 26. T. ii. p. 78. St. Hilary Prol. in Psalm xi. xii. p. 8. &c. Even the Monks fasted not on Sundays. (Cassian. Instit. l. ii. c. 18, 19, & Collat. xxi. cap. 19.) Yet where there was no Danger of Superstition, Heresy, or Scandal, it has been sometimes done. St. Jerom observes, (ep. 28. ad Lucinium) that St. Paul, and others with him, fasted on a Sunday. Celerinus the Confessor fasted on Sundays, and in Easter Time, for the Apostacy of his Sisters, (Celerinus, ep. 21. ad Lucian. inter Cyprianicas, p. 45.) Theologians yet condemn the Affectation of singling out a Sunday for Fasting; but agree with St. Austin, ep. 36. ad Casulan. c. 11. T. ii. p. 78. that a Person cannot be reprehensible who should continue on Sundays a Fast begun for several Days, or on extraordinary Occasions. The Discipline of the Church has from the Beginning excepted not only Sundays from the Law of Fasting, but likewise all the Paschal Time, as an Emblem of our spiritual Joy on this Festival. (See St. Epiphanius,

Order, arrayed with Beauty, and finished in the highest Perfection, by which, on every Side, they display the infinite Power and Wisdom of him who framed them. When the Heavens and the Earth were finished, the Dwelling-place, or House, being made ready, the Master, for whose Uses and Convenience the World was raised out of Nothing, and so magnificently adorned, was to be introduced. Man was therefore created, and stamped with the Divine Image. How noble is the Being? How wonderful is the Frame even of the Body, which God hath bestowed upon us? How exquisite is the Workmanship, and how admirable the Contrivance of the Organs of each Sense, and of every other Part? How excellently adapted to all our Wants, to all the Purposes of our Being, and to the Dominion over other Creatures which he has conferred upon us? How noble is the erect Posture of our Bodies, by which we cast our Eyes all around us, and not only take a View of all the ravishing Beauties of the Earth, but also behold the Heavens, our glorious Country, the Region of happy Spirits, and our future dwelling Place, in a State of immortal Glory and overflowing Bliss. How amazing is the Faculty of Speech, which Man enjoys above all other Creatures! By which we mutually communicate every Improvement, and make known to each other every Thought of our Mind, every Desire of our Heart, and every Want which we feel! But all this falls so far short of the Excellence of our Soul, or Mind, that by this we are raised to a superior Order of Being, and bear the

Epiphanius, &c. loco cit.) St. Epiphanius adds Christmas-day, which is privileged with an Exemption even from Abstinence, though it falls on a Friday; and the whole Christmas-time from Fasting. Certain other great Holydays, as our Lord's Ascension, &c. have been exempted from Fasting in some austere religious Orders and particular Canons: But not all Holydays, the Joy of Festivals being spiritual, and not incompatible with the Practice of Penance. See Dom. De l'Isle, *Histoire Dogmatique & Morale du Jeune*, l. iii. ch. 3. p. 233.

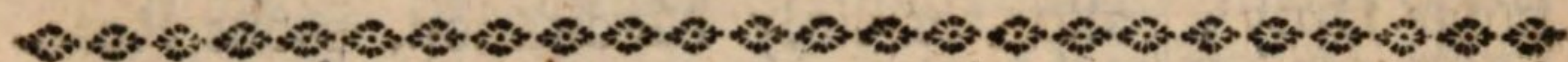
the Image of the Deity, the likeness of God himself, being Spirits, as God is the most pure Spirit. With how admirable Powers or Faculties is our Soul endowed? With Understanding or a thinking Faculty which reaches the Heavens, penetrates the lowest Abysses, ranges through all Beings, apprehends the most abstracted and spiritual Objects, distinguishes Falshood, and is capable of discerning both Divine and Human Truths. With a Memory, which retains such a Multitude and Variety of Things, without being crowded or confused; and presents them to us distinct and clear, when we have Occasion to recall them. With Free-Will, by which we are Masters of Ourselves and our Actions, and are capable of moral Good. These Powers, wonderful as they are, come not up to many other Excellencies of which they are the Subject, and which the Soul possesses, or is capable of, such are Immortality, Virtue, Grace, Sanctity, the Knowledge and Love of God, the Enjoyment or Possession of Him and his infinite Perfections in eternal Glory. To God we owe a continual Homage of Praise and Thanksgiving for his wonderful Mercy in thus creating us, and this vast Universe for our Use, as is expressed in the Psalms, xcii. (Hebr. xciii.) and xciv. (Hebr. xcv.), &c. Likewise for all the other Benefits of his Providence, general and particular. God's glorious Image being miserably defaced in us by Sin, He mercifully redeemed us. By the Death of our Saviour, and by his Triumph over Sin and Hell, completed in his glorious Resurrection, he has re-instated us much more wonderfully, than he first created us out of Nothing. With Hearts overflowing with holy Joy, and in Raptures of Adoration, Love and Gratitude for this infinite Benefit, crowned with so many other incomprehensible Graces and Mercies, we praise his Holy Name, particularly on this Festival; for which we may recite the Song of Zachary, the last Psalms of Lauds, &c. This must always be a main Object of our Devotions at the Sacrifice of Mass. And we
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are bound in return to make to God the most perfect Sacrifice of Ourselves, in Sentiments of Compunction and Love, and to endeavour to sanctify our Souls on Festivals by most fervent Prayer, and frequent devout Use of the Sacraments.

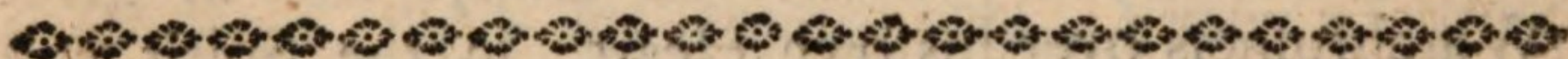
Supplications for Ourselves, Families, and the whole Church, make up another essential Part of our Devotions on Sundays and Festivals. In our Closets, or in the Church, we ought to take on these Days some little Time for Self-examination and for renewing our good Resolutions in regard to every particular Duty; also for holy Meditation, pious Reading, or Sermons, and for the Instruction of Others under our Care. These, and the like Duties, mentioned above, if duly complied with, will make our Festivals truly Sabbaths of the Lord, and have a powerful Influence over our whole Lives; for he who thus sanctifies the Sunday, will always live in great Watchfulness over his own Heart, in the Spirit and Practice of Religion, and in the careful Discharge of all the Duties of his respective Calling. His Devotion on Sundays will always renew and much increase his Fervor, in continually advancing in divine Love, and in the perpetual Sacrifice of his Heart, and all his Actions to God. The Caution which is given us by the word *Remember*, placed before this Commandment, above all the rest, intimates, that if this be duly attended to, it will greatly enable us to keep all the rest: But if this is neglected, other Christian Duties will be soon forgot. It shews this Holy Law, to be of the highest Importance in the Duties of Religion; the first of all others in a Christian Life.



THE SECOND
T R E A T I S E.



ON THE
HOLY TIME OF ADVENT.



C H A P. I.

On the INSTITUTION of ADVENT.

ADVENT (a) is a Time of Penance and
A Devotion before Christmas, appointed by
the Church, to serve as a Preparation to
that great Solemnity of the Birth of Christ.
Festivals were commanded by God himself in the Old
Law, to commemorate his principal Benefits and Mer-
cies,

(a) This Latin Word signifies The Coming, because it ushers in and prepares us to celebrate worthily the Festival of the Coming of God, our Redeemer, in the Flesh.

On the Institution of Advent, see du Cange in Glossario Latino. v. Adventus, et in Glossario Græco, v. Παρουσία Menard, not. in Sacramentarium S. Greg. M. P. 215. vel. inter Opera S. Greg. M. T. iii. p. 445. Edm. Martenne de ant. Ecclesiæ Disciplinâ in Divinis Officiis, p. 65. Theoph. Raynaud Op. T. ii. p. 479. Thomassin Tr. des Fêtes, c. iv. p. 203. &c. et Tr.

cies, that Men might be more perfectly instructed in them, bear them always in Mind, be always thankful for them, and stirred up to dispose themselves to receive the Fruits of these wonderful Mysteries. The Festivals of the New Law of Grace, ought to be celebrated with so much the greater Preparation and Devotion, as the Mysteries which we commemorate transcend those of the Old Law, which, how wonderful soever, were no more than weak Types and Figures, and empty Shadows of them. We must present ourselves before God in the spotless Robes of Purity and Sanctity, and in the Spirit and Dispositions of the most ardent Devotion, especially on these Days which are Emblems of the eternal Sabbath of the heavenly Jerusalem, which we shall celebrate with all the Elect in uninterrupted Hymns of Adoration and Praise. On these Solemnities the whole People of God on Earth unite their Tears, Prayers and Sacrifices of Adoration and Thanksgiving to glorify God, for his unspeakable Mercies. With what Fervour ought we, their Fellow Members, who have the Happiness to share so plentifully in these Blessings, to join them in this solemn Duty and Tribute: The immense Treasure of divine Graces, purchased for us, and offered to us by these sacred Mysteries, will be imparted to us in so much larger Measures, as we shall present ourselves on them more fervently purified and prepared; and shall more earnestly implore the divine Mercy, and offer purer Homages of Thanksgiving, Adoration, and Praise, in Acknowledgment of these incomprehensible heavenly Favours. For this end Vigils, or Eves are appointed as a Preparation for
great

Tr. du Jeune, l. i. c. 23. p. 174. et p. 2. c. 20. p. 485. et Hist. de l'Avent Joan. Freder. Meyer. Ecloga de Dominicis Adventus, at Gripswald in Pomerania, An. 1701. Also, Eclogæ Evangelicæ Meyero-Neumeisterianæ, Hamburgi, T. i. sub. initium. Abbot de l'Isle Hist. Dogmalde Jeune Moral. de Jejunio Card. Lambertini post Bened. XIV. In Institutionibus, T. i. Inshr. XI. de Adventu Gavant. Comment. el Breviar de Adventu. Meran, ibid. Goar, Leo. Allatius.

great Festivals. Lent, as a more solemn and longer Vigil, or Preparation before Easter; and Advent before Christmas, or the Coming of Christ in the Flesh, the Source of all the other great Mysteries and Graces of our Redemption.

Advent consists of Four Weeks, or at least four Sundays, which commence from the Sunday nearest St. Andrew's-day, whether before or after it, from the 27th of November to the 3d of December inclusive. Its Institution seems as old as that of Christmas-day, though the Discipline of the Church, in the Manner of celebrating it, has not been the same in all Places and Times. It was for several Ages of forty Days, or six Weeks, in the same manner as Lent, and for some Time kept with a rigorous universal Fast, in some Places of Precept, in others of Devotion. The Church of Milan, tenacious of its ancient Rites of Discipline, observes to this Day six Weeks of Advent, which was the ancient Custom of the great Church of Toledo, and of all Spain (which followed the Mozarabic Rite in the Liturgy), also of the Churches in France before Charlemagne, as Martenne and Mabillon shew from authentic Monuments (1). Hence in the Ambrosian Rite at Milan, six Sundays of Advent stand in the Liturgy, and there the first Sunday of Advent is always the Sunday after the Feast of St. Martin, as Rudolphus Tungrensis observes (2), which we also find in the Mozarabic Liturgy. Though in the Gelasian, used at Rome before St. Gregory the Great, only five Sundays occur in Advent, which Amalaerius confirms. The Council of Maçon in France in 581 (3), affirms Advent to be kept from St. Martin's-day to Christmas, which, without counting the Sundays, comprizes the Time of forty Days, the same as of Lent. From the Capitulars

(1) Martenne de ant. Monachorum ritibus, l. iii. c. 1. Item ancienne Discipline de l'Eglise sur les Offices, ch. 103. (2) Rudolph. Tungrens. Propositione xvi. Vide Missam Ambrosiam, apud Pamelium. (3) Can. 9. sub Rege Guntramno.

tulars of the Emperor Charlemagne framed in several Councils, or from their Decrees, Advent is said to consist of forty Days, according to the Custom of the Faithful, and the Practice of our Ancestors (4), long after this St. Peter Damian in Italy (5), mentions Advent to have then been a Fast of forty Days. Yet before, and about that Time, some Churches began Advent, not in the middle but about the end of November, and kept it, as we now do, only of about four Weeks, as appears from RATHERIUS, Bishop of Verona, in 931 (6), and from Pope Nicholas I. (7), who in his Answers to the Bulgarians, reckons Advent an Abstinence and Fast of four Weeks. This Fast also is confirmed by Amalarius (8); and in England and Ireland, Advent anciently consisted of forty Days, on which the Monks eat only once a Day, in the Evening, as in the Fast of Lent (9). It was reduced to four Weeks in this Kingdom about the tenth Century, when the latter Roman Rite was introduced here: Thus we find it in the old Missal used in England before the Norman Conquest, taken from the Roman of that Age, which it much resembles (b). Almost the whole Latin Church, in Conformity to the Roman, has long since reduced Advent to the uniform Rule of four Weeks, or at least four Sundays, beginning about the end of November, from the Sunday nearest the Feast of St. Andrew.

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(4) Capitular, c. 184. ed. Baluz. T. i. p. 954. (5) St. Petr. Damain, l. iii. ep. 10. (6) RATHERIUS in Synodico, apud D'Acherium in Spicileg. T. ii. p. 266. (7) Apud D'Acher. Spicil. T. ii. p. 264. et apud l'Abbé, &c. Concil. resp. iv. et Mabillon in Liturg. Gallic. l. iii. p. 1. (8) Amalar. de Offic. Eccles. l. iv. c. 37. et l. i. c. 36. et l. ii. c. 40. Rabonus Maurus, c. 2. (9) See Bede's Hist. c. 3. c. 27. Johnson's Canons, &c.

(b) This is observed in an excellent Copy of this Missal, of the tenth Century, still kept in the Library of the famous Monastery of Jumieges in Normandy. It belonged to the Archbishop and Church of Canterbury, and was given to this Monastery by Robert Abbot of this House, who was made Archbishop of Canterbury in 1050, in the Reign of the Confessor.

It was formerly observed, even by the Laity, with Abstinence from Flesh, and with a rigorous Fast, in some Places, by Precept, in others of Devotion, and without any positive Obligation, though universal. The first Council of Maçon, in 581, orders in Advent, from St. Martin's to Christmas-day three Fasting Days a Week, Mondays, Wednesdays and Fridays; but the whole Term of forty Days, was observed with a strict Abstinence from Flesh Meat. St. Peter Damian mentions in 1070, Advent to have been a Fast of forty Days. Aistulphus, King of the Lombards, in 753, when he settled the Waters of Nonantula on that Monastery, reserves to himself out of them forty Pikes, to be sent for the Use of his Table in St. Martin's Lent, i. e. Advent, the same as in Lent, (10) whence it is clear that in Lombardy, in the eighth Century, Advent was a Fast of forty Days; though at Rome, in the ninth Century, it was only of four Weeks. Raterius, Bishop of Verona, in the early Part of the tenth Century, reckons Advent in Lombardy at that Time only of four Weeks, as then at Rome, but mentions it as a Fast (11), or at least, as a Time of Abstinence from Flesh Meat. "In the Advent of our Lord, (says he) unless a Festival intervenes, you must know, that all abstain from Flesh Meat, and from Cohabitation in Marriage." The Author of the Epistle to Bibianus, which has been inserted among the Letters of St. Austin, speaking of St. Martin's-day, says: "Among us, from the Festival of this Saint, Abstinence from Flesh, and from Cohabitation in the married State, is enjoined all the Children of the Church, by an indispensable Precept, that they may more securely approach the Holy Communion at Christmas." Pope Nicholas I. in 867, in his Answers to the Bulgarians (12), reckons the four Weeks of Advent among the

(10) Apud Martenne de Antiqua Eccles. Discipl. c. 10. n. 5.

(11) In Synodico in Spicilegio, T. ii. p. 256. (12) Conc. T. viii.

the Fasts, which the Roman Church had received, and at that Time observed (13). Pope Innocent III. in an Answer to the Archbishop of Braga, says, Advent with us is a Fast; which Decretal is inserted in the Body of the Canon Law. These Words rather seem to express a Fast of Devotion and general Custom, than of strict universal Precept, and insinuate that the Discipline was not every where uniform (c). Belet, the Paris Theologian, in 1080, (14) mentions it as a Fast of Obligation, by the Reason which he alledges for the Vigil of St. Thomas the Apostle, not being set down in the Calendar, because it falls in Advent, in which we are to keep, as it were, a perpetual Fast. That Advent was formerly kept, even by the Laity a Fast, in some Places, of Precept, in others of Devotion, is shewn by Benedict XIV. (15) by Dom Martenne (16), l'Abbé de l'Isle (17), Thomassin (18), Baillet (19); and this last Author thinks the Fast of Advent to have been first commanded in certain Parts by an express Canon in the Diocese of Tours, by St. Perpetuus, Archbishop of that City. But the learned Martenne attributes the Precept of this Fast to St. Gregory the Great; who, as Amalarius, and Abbot Beno (20) assure us, first passed this into an express Law, which yet was never intended to be general. In the Sacramentary of St. Gregory, four Sundays of Advent are set down with particular Offices. The Fast of Advent being in many Places only of Devotion, though for some Time general, fell into disuse

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among

(13) Cap. Concilium de Observ. Jejunii.

(14) Belet. de Div. Offic. c. 11.

(15) Bened. XIV. In-

stitut. xi. de Adventu, T. i.

(16) Martenne de ant. Ec-

clesiæ. Disciplina, c. 1. n. 5.

(17) Hist. Dogmat. du Jeune.

(18) Tr. 1. du Jeune.

(19) Baillet. Hist. del'Avent.

(20) De quibusdam ad Missam spectant. c. 4.

(c) Jejunium apud nos etiam in Adventu Domini agitur. l. iii. decretal. p. 139.

among the Laity, but in most religious Orders, it is rigorously kept up to this Day. Some Monasteries begin it from the Feast of St. Martin; others from that of St. Catharine; others from that of all Saints; others from the first Sunday of Advent, as Cardinal Cozza has accurately explained in his Dogmatical and Moral Treatise on Fasting, (21) commended by Pope Benedict XIV. yet in monastic Orders, the Fast of Advent has always been looked upon as less rigorous, and less solemn than that of Lent. Peter Venerable Abbot of Cluny, calls it the middle or lesser Fast (22). The Fast of forty Days before Christmas was strictly enjoined all religious Persons in the second Council of Tours in 567, in the Council of Salzburg in 1281, and in many other Councils and Statutes of monastic Orders. The Greeks keep their Advent, or *Παρεσμία* of forty Days, as Goar frequently repeats (23). The Monk Gregory, first Protosyncellus, afterward Patriarch of Constantinople, in his Apology for the Council of Florence, against Mark of Ephesus, says, indeed that in the City of Constantinople itself, some began the Fast of Advent on the 15th of November, others on the 8th, and others on the 20th of December. But he speaks only of the Fast of that penitential Time, in which the Practice of some Oriental Churches varied. This Diversity of Discipline many private Persons were allowed to follow at Constantinople. But in the Office of the Church, their Office was then as it now is, of six Weeks, like Lent, as Leo Allatius shews (24). St. Anastasius, the Sinaite, in the East, mentions a Fast of forty Days before Christmas, no less than that before Easter (25); and the Oriental Churches with very few Exceptions, at this Day keep the Fast, or Abstinence of Advent, from the Feast of St. Philip, which

(21) Card. Cozza, part 2. (22) Bibliotheca Cluniacens. p. 1359, in Statutis Cluniacensibus, c. 15. (23) Goar in Euchol. Græcor. p. 207, &c. (24) Leo Allatius de Hebdomadis Græcorum. (25) S. Anast. Sin. Tr. de Quadrages. T. iii. Mon. Eccles. Græc. p. 430.

which they celebrate on the 14th of November to Christmas, which they call St. Philip's Lent.

In Sign of Compunction and Penance the Church uses Purple or mourning Ornaments in her sacred Offices, the Deacons wear no Dalmatics in their Ministry, the Angelical Hymn, or *Gloria in Excelsis* is omitted in Mass. On the Sunday's Mass *Alleluia* is repeated to express the spiritual Joy of Christ's Coming, or its Expectation, but omitted in the Ferial Masses, to inspire us with a Spirit of Compunction and put us in mind that all the Week Days were once an universal Fast as Rabanus Maurus calls them (26). Hence the Ferial Office in Advent is equalled to that of Lent, by the additional Prayers of Compunction and penitential Solemnity (27).

(26) Rab. Maur. de Institutione Clerici c. ii. &c.

(27) Gavant & Merati de Adventu.

C H A P. II.

The MOTIVES for sanctifying ADVENT.

WE are called upon to sanctify the Time of Advent by the most pressing Motives, first of our spiritual most important Interest; 2dly, of Duty and Gratitude to our most gracious God and Redeemer; 3dly, of Obedience to the Precept and Summons of the Church. To neglect the Time of Salvation argues a supine Insensibility of our most important spiritual Advantage. The Mystery of the Incarnation and Birth of the Son of God is the Source and Cause of all the heavenly Blessings and Graces we can receive or hope for. By it we are to be raised from Sin, to receive Strength to subdue our Passions, and triumph over all our Enemies; by it we are enriched with all divine Graces, and exalted to the Dignity of Sons of God. To be freed from the slavery of the Devil, and the inexpressible Miseries and Guilt of Sin, under which we lay groveling in the Mass of Corruption and

eternal Perdition, to be cleansed from all Filth, adorned with all Graces, and by God's most merciful Adoption made his Children and Heirs of his Kingdom, are infinite Advantages, in which we cannot consider or represent to ourselves the least Circumstance without being out of ourselves, in Raptures of Astonishment, Adoration and Praise. Much less can we weigh the immense Price of our Redemption, or contemplate the wonderful Manner in which it was wrought, without being penetrated and quite overwhelmed with these most incomprehensible Mysteries of the divine Mercy. Though we are not able to make a just Estimation of the boundless Treasure of these sublime Graces obtained and offered us through this Mystery, we cannot be so void of Feeling as not to burn with the most ardent Desire of attaining those numberless and unspeakable Advantages purchased for us, of many of which we may be now possessed, and others still greater, we are intitled to, and already enjoy in Reversion. " God who is rich in
 " Mercy, for his great Love wherewith he loved us
 " when we were dead in our Sins, hath quickened
 " us together with Christ and hath raised us up toge-
 " ther. and made us sit together in heavenly Places
 " in Christ Jesus (1).

The Fountains of these Graces are open to us at all Times ; but great Festivals, on which we commemorate the principal Mysteries of our Redemption, are in a particular Manner happy Days of Salvation to us, on which these divine Treasures are more abundantly poured forth. On these Days the whole Church, with one Heart and one Soul, presents to God the most fervent Homages and Sacrifices of Adoration and Praise, and joint Suffrages, Sighs and Tears to move him to renew in his Servants the Wonders of his Mercies. On these Festivals he is rendered more propitious and favourable in receiving our petitions, and
 producing

(1) Ephes. ii. 5.

producing in our Souls the most abundant Fruits of his greatest Myſteries ; Chriſt came in his Birth to beſtow himſelf upon us with all the Treasures of his Divinity. But we can never hope that he will impart them to us unleſs we preſent ourſelves to him with Hearts diſpoſed and prepared to receive them. He is born for us, and he offers to us all the boundleſs Graces which he came to enrich us with ; we ought then to repreſent him to ourſelves as born viſibly for us in Bethleem, and as now coming in an inviſible Manner, or in Spirit to communicate to us all the glorious Effects and Fruits of his Incarnation and Birth : The Diſpoſitions which he finds in our Souls will be the Meaſure of the Grace which in his Mercy he will communicate to us through the Merits of this Myſtery. The Treasore is infinite, and our Lord burns with infinite Love, and a Deſire which is infinite as he himſelf is, of imparting to us with a boundleſs Liberality, the abundant Riches of his Graces. We cannot fear any Danger of exhausting his Bounty, or draining the Fountain, both being infinite ; the more we receive the better we ſhall be diſpoſed to receive again greater Supplies ; and the more pleaſing ſhall we become to our moſt merciful and gracious Redeemer. How ſtrong an Incentive is this to Fervour in preparing and diſpoſing ourſelves for ſuch incomprehenſible Advantages ? How much ſoever we open our Hearts to receive, we ſhall be filled to the utmoſt Extent and Ardour of our Deſires. Theſe Graces are nothing leſs than all the incomprehenſible Gifts of the divine Mercy, Redemption, Grace and Glory. That Grace which heals all the deep Wounds, and is the ſovereign Cure of all the Diſorders of our Souls, which wipes away the Stains of all our Sins, reverſes the Sentence of eternal Damnation, under which we lay, and reſcues us from the Slavery of the Devil and the Torments of Hell ; that Grace which gives us Victory over all our Paſſions and Enemies, forms in our Souls the holy and glorious Image of Chriſt, and replenishes us with his divine Spirit ; that Grace by which we are
called

called and really made the Sons of God, Fellows of the Blessed Angels, Heirs of the eternal Glory, Co-heirs with Christ. Can we raise our Desires to any thing beyond these inestimable Privileges? Can we frame an Idea of the least Part or Circumstance of them? What ought then to be the Transports of our Joy at the Sight or Thought; what the Fervour of our Devotion in asking them, and the Ardour of our Desires to obtain them? But alas! as when Christ was born among the Jews his own People, "He came unto his own" and his own received him not (2)." So we lament the same monstrous inconceivable Blindness and Insensibility among Christians in these our Days.

St. Bernard observes (3), that we are to distinguish three Comings of Christ: The first, by which he manifested himself in the Flesh; The second, by which he invisibly enters our Souls, to dwell in us by his Grace and holy Spirit, and is thus spiritually born in us. The third is, when he shall come in Power and Majesty to judge the world. The incomparable Advantages which we hope for, and reap from his first Coming, and our Security and Happiness in his last Coming to judge us, depend upon our receiving him in his second Coming, by which he takes possession of and dwells in spirit in our Hearts. It is then of the most essential Importance and Necessity that we invite Jesus into our Souls, that he may subject all our Affections and Powers to the Empire of his holy Love. O! happy is he, cries out St. Bernard (4), in whom thou establishest thy Dwelling. O Lord Jesus, happy is he in whom the Divine Wisdom has prepared himself a Tabernacle. In such Souls he destroys the Empire of Sin, makes himself Master of their Affections, and reigns sovereignly in them; to that every Desire, and Power, and Sense is moved by his holy Spirit, and obedient to his most adorable and perfect Will. If we take a View of our own Hearts we shall see

(2) John c. i. (3) S. Bern. Sermon. 3. and 5. (4) S. Bern. Sermon. 1.

see ourselves at an immense Distance from this happy State, and shall have Reason to fear that Christ is not yet spiritually born or formed in us, or at least that his spiritual Birth in us is very weak and imperfect. Ah! Christ comes to visit us, says St. Bernard, but if we do not receive him into our Souls, he comes against us, and to our Condemnation. If he is not spiritually born in us, it is in vain that he was born for us; we make the Designs of his Love and Mercy in his first Birth abortive, and he will come at the last Day, not to crown but to condemn us; let us tremble at the Sight of our past Sloth and Ingratitude. How many Advents have we already lost? So many calls of the divine Mercy demand Vengeance against us. Let our Fervour in this Advent make Amends for past Neglects, and retrieve our Sloth after so much Time lost, after so many Calls rejected and Graces abused, after so many repeated Infidelities, we must redouble our Pace that we may still be of that small thrice happy Number, of whom it is written, “ To as many as have received “ him he hath given Power to be made the Sons of “ God (5).” We must be entirely callous and insensible if we do not aspire most earnestly after this exalted and most necessary Grace, our essential Happiness, and dread sovereignly every Danger of forfeiting it. The Fervour of this Disposition in us will appear in our Earnestness in every Means of preparing ourselves for it in this holy Time of Advent.

Though our spiritual, only, and infinitely important Interest and eternal Happiness were not so highly concerned in, and did not so essentially depend upon our Fervour in making this Advent a Time of our Sanctification; Duty, Love and Gratitude to God, ought most powerfully to excite us to it: Motives which weigh above all others with generous Minds. The eternal omnipotent God, whose Presence the whole Creation would not be able to bear, should he appear in the immense and incomprehensible Glory of his Majesty, before whom,
according

according to the Expressions of the Prophets, the Mountains would tremble, the Sun withdraw its Light, the Earth vanish out of Sight, and Nature shrink into Nothing: This Immortal God leaves the Throne of his Glory, clothes himself with our Weakness, and stooping down infinitely below his Majesty, humbles, nay annihilates himself so as to appear the very Outcast of his own vilest sinful Creatures, only to enlighten our Darkness, deliver us out of the Jaws of everlasting Death, raise us from the Abyss of Miseries, exalt us upon the Throne of his Glory, and enrich us with the Treasures of his Divinity. And can we remain so deeply immersed in the Filth of this Earth, so insensible and so ungrateful as to give no Attention to so bright a Mercy and to the Presence of so adorable a Majesty? Do not our Hearts burst with Love, Gratitude and Astonishment at so wonderful a Mystery, at this infinite Condescension and Goodness of our God? Are not our Souls all on Fire with glowing Desires to go forth and meet him, to make him a Tender of our best Homages, offer ourselves in return to him, and prepare him the best Reception we are able in our Hearts, which alone he comes to seek? If an earthly King would honour us with a Visit, how would every Hand and every Contrivance of Art be employed in removing all Filth out of the Road and out of the House, correcting every Deformity and Deficiency, and setting off the Dwelling with every Ornament that could embellish it; how careful should we be that nothing should be found in our Apartments that could give him the least Offence or Disgust, and nothing be wanting that could give him Delight and Pleasure, and testify our Sense of the Favour and Honour done us? How unpardonable would be the Offence if we neglected such a Preparation? We should justly forfeit all the Favours we could promise ourselves from his Presence and should incur by our Contempt his severest Indignation. Sin, worldly Attachments of the heart, and the Slavery of our criminal Passions, are an Abomination to our God, and incompatible with his
divine

divine Presence : The Ornaments of all Virtues are the Charms and Attractives which invite him into our Souls, and make them an Abode for him : If we neglect to remove the Impediments, and make him this Preparation for his Reception, we shut our Hearts against him, such an Insensibility and Indifference must quite freeze his divine Heart glowing with Love of us, swelling with tender Compassion for our Miseries, and burning with a boundless Desire of giving himself whole and entire to us, and to crown us with his infinite Mercies and Glory. For this he sent John the Baptist before to announce to us the Necessity and Obligation which we lie under of such a Preparation.

The great Summons delivered by the Baptist to the Jews, is equally addressed to Men of every Age, and belongs no less to us than it did to the Jews then living. Christ was born for all Men : It is then an indispensable Duty in us to dispose ourselves to receive him, and by his Grace improve in ourselves the Fruits of his coming. Lest we should deceive ourselves in this point, and neglect so essential a Duty, our holy Mother the Church, ever tenderly solicitous for the spiritual Welfare of her Children, and the faithful Depositary and Interpreter of the divine Oracles, proclaims the Summons of the Baptist to us during all the Time of Advent in the most pressing and solemn Manner. The same pathetic Invitation, the same sacred Voice, which formerly echoed on the Banks of the Jordan, and in the Deserts of Jericho, is now sounded in our Ears from the Altars and by the same divine Authority and Commission. The Ministers of God now cry out to us in the Words of the Prophets ; “ Sound your Trumpets, announce to all “ Nations ; behold God the Saviour will come : The “ Lord is near : The Day is just at hand, prepare the “ Way” : The Church at this Time ceases not daily
to

to proclaim aloud and repeat to us the Exhortations of the Baptist, the great Herald of Heaven sent for this purpose ; of whom him it is “ written. Be-
 “ hold I send my Angel before thy Face who
 “ shall prepare thy Way before thee (6) prepare ye
 “ the Way of the Lord, make strait his Paths, and
 “ all flesh shall see the salvation of God (7).” This divine Precursor also points out to us in what this preparation of our Soul chiefly consists, and what are the Conditions which it requires, Compunction, Penance, and most earnest and assiduous Sighs and Prayer.

(6) Mat. xi. 10. (7) Luke iii. 4--6.

C H A P. III.

ON the EXERCISES of holy PENANCE and PRAYER
 by which we are bound principally to sanctify
 our Souls in this holy Time of ADVENT.

THE first and most indispensable Duty and Obligation for the Sanctification of Advent, upon which every other Part and Condition depends, is a sincere and perfect Repentance. Mortal Sin entirely separates a Soul from God, and banishes his holy Spirit from her. The least venial Sin, especially if habitual or of Attachment, obstructs the abundant Effusion of his Graces. Moreover to remove the Obstacles to his sweet and glorious being in us, not only all Sin must be put away by a sincere and perfect Repentance, but also whatever Expiation remains due to his divine Justice, ought to be discharged, Satisfaction for Injuries done to our Neighbour, and Restitution for Injustices must be made

made, every inordinate Passion must be subdued, and every Disorder, every irregular Attachment of the Affections corrected, that every impediment to the Visit of the Holy Ghost and perfect Reign of his Grace may be taken away. The least Stain, the least Irregularity in the Will or Affections, raises Obstacles to the perfect Effusion of his Bounty and Love; the most spotless Purity and perfect Sanctity become the Sanctuary or Dwelling of him who is Sanctity itself. We intreat him in his Visit, and by his divine Presence perfectly to cleanse our Souls, heal all our Wounds, correct all Disorders, and enrich us with all his Gifts. But this we cannot sincerely ask of him unless we truly desire these Graces, endeavour earnestly to prepare our Hearts to receive them, and remove every thing that can obstruct them. We absolutely exclude him if we lie under the Guilt of mortal Sin, and we set up Obstacles to his Graces, if we entertain any irregular Attachment, or live in an habitual Infidelity or Sloth in any Duty, or if we do not to the utmost of our Power endeavour to make Atonement for the least Offences, and correct the least Disorders in our Souls. This is the work of holy Compunction and Penance.

To dispose the World to receive its God and Redeemer in the wonderful Mystery of his Incarnation, all the Prophets from the beginning ceased not to exhort all Men to Repentance. This is as it were the Summary of all their Preachments, and of all their most pathetic and earnest Discourses. This they ceased not continually to inculcate and repeat with the greatest Earnestness; enforcing it with the Divine Threats and Promises, and with every Motive that holy Zeal, and the most tender Charity could employ; supported with all powerful Graces, which the Holy Ghost, whose Organs they were, failed not to afford or at least offer to all who did not reject them. The immediate Precursor of our Divine Saviour, whom he came to usher in, and point out to the World, was the great
 Doctor

Doctor and Preacher of Penance: To announce this to the World, in order to prepare Men by sincere Repentance to receive the Grace of their Redemption, was his only Errand; the only special Mandate of the high Commission on which he was sent by God in so solemn a Manner, and invested with the most sublime Character, as he himself declares, and the Evangelists repeat, in order to preach Penance by Example, no less than by his moving Discourses and by his Baptism, though he had been privileged with the most singular Grace of Innocence above other Saints, (except the Mother of God): He lived from his Infancy in the Wilderness, an innocent Martyr of the most austere Penance; when he went forth to enter upon the Function of his Mission, he preached on the Confines of his Desert, not to mix with the World, or entirely leave his penitential Solitude: Locusts dried, an insipid hard Food, used by some among the Poor in that Country, and wild Honey, were the only Nourishment he allowed himself, and his Garments were no other than rough Camels Hair: Thus cloathed with the Weeds of Penance, and bearing its Marks in his Body, holding forth its Standard in every Circumstance of his Life, he appeared on the Banks of the Jordan to administer a Baptism of Penance to those who desired it, as an Emblem of their interior cleansing from Sin by their Compunction. “ He came
 “ into the Country of Jordan preaching the Baptism
 “ of Penance unto Remission of Sins, as it is written
 “ in the Book of Isaias the Prophet; a Voice of one
 “ crying in the Desert, prepare the Way of the Lord,
 “ make strait his Paths: Every Valley shall be
 “ filled up, and every Mountain and Hill shall be
 “ levelled, and crooked Things shall become strait,
 “ and rough Ways plain (8). That is, all Pride must be lowered and banished by Humility, all inordinate Attachments corrected, and every Disorder of our Souls cured. For this Purpose it was the constant

(8) Luke iii. 3, 4, 5.

stant Theme of his zealous Sermons, "Do Penance, for the Kingdom of God is at Hand; bring forth worthy Fruits of Penance, for the Axe is laid to the Root of the Tree (9)." Our holy Mother the Church now repeats these sacred Proclamations and solemn Summons, to invite us to the practice of Penance; and moreover puts on herself its Badges in the Weeds of her Ministers, the Ornaments of her Altars, the Ceremonies of her solemn Office, and the Prayers and Lessons of which it is composed in this holy Time. The solemnizing of Marriage, is not less forbid in Advent than in Lent, and anciently married Persons passed Advent, Lent, all other Fasting Days and all Festivals, in Continence, which was for several Ages a Precept of the Church, and is still recommended by it, as we are put in Mind by the Catechism of the Council of Trent, the repeated Instructions of Saint Charles Borromæo, and many ancient and modern Synods, Statutes and Rituals St. Lewis is mentioned to have most religiously observed this holy Law (10). It has been already remarked, that formerly Advent was a Time of a general Fast, scarce less solemn than Lent; in some Places of Precept, every Day, except Sundays and Holy Days; in others, on three Days in the Week, with a perpetual Abstinence from Flesh; in some Parts of the Latin Church, it was only a Fast of Devotion, which insensibly prevailed, and by the Tepidity of the Faithful at length terminated in a disuse among the Laity, and was confined to Monasteries: If this Fast is little thought of out of Cloisters, all Christians ought so far to enter into the Spirit of the Church, as to sanctify this holy Time at least by the Practice of some Mortification and Retrenchments, particularly on Fridays and some other Days in the Week, and by a constant extraordinary Sobriety and Temperance: This

(9) Mat. iii. 10. Luke iii. 8.

(10) Bonifac. VIII. in Bulla Canoniz. S. Ludovici. and Rainaldus, ad Ann. 1297. n. 64. 161. Capitul. l. vi. c. 187.

This is an indispensable Part of Penance, and a necessary Means to fit our Souls for the Exercises of Heavenly Prayer, a relish of Spiritual Things, the Conso-
lations of the Holy Ghost and all Virtue : “ The
“ Kingdom of God is not Meat and Drink, but Jus-
“ tice, and Peace, and Joy in the Holy Ghost (11);
its pure Delights are infinitely sweeter than all the
base Gratifications of Sense, according to the Expres-
sion of St. John Climacus, are more incompatible
with them than Fire with Water; the Filth and Dung
of what is earthly and sensual, is absolutely inconsistent
with a Heavenly Spirit, an habitual Abstemiousness,
and Indifference in the choice of wholesome Food, is
an indispensable Duty, and is attended with the great-
est spiritual and corporal Advantages. This holy peni-
tential Time ought to be sanctified by a severer Curb
on our Appetite, as it is the beginning of a spiritual
and truly Christian Life, in which the first Step is
a perfect Victory over Sensuality and Gluttony, as
St. Basil (12), and St. John Climacus (13) observe;
without this Condition our Penance is fruitless, or
essentially defective, says St. Basil, and an Opposition
is raised by a sensual and carnal Disposition of our
Hearts, to the spiritual Birth of Christ in our Souls
and to the reign of his Grace in us.

But the Penance here required, is most essentially
that of the Heart, by the Exercises and Tears of
sincere Compunction, and the interior Sacrifice of
our Affections; this is what the Precursor and Pro-
phets most emphatically exhort us to, as the most es-
sential Part of the divine Precept of Penance, and
the very Soul of that indispensable Virtue, and the
Condition of our Justification and Salvation. The
crooked and misplaced Affections of the Will must
be reformed and made Strait, its Disorders must be
atoned for by suitable Fruits of Repentance, which
will effectually root out and correct the evil Inclina-
tions, redress all that has been done amiss, and be the
Beginning

(11) Rom. xiv. 17. (12) St. Basil. Serm. 1. De. Cap. Jejun.
and in (13) S. Climacus p. 14.

beginning of a new Life, a Seed of all perfect Virtue. For a Soul to be sincerely converted from the Love of the World to the Love of God, to divest herself of the carnal Affections of the old Man, to put on the new Man, and to form in her Heart Christ, and his Spirit, is not so easy a Task, nor in the ordinary Course of the Dispensation of divine Grace, to be made perfect in so short a Time as many seem to imagine. Can any one be so foolish as to persuade himself that this total Change is effected by once striking the Breast, superficially reading certain forms of Acts of Contrition, or crying out, Lord have Mercy on me? Barring an extraordinary Miracle of Grace, such as we admire in the Conversion of St. Paul, and some others; this is not the Work of a Day, but requires repeated Prayer, many Sighs and Groans continued a long Time, accompanied with Fasting and other Mortifications of the Senses, and with abundant Alms and Works of Mercy, Charity, Meekness, Humility and all Virtues. Deep Sores are not soon healed unless cleansed to the bottom; if by palliative Cures they are only skinned over, the Wounds by breaking out again become often desperate, and resist all future Remedies. If we are sensible of our spiritual Miseries and Disorders, and feel our interior Weakness, and complicated Infirmities, we shall dedicate, with the greatest Fervour and Joy, this holy Time of Advent to the Exercises of Compunction and Penance, crying out to God from the bottom of our Hearts: Wash me O Lord more and more from all stain of Iniquity; O cleanse me from all Sin, and sprinkle me O Lord with Hyssop, &c. Such Sighs ought to be our familiar Aspirations to God at this Time, and we must daily set apart some Time to recite devoutly some Psalms or other Prayers of Compunction. Nothing but our Sins raise a Wall of Division betwixt our Souls and God. The more earnestly we desire to invite him into our Hearts, and to share in the Graces of his Coming, the more solicitous ought

we to be to purify our Souls from all Sin in the sacred Laver of his Blood, and to disengage and scour our Affections from whatever is earthly and carnal. To excite us powerfully to this saving Compunction, the Church, in the Gospel which she ordains to be read on the first Sunday of Advent, sets before us the Terrors of the last Coming of Christ, and the Severity with which he will then judge us. To prevent the effects of his Vengeance against Sin in that dreadful Day of the divine Justice, we ought always to have it before our Eyes, and frequently to meditate on it, especially at this holy Time, that we may be effectually stirred up to sincere Compunction and Penance, proportioned to the Enormity of our Offences, and the depth of our Disorders; and be disposed to lay hold of the infinite Mercy which is offered us in his first Coming. Compunction is to be the first, but not the only spiritual Entertainment of our Souls at this holy Time; the main Part of our Devotions ought to be taken up in contemplating and honouring the Incarnation of the Son of God, in order to excite ourselves to continual fervent Exercises of Thanksgiving, Praise and Love, with most ardent Desires of the perfect Union of our Souls with God through his Mercy, held forth to us in this incomprehensible Mystery. Hence the Church considers Advent as a Time partly of Compunction and Penance, and partly of spiritual Joy and Thanksgiving for the approach of the Redemption of our Souls, with the highest heavenly Advantages, and she intermingles her Alleluias with her sighs and cries of Compunction.

These melting Aspirations and Canticles are to be more the Work of the Heart than of the Voice. St. Bernard observes that God, who is the most holy and pure Spirit, being to be honoured in Spirit and Truth, nothing can be a more contrary to true Devotion, nothing a more inexcusable Hypocrisy than for a Christian to pass the holy Time of Advent in religious Exercises, performed merely by Custom,

Custom, without interiour Sentiments of Compunction for Sin, and of Love and Thanksgiving to God : Such an inconceivable Indifference and Insensibility, is a Baseness unworthy an human Heart, and a most criminal Ingratitude against our most merciful God and Redeemer. In our pious Meditations and fervent Devotions, we must be transported with inexpressible spiritual Joy, be ravished with Admiration at every Circumstance of so stupendous a Mercy, and inflamed with burning Love of a God, who by bestowing on us his only and co-eternal Son, gives us the most wonderful Proofs of his infinite Love for us. To stir up our Souls to these lively Sentiments of Devotion, and banish all criminal Insensibility, we ought at this Time to set a-part every Day some short Time to meditate on some Circumstance of the great Mystery of the Incarnation, or the infinite Wisdom, Power, Justice, Goodness, Mercy and Love, which shine forth in it ; or on some Part of the Gospel History of this most incomprehensible of all the Works of God. In these Meditations we must dwell on the most feeling Sentiments of Adoration, Love, Praise, Thanksgiving, Compunction, Humility, and the Oblation and Consecration of ourselves, to the Service and Love of so gracious a God. To honour our divine Redeemer incarnate for us, and to conjure him to visit, to be spiritually born, and to dwell in our miserable Souls, to be our complete Redemption and infinite Treasure and Source of all Blessings, we may recite daily in the most profound Spirit of Adoration, Love, Praise and Compunction, the Litany of the holy Name of Jesus, or that in honour of the Virtues of his hidden interiour divine Life, some moving Paraphrase on the great Anthems of Advent, or some other like Prayer, were it but three Our Fathers and Hail Maries with Devotion for this Intention. During our ordinary Employments and Conversation in the Day, we ought frequently

to raise our Hearts to God with more than ordinary Devotion at this holy Time, and entertain ourselves with him by warm Affections or Aspirations of Compunction and Humility, of Love, Praise, Thanksgiving, Supplication and Sacrifice, or the Offering of our Hearts to Him : Habit will soon make this Practice easy and familiar, if we avoid the dangerous Indiscretion of attempting it by a constrained Application of the Brain, which is the Bane of true Devotion, by straining the Affections, and weakening the Head and Faculties of the Mind. Love is only kindled by such Reflections and Aspirations as are its spiritual Nourishment, those which the Heart produces with Ease, without study or Intenseness of Thought : By these the Soul will feel how sweet it is to contemplate God in holy Love, and that nothing brings such unspeakable Joy to the Heart as the Remembrance of Jesus; and that nothing can be so advantageous to us as to return him Love for his eternal Love of us. We must be void of all Feeling, and harder than the Flint and Adamant, if the Contemplation of this Mystery does not continually fill our Souls, and stir up in us the most ardent Desire of paying our God and Redeemer the incessant Homages of Love, Gratitude and Praise : We can never offer him the least Tender of our Love, but he in return communicates himself to us with all the Marks of infinite Love. For every Homage of praise, he with a Liberality worthy a God, whose treasures of Beneficence are without bounds, will glorify those who glorify him. As often as we offer him ourselves in Sacrifice for all that he has bestowed on us; or say to him from our Hearts and without reserve, I am thine, he answers us, and I am yours, infinite as I am, and with all my Treasures. Whilst we never cease to bless him, he will never cease to enrich us with his divine Blessings, which insure to us all his Graces, Love, and Glory.

Aspira-

Aspirations of Thanksgiving and Praise must be mingled with the most ardent continual Desires, that by visiting us he be spiritually born in our Souls. All other Conditions and Dispositions prepare us to this, and are compleated and perfected by it. All the Graces we can hope to receive are its Fruit. God bestows them according to the Ardour of our Desires; these both invite him into our Hearts with the most tender Effusion of his infinite Love, and produce in our Souls the necessary Temper and Dispositions to receive him worthily. He visits only those who by their most earnest Sighs call him into their Souls, and for us not to sigh most ardently after this Happiness, is the most ungrateful Contempt of him and the most strange Insensibility to our own highest Advantages. Both the Abyss of Miseries, in which we are ingulphed, our immense Interest and the Love, which we owe to our infinite God and Redeemer for his boundless Goodness, and in Return for the Excess of his eternal Love for us, ought to kindle these burning Affections in our Souls; as according to the Measure of our Fervour and Affiduity in inviting him, we shall be enriched with the Abundance of his Graces. The Holy Fathers frequently observe that the principal Reason why Christ did not come immediately after the Promise of a Redeemer was given to our first Parents after their Sin, was, that Man might for a long Time feel and groan under the Weight of his spiritual Miseries, be made sensible of his Want of a Saviour, and his Attonement for him and his Grace, and by uninterrupted Sighs, invite him down from Heaven. God upon Adam's Lapse deferred not to reveal to him this unspeakable Mystery of his Mercy, to raise his Faith and his Hope in a Redeemer to come, and invite him by continual Tears and Prayers to hasten his Coming, and dispose himself to receive this Mercy. He had no sooner sinned, but God, touched with Compassion at his unhappy Condition (14), revealed to him this

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divine

divine Mediator, and assured him that from the Seed of the Woman who had been seduced by the Devil, one should come who would crush the Head of the infernal Serpent ; without this comfortable Promise he must have sunk and perished in Despair. If after this divine Promise he wept and laboured in the Sweat of his brow during 900 Years, it was in a lively Faith and Hope in Christ, who was to reconcile him with his God. This was his Comfort, this supported him under the Weight of his Miseries ; this Redeemer was the continual Object of his Prayer, Praise and Love, this he instructed his Posterity in. Happy were they who were faithful in this Tradition ! Abraham saw in Spirit the glorious Day of this divine Saviour 2000 Years before he came, and he exulted with holy Joy (15). To this Patriarch God said, that all Nations should be blessed in him who rose from his Seed (16). The same Promise was repeated to Isaac, and again to Jacob, who in blessing his Children said to Juda (17). “ The Scepter shall not be “ taken away from Juda till he come who is to be “ sent,” that is this same Saviour. Moses knew this Redeemer, and judged that the Ignominy of Jesus Christ was a greater Treasure than all the Riches of Egypt (18). And Christ assures us that Moses had written of him. The Prophets succeeded the Patriarchs, and spoke of him in still clearer Terms. “ A Virgin shall “ conceive, said Isaias (19), and shall bring forth a “ Son, who shall be called God with us.” All the just who lived either before or under the Law, lived in the Faith in him : All the ancient Saints from the Beginning died in this lively firm Hope, not “ having “ received the good things which God had promised “ them, but seeing them, and as it were, saluting “ them at a Distance (20).” no Man could be justified or raised from Sin, no Man could ever come to God but by Faith in this Man God, and by his Ministry

(15) John viii. 56. (16) Gen. xxi. 18. (17) Gen. xlix. 10.
 (18) Hebr. xi. 25, 26. (19) Isa. vii. 14. (20) Hebr. xi. 13.

Ministry (21). It is only in his Name, that Man in every Dispensation of the divine Law could be saved (22). Jesus Christ, says the Apostle, was “ the End of “ the Law for the Salvation of all who were to believe “ in him (23).” The ancient Law was entirely referred to him; every Type, every Figure, every Sacrifice and every Ceremony pointed him out; and it was only in the Faith, Hope and Expectation of this Almighty Deliverer who was to be sent them, that the Jews put up their Prayers, or could be heard by God. All true Jews under the Law, all the holy Patriarchs before the Law, were Christians by Anticipation: and how earnestly did all the ancient Saints weep, sigh and solicit Heaven, that the coming of Christ might be hastened; they prayed Night and Day that “ the Heavens would drop down “ their Dew, and the Clouds rain the just Man, and “ that the Earth would be opened and bud forth a “ Saviour (24).” They cried out, “ send forth, O “ Lord, the Lamb, the Ruler of the Earth (25). “ O that thou wouldst break through the Heavens “ and come down (26). Stir up thy Might and “ come to save us (27). Who will give thee to me that “ I may find thee without and kiss thee, and now no “ one may despise me (28).” We ought to die of Shame and Confusion when we consider that the ancient Saints prayed with so much Ardour that Christ would come speedily; yet we who have the Happiness of seeing him already born for us, and of enjoying the brightest Beams of this glorious Mercy, are so slothful and indifferent in inviting him to visit our Souls and enrich us with his divine Presence and Graces. The more fervently and more ardently we repeat our Sighs and Aspirations, the more vehemently shall we kindle these holy Desires in our Souls, and the more shall we prepare and fit ourselves to receive the most precious Gifts which our Redeemer opens his

(21) John xiv. 6. (22) Act. (23) Rom. xix. 4.

(24) Isa. xlv. 8. (25) Isa. xvi. 1. (26) Isa. lxi. 1. (27) Ps. lxxix. 3. (28) Cant. viii. 1.

his divine bosom to pour forth upon us. Sometimes we may address ourselves to our Redeemer under the various Titles and Characters which he bears in Relation to us, or to his divine Father, as his eternal consubstantial only Son, his omnipotent subsisting Word, his living Image, the Splendor of his Glory, &c. our only Saviour, Mediator, Light, Legislator, Advocate, High Priest, King, Spouse, &c. To this Purpose we may adapt any of the Petitions of our Lord's Prayer, the great Anthems of Advent, &c. for which no one can be at a Loss: Sometimes we ought to cast an Eye upon our extreme spiritual Weakness, Blindness, Baseness and Miseries, to stir up our Souls, to push forth earnest Cries to our omnipotent compassionate Deliverer. "Unhappy Man that I am! Who will deliver me from this Body of Death (30)?" No other is able but our Almighty Saviour by his all-saving Grace. We must, in all our Applications to our God and Saviour, humble ourselves in the Abyss of our Nothingness and Baseness. It is only to the Humble that he communicates his saving Knowledge and divine Graces: "I confess to thee, O Father, Lord of Heaven and Earth, because thou hast hidden these Things from the wise and prudent and hast revealed them to little ones (31)." From the Depth of our Miseries we must look up at the infinite Treasures of Mercy and all the Graces which our divine Saviour brings us by his Incarnation. If we have learned to set a just Value on these incomparable Benefits, we shall set no bounds to our Sighs and Desires to obtain the largest Measures of them; especially if the divine Love glow in our breasts, we shall burn with the most vehement Desire that this great Mystery be accomplished in us, and daily rendered more and more perfect.

To give more Time to these Devotions; and be better disposed for them, we must in Advent study to live in Recollection and Retirement as much as Circumstances

cumstances will permit us. This the Baptist proclaims to us by his Example. He had passed near 30 Years in the Wilderness conversing only with God and the Angels before he entered upon his Mission; he opened it by preaching in the Confines of his beloved Desert, so that the Evangelists say he preached in the Wilderness, that is, on its borders; and his preaching is called, by the Prophet, "the Voice of one crying in "the Desert." During his Ministry his beloved Solitude was still his Centre and his Delight, in which he recruited his interiour Forces and his Spirit: A moving Lesson to us, how dear Solitude and Recollection ought to be to us at all Times, but especially during our immediate Preparation for celebrating the Birth of Christ, and disposing our Souls spiritually to receive him. Every Christian is indispensably bound to withdraw himself always from the World and the Contagion of its Vices, its spirit and Maxims, and to live disengaged from its fatal Snares and all irregular Attachments. "Remove out of the Midst of Babylon, and go forth out of the Land of the Caldeans (32), that World which is filled with the Abominations and Prostitutions of its spiritual Fornications and Idolatry, to use the figurative Expressions of the Prophets. That Company, those Circles, those Amusements, which breathe the Spirit of Pride and Vanity, of Avarice, Love of Pleasure, Indolence, Sloth and Dissipation, declare open War and unreconcilable Enmity against Christ and his Gospel, are the Bane and utter Destruction of his Spirit, and are directly opposite to the most essential and fundamental Obligations and Engagements of all who desire to be called Disciples of Christ. "Thou art "among Unbelievers and Destroyers, and thou "dwellest with Scorpions (33)," whose Sting is Death. Certainly these false Christians dishonour the Sanctity of their Profession, and live dead to God in the State of Sin, and Enemies to Christ, that is to say,
truly

truly Antichrists, who do not scrupulously shun such Abominations and Snares. If they feel not these their Wounds and their Miseries, they understand not the most essential Obligations and Sanctity of their State, or what is meant by them and the baptismal Renunciations which they have made. In this holy Season of Compunction and Penance, all Christians are bound to keep themselves at a more scrupulous Distance from whatever wears the Appearance of these fatal Snares of the Devil, Instruments of Sin, and Incentives of the Passions. To love and frequent worldly Assemblies, of which Vanity, Sensuality and Sloth, are the Entertainment, is to breathe in the contagious Air of the World, which stifles and expells the Spirit of Christianity. Fire and Water are not so essentially opposite to each other as worldly Diffipation is to holy Compunction.

Christian Solitude requires, moreover, in every State, some Degree of interiour and exterior Recollection, with certain Times of Retirement in the Day for pious Reflection and Prayer. This ought to be prolonged in Advent with greater Attention to season our exterior Employment, and Conversation with devout Sighs and Aspirations; "He shall sit Solitary, and hold his Peace," is the Christian's Motto, at this holy Time.

In the serene Air of Solitude, the Sacrifice of our Prayer will be more pure, more fervent, and more acceptable to God; in the Silence of our Senses, and interior Faculties, we shall listen to the Voice of the Holy Ghost, who will speak to our Hearts in a Language hitherto unknown to us, will give us a new Knowledge of spiritual Things by his interiour Lights, and will moreover fully penetrate our Hearts, by his holy Motions, stir up in us fervent and pure Desires, holy Resolutions, unutterable Sighs and Groanings, with sweet flowing Tears of divine Love, Compunction and Prayer. Now we must say to importunate dissipating Companies, idle Amusements, and tumultuous

tuous Clamours; "Go your Way, for I am left
 "alone; I have put off the Robe of Peace (or car-
 "nal joy) and have put upon me the Sackcloth of
 "Supplications, and I will Cry to the most High in
 "my Days (34)."

Above all other Exercises we must in this devout Recollection, earnestly desire upon all the powerful Motives of holy Love in this Mystery, to be united to our God and Redeemer, filled with his Graces and animated with his Spirit, that he be spiritually born in us, and we be spiritually incorporated in him.

This Love which inspires the Soul with an earnest Desire of the closest Union with her beloved, her God and Redeemer, seeks this not only by conversing with him, and entertaining her Affections, and all her Powers and Faculties with him, but also by the most intimate Union with him in the holy Sacrament of his Love, which he instituted only to communicate himself to us, and incorporate us with himself, that we may be made one with him, live by him and his Spirit, and be enriched with all his Gifts and Graces. St. Charles Borromæo, in several provincial and diocesan Councils, and in pastoral Charges to his Clergy, severely commands all Rectors of Parishes, Curates, and others, who have Charge of Souls, earnestly to warn and exhort the Faithful to receive the Holy Communion in Advent and Lent, at least every Sunday, if not oftner. He repeats the same Charge to the Laity, in several pastoral Instructions which he addressed to them. The sacramental Union of the loving Soul with her Spouse and Saviour, though infinitely sublime and wonderful, being under Veils, does not perfectly satiate her Love. It is, indeed, her chief Comfort, spiritual Strength and Support, her Viaticum in her mortal Pilgrimage; but with the Increase of her Love it kindles in her more
 longing

longing Desires of the perfect Union and Reign of her God, and his Love in her, by beholding him Face to Face, and possessing him in his Glory. From the vehement Desires of being perfectly delivered from all our spiritual Evils and Miseries, and being united to, and possessing him in his Grace and Love, and in the Holy Sacrament of his precious Body and Blood, our Hearts are raised by strong Desires after our eternal and perfect Transformation into him in his Bliss. St. Augustine shews (35), from that Petition of our Lord's Prayer, "Thy Kingdom come," that this Desire is the continual Sigh and Prayer of every faithful Pilgrim Soul on Earth; this earnest Love and Desire of Christ's Coming to us, and uniting himself to us in his Glory, the Holy Ghost inspires into the Heart of his Spouse with continual Sighs and Groanings. "The Spirit and the "Bride" (or faithful Soul animated by the Holy Spirit), "say come (36):" St. John adds, "and let "him who hears this, say come." What can be more natural, or more reasonable in Religion, than for a loving Spouse to desire earnestly to be with her beloved, or a Creature made for God, to sigh continually to enjoy him her Centre and her last End, her sovereign, eternal, and only Good; for one who is held Captive with impatient Longings, to wait for Liberty, for a Soul enslaved and besieged by Vanity and Dangers, to long for a glorious Immortality, where Sin and the Devil will have no Power over her, and God will be to her all in all. This is so regular an Effect of divine Charity in us, that St. Paul calls these Sighs after our perfect Redemption and Deliverance, the Fruit of our Adoption (37). It would be an intolerable Presumption for any one to think himself fit to die; as no Christian can think of appearing before his Judge, who is infinite Sanctity, without being seized with just Dread and Trembling. But with
Compunction

(35) St. Aug. in Pl. xcvi. in Pl. cxlvii. et ep. 199. ed. Ben. &c. (36) Apoc. xxii. 17. (37) Rom. viii.

Compunction he has Recourse to the divine Mercy, fears by living to encrease his Debts, considers Life as an infinite Mercy, by affording Means to do more perfect Penance, and after all accepts Life as a Mercy and Blessing, yet with Submission to the divine Will, sighs to be with God. Most grievous will be the Punishment of those who let slip these penitential Times of Mercy, by an Abuse, perhaps more Criminal than that of the Jews; who, by being deaf to the divine Call in the Days of Mercy, deserved to be cast off by God, and found him not, even when he was in the midst of them.

The Church, in her Office, teaches us to employ our Devotions in Advent on each of the four Comings of Christ; the first, when he was born in the Flesh for us, that we praise and thank him for this incomprehensible Mystery; the second, by which he invisibly visits our Souls, and is spiritually born in us by his Grace and Dwelling within us; the third, when he will visit us invisibly to take us to himself at the Hour of our Death; the fourth, when he will come visibly to judge the World, and crown his Elect at the End of Time. These Comings of our Lord are the Object of our earnest Desires, and we pray that they may be accomplished by the divine Mercy in our Favour; especially, the second, or his spiritual Birth in us, by which the Redemption and Deliverance of our Souls from the Slavery of Sin and the Passions is completely consummated, and his Reign of Love perfectly established in us. Our Share in this Grace of his invisible spiritual Birth will be the Measure in which we shall be Partakers in the Happiness and Joy of his Coming, both at the Hour of our Death, and at the End of the World: This we especially ask and desire, with the most ardent Sighs and Prayers.

Pope Innocent III. explains this Doctrine in the following Terms (38), we read of four Comings of Christ, two visible and two invisible. The first visible

(38) Innoc. III. l. de miseriâ Hominis post. St. Bern. &c.

Coming was when he came to redeem the World: The second will be when he shall come to Judge it. His first invisible Coming is that by which he visits the Soul of the just Man by Grace; of which he says, "We will come unto him, and will take up our Dwelling with him (39)." The second invisible Coming will be at the Death of every just Man, of which St. John writes, "Come Lord Jesus (40):" Whence the Church prays, that at the Christian's Death, Christ may come forth to meet him. These four Comings of Christ, the Church represents in the four Sundays of Advent, not only in the Number, but also in Part, in certain Prayers and Lessons of her Office.

The four Sundays of Advent are to be sanctified with particular Devotion, viz. by longer devout Prayers, by frequenting the Sacraments with more than ordinary Fervour, by assisting at Sermons and catechetical Instructions, which are more frequent during the whole Time of Advent. See the Instructions of St. Charles Borromæo, and his Councils in the Acts of the Church of Milan, which the Apostolic See has justly stiled, The Treasure of Ecclesiastical Discipline. The third Sunday of Advent in its Office, holds forth the near approach of the World's Redeemer, by redoubling our Fervour in our Sighs, stirs us up afresh to Compunction and spiritual Joy. The Greeks keep before Christmas a Feast of the ancient holy Patriarchs and Prophets (41), in Honour chiefly of their ardent Sighs, and Expectation of the World's Redeemer.

The last Week of Advent is celebrated with a more solemn Office, as a more immediate Preparation to the great Festival of Christ's Birth (42).

The

(39) John xiv. 23. (40) Apoc. xxii. 20. (41) Sude-
 lange in Glossar. Græc. v. Προπατερες. (42) See Theoph.
 Raynaudus de Hebdomada Præparationis ante Festum Nativita-
 tis, T. vii. Oper. p. 454.

The EMBER DAYS of DECEMBER.

BESIDES the general Motives of this ancient Homage of Prayer, Alms and Fasting in each of the four Quarters of the Year, were particularly instituted, as St. Leo the Great (43) observes, in Thanksgiving for the Fruits of the Earth, after all are gathered in, with a Sacrifice of severe Abstinence and Temperance: For what can be more powerful or profitable, says this holy Pope and Doctor, than a wholesome Fast, by which we draw near to God, by disarming the Devil, subdue our Passions, and vanquish the Blandishments of Vice. Fasting is always the Nourishment of Virtue, from it come forth good Thoughts and Desires; by it the Flesh dies to its carnal Appetites, and the Spirit is renewed and strengthened in all Virtue. But as the spiritual Health and Vigour of our Souls is not maintained by Fasting alone, our Abstinence must be made agreeable to God, by concomitant liberal Alms-Deeds: “ Let all be given
 “ to Virtue, which we take from Sensuality; let the
 “ Abstinence of our Fast be a Feeding of the Poor;
 “ let it be our Care to protect and provide for Widows
 “ and Orphans; to comfort all that mourn; reconcile
 “ all who are at Variance; entertain poor Strangers;
 “ assist the Oppressed; clothe the Naked; relieve and
 “ cherish the Sick; that by offering to God from our
 “ Labours, this Sacrifice of Piety to him, who is the
 “ Giver of all Things, we may receive of him the Re-
 “ ward of the heavenly Kingdom; let us therefore
 “ fast the Wednesday and Friday, and likewise on
 “ Saturday watch the Night in Prayer, at the Tomb
 “ of the blessed Apostle St. Peter, that assisted by the
 “ Suffrages of his Merits, we may obtain what we
 “ ask through our Lord Jesus Christ.”

On

(43) St. Leo in Serm. 2 de Jejunio decimi Mensis, et Collectis.

On Wednesday, the Office of the Incarnation, in Thanksgiving for the Accomplishment of the Sighs of the ancient Saints, and of God's merciful Promises by this holy and incomprehensible Mystery, was formerly celebrated with the utmost Pomp and Solemnity, and sung by the Abbot in every Monastery, and by him who presided in all Cathedral and Collegiate Churches. It was called from the first Words of the Gospel on it; *missus est Angelus Gabriel*. For several Years, St. Bernard preached the beautiful and pathetic Sermons, intitled on the *missus est*. The learned Dom Martenne (44) says of this most solemn Office, that if any other Feast, though of the first and highest Rank, fell on this Day; it gave Place to this Office, and was deferred to the next Day, that on it, even the Sick arose at Midnight, and assisted at Matins, and the whole Office, if they had Strength. The Homily of Venerable Bede was first read, but after St. Bernard, another was instituted from his Sermons on the Gospel of this Day. The great Anthems or the O's at Vespers are sung Double with Solemnity, beginning on the 17th, during seven Days before Christmas. Formerly an 8th Anthem was sung on the 16th Day of the Month, as may be seen in the Breviaries, or Books, of the Divine Office of that Antiquity, and is mentioned by Amalarius (45).

On the last Week of Advent, the Monks formerly kept their Fast much more severe (46), as in Holy Week before Easter, on the Eve of St. Thomas, unless it happened to be a Sunday; their Beards were shorn for Christmas, and the Bath was allowed to those who chose to make Use of it (47), neither of which was permitted in Times of Compunction and Penance, till near the End, that they might be neat and sweet on

(44) De Antiquis Monachor. Ritibus, l. iii. c. 2. p. 271.

(45) Amalar. de ordine Antiphon. c. 13. Martenne l. iii. de ant. Monachor, ritibus. c. 2. (46) Regula Magistri apud Holstem, &c. (47) Lanfrancus in Statutis, &c.

on the Festival, and announce their Joy on their very exterior.

The Eve of Christmas was of all others the most solemn. All were invited to spiritual Joy, by reading the little Chapter at Vespers, "Rejoice (48)." The Versicles of the foregoing Vespers contain the most languishing Sighs of the ancient Saints. That 'Come to redeem (49)," was sung by two Children. That "Drop down in Dew, &c." by one Child. The Lauds of the Eve were sung with the greatest Solemnity, by the Provost of the Collegiate, or Abbot of the Monastery, accompanied with the Music of all the Instruments (50).

(48) Capitulum Gaudete. (49) Veni ad liberandum; Rorate Cœli. (50) Martenne de Ant. Monach. Ritibus, l. ii. &c.



THE THIRD
TREATISE.



ON THE
FEAST of the HOLY NAME of JESUS.

SECOND SUNDAY

AFTER

EPIPHANY.

THE devout Christian Soul which has learned to know her divine Redeemer, the Author and Finisher of her Salvation, and being crucified to the World, and all sensual Appetites, and having purified her Affections from all Infection of their Poison, is capable of tasting the Sweetness, and comprehending the Glory and Happiness of his holy Love, finds him in every Mystery, and in every Circumstance, infinitely amiable and infinitely adorable. Every Feast in his Honour, she embraces and celebrates with unspeakable spiritual Joy and Devotion. That of his holy Name, seems in some Measure, to comprise every Mystery, every Mercy, every Title of Honour, every Benefit, every Grace, every Effort of divine Love, which we adore in

in the whole Process of his Incarnation, Life, Death, Resurrection, Ascension, and Coming as sovereign Judge of the Living and Dead. This sacred Name of Jesus presents to our Mind the Majesty and Glory of his Divinity, the most endearing Charms of his Humanity under the Character of the divine Saviour and eternal Spouse of our Souls. The adorable Name of Jesus was given by the Father to his only co-eternal Son, to be the Title of his supreme Majesty, Power and Dominion, and of his glorious Victory over Sin and Hell, and to express in him the unexhausted Source of all Grace, Blessings, and Comfort which he is to us.

The holy Name Jesus was given to our blessed Redeemer at his Circumcision. It was a devout Custom among the Jews to Name the Male Children at that religious Ceremony, a Custom derived from their holy Patriarch Abraham; for when he was circumcised, God changed his Name Abram, i. e. High Father, into Abraham, which signifies Father of Multitudes (1). It is indeed most fitting, that at the Time when a Person is enrolled among the Children of God, honoured with his Alliance, and most precious Graces, and made Heir of his eternal Promises, he should then take a Name, which may be a Title, or Badge of this Honour, and always put him in mind of the sublime Character which he bears, from which he dates a new heavenly Life. Christ would take his august Name at his Circumcision, to conform himself in all Things, not only to the Ordinances, but even to the pious Customs of the People of God, and of the Law, to teach us to conceive the greatest Love and Esteem of, and the most scrupulous Fidelity in all the religious Practices and Rites of the Church. This Ceremony was also most suitable for taking this sacred Name which signifies Saviour, because he shewed himself our Saviour, by offering the first Fruits of his precious Blood, the Price of our Redemption.

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(1) Gen. xvii.

We must not imagine that an Angel, or St. Joseph or the Virgin Mary herself, gave this Name to the divine Infant; St. Luke assures us that the Arch-Angel Gabriel brought it from Heaven before the Christ was conceived (2). It was then revealed to Mary; it was again discovered by an Angel in another Vision to St. Joseph (3). These Visions and Revelations serve to raise our Expectation and Veneration of this Mystery lest we should look upon it with Indifference: They were only preparatory; the Mystery was reserved to God himself; it was necessary that God himself should give the Name to his own Son. None but the eternal Father had such a Right amongst Men; even it is the Father's prerogative to Name his Children, and those Names are most suitable which agree to, or express the Nature and most essential Excellence of the Things which they signify. Adam, who knew the natural Properties of all living Creatures upon Earth, gave to each a Name expressive of its Nature. Among the ancient Patriarchs and our own remote Ancestors, Parents who knew not the Characters or future Dispositions or Actions of their Children, often borrowed their Names from trifling Circumstances which attended their Birth, or from imaginary Qualities with which they hoped they would be endowed; in which how often did the Event disappoint their Expectations? We frequently see the most illustrious Names borne by the most infamous of Men; Christ ought to bear the Name which best expressed his most adorable Character: The Father alone knew perfectly the unmeasurable Excellencies of his Dignity, Nature and Functions: He alone fully comprehended his Con-substantial and Co-eternal Word; the boundless Perfections of his divine Nature and Person; the unsearchable Mystery of his Incarnation, or his Quality of Redeemer of the World. No Angel, no Creature, in Heaven or Earth, is capable of comprehending these his Perfections and Mysteries, each of which is an Abyss which no finite Under-

(2) Luke i. 31. (3) Mal. i. xxi.

Understanding can fathom. The Father alone to whom the right belonged, and who knew him from Eternity, could give him a Name agreeable to his sacred Character and Dignity. Some Prophets have received Names from Heaven, but not as Jesus, to whom God himself assigned a Title, which he bears to Eternity. For this Mystery God chose the most suitable Time; beholding his Son the Object of his infinite Complacency and Love, cloathed with the Veil of a created Nature, in the likeness of Sinners, subjected to the humbling Knife of Circumcision, in order to honour him before all Creatures, declared that he was no Sinner, but that he was Innocence and Sanctity itself who came to justify Sinners. This he did by bestowing on him a Name of Glory; a Name above all other Names, at the Sound whereof all Creatures are bound to bend their Knees and adore him. The word Jesus signifies Saviour (a): The Jews could not be surpris'd to hear the divine Infant called by this Name which had been taken of many others. We meet with Jesus or Jehosuah the Son of Nun, of Jesus the Son of Sirach, and Josephus mentions a certain Jew called Jesus, who foretold the impending ruin of their City and Nation; but in these, the Name was only an Appellative, a Shadow, not expressing any Reality, or at most, it denoted only a Deliverer of a particular Nation from Slavery or other temporal Calamities: It was not so in our divine Redeemer, "This my Jesus, says St. Bernard (b), does not bear an empty Name which imports nothing; it is not in him a Shadow of a great Name, but the Truth." He is truly and emphatically our great, our only Saviour, who has rescued us from Sin, and that deluge of infinite Evils and endless Miseries into which it had plunged us, moreover purchased for us all Good, all the Advantages of Grace, and an im-

K 3

mense

(a) Jesus in Hebrew Jesuah or Jehosuah, i. e. Saviour. See St. Thomas 3 p. Qu. 37. a. 2. Suarez 2, in 3. S. Thomæ. Tom. ii. Disp. 15. Secl. 2.

(b) Non ad instar priorum meus iste Jesus Nomen vacuum & inane portat: non est in eo magni nominis Umbra sed veritas. St. Bern. Serm. i. de Circumcis.

menſe eternal Blifs and Glory ; laſtly, has ſubdued
 and triumphed over Death and Hell, and delivered
 Man from their Jaws by his Redemption. This won-
 derful Salvation he has wrought at the infinite Price
 of his Incarnation, Sufferings and Death; from which
 Myſtery the God-head itſelf receives an infinite
 Glory, ſuperior beyond all Compariſon to that which
 accrues to him from the Homages and Fidelity of all
 mere Creatures ; a Glory commenfurate to his own
 Immenſity, and worthy of him. In Recompence of
 this Victory is Chriſt's Humanity exalted above all
 pure Creatures ; as Man, he is declared by the Father
 in an Order far above them all, and appointed by him
 ſupreme Judge of all Men, the Living and the Dead.
 The moſt illuſtrious Roman Conquerors often took
 Names or Titles of Honour from Countries which they
 had ſubdued, or from ſome great Victory or Exploit ;
 as the African, the Aſiatic, the Parthian, the Ger-
 manic, Dacic, &c. This was fooliſh Flattery and
 idle Vanity : But nothing in God himſelf challenges
 our Homages of Adoration and Love in a ſtricter and
 more ſacred Manner than his Goodneſs and Mercy
 which is over all his Works. Nor does this Attribute
 ſhine forth in any of them with ſuch a bright and over-
 powering Blaze as in the Incarnation. It was there-
 fore moſt ſuitable that he ſhould take his Name from
 this glorious Work of our Salvation, and his Victory
 over the Devil and Sin : Nor could any Name be more
 glorious in him, or more amiable to us. He hath ſaved
 us, and that by humbling himſelf even to the Death
 of the Croſs ; for which cauſe God hath exalted him,
 and hath given him a Name which is above all Names ;
 that in the Name of Jeſus every Knee ſhould bow of thoſe
 that are in Heaven, on Earth, and under the Earth, and
 that every Tongue ſhould confeſs that the Lord Jeſus
 Chriſt is in the Glory of God the Father (4). This Name
 preſents to us the God Man, who is the true God,
 proceeding from the true God, infinitely Holy, Wiſe,
 Powerful

(4) Phil. iii. 9, 10, 11.

Powerful and Merciful, made Man to become our Saviour, shewing Pledges and Tokens of Mercy and Love, bearing the Marks of his Sufferings for us, Prints of his Wounds, and displaying all the charms of Grace and Virtue ; him in whose Faith and Name alone we can be saved (5) ; in whose Redemption Adam believing was raised from his Sin ; him at the sight of whose Day to come Abraham exulted with Joy (6) ; him whom all the Prophets foretold, and all the ancient Just sighed after, and solicited Heaven for with continual Tears ; who was the desired of all Nations (7), and the desire of the eternal Hills (8) ; the End of the Law (9) ; the Omnipotent Word, who from Eternity dwells in the Bosom of his Father (10) ; in whom are locked up all the Treasures of Wisdom and Science (11) ; who is one with his Father (12) ; born of him from Eternity (13) ; truly the Son of God ; whom the Father loves, and in whose Hands he has put all Things (14) ; and loves all who love him (15) ; the perfect substantial Image of the Father, in whom all his infinite Perfections are expressed (16) ; the Figure of his Substance, the splendor of the eternal Light, the increated Wisdom, his eternal Self-existing Word (17) ; who doeth all which the Father doth (18) ; by whom all Things were made (19) ; in whom all Things are and subsist (20) ; the Heir of all Things (21) ; to whom the Father hath given us (22), and all Nations (23) : He is our only Mediator (24) ; brings us to the Father and reconciles us with him (25) ; takes away our Iniquities (26), and effaces the Hand-writing which was against us, and all the Bonds of our Debts (27) ; is
our

(5) Acts iv. 11. John iii. 16. xiv. 6. (6) John viii. 59.
 (7) Ag. ii. 8. (8) Gen. xlix. 26. (9) Rom. x. 4. (10) John i.
 (11) Col. ii. 3. (12) John x. 20. (13) Ps. cxix.
 (14) Mat. xvii. 5. John iii. 35. (15) John xiv. 23.
 (16) Hebr. c. iii. Sap. vi. (17) John i. &c. (18) John v. 29.
 (19) John i. iii. Col. xvi. (20) Col. i. Sap. ix. 26.
 (21) Hebr. c. ii. Hebr. xi. 1-8. Ps. viii. (22) John xvi. 16.
 (23) Ps. xi. (24) Tim. xi. 5. Gal. iii. 20. Col. c. 10.
 (25) John xiv. 6. Eph. iv. 19. (26) Eph. xi. 16. (27) Col. xi. 14.

our most merciful Redeemer (28); Delivering us from the Slavery of Sin and all Evil with the Price of his Blood (29); our eternal High-priest, placed at the Right-Hand of the Father, offering himself for us (30); in whom we are filled with all Blessings (31); our Victim voluntarily offering himself (32), and presenting Supplications for us (33); our Victim on the Cross by the Effusion of his Blood (34), and continued in an unbloody Sacrifice on our Altars (35); our Pattern and Model in carrying his Cross, and in all Sanctity and Virtue.

Our Father of whom we are born not only by Creation but more gloriously in Spirit and by Predestination to his Grace and Glory (36); the King of Kings and Lord of Lords, whose spiritual Kingdom is of all Nations, and of all Ages (37); in particular King of our Souls by his Love, by which he reigns in us by the continual Display and Effusion of his Graces, and by the Homage and Obedience of our Hearts and all our Powers and Faculties (38); our Head in whom we are Fellow Members and one with him (39), by the Union of Charity, and the most sacred Incorporation in him, with the abundant Effusion of his Merits and Graces; our most loving and faithful Spouse (40); the Way which leads us to God; the Life of our Souls, the eternal and unchangeable Truth; our Doctor and Legislator; our Bread and our Strength, our Light, our Comfort and Joy; our Peace, our Judge, our Happiness, and our last End. All these and the other Titles and Qualities which the Holy

(28) Isa. xii. 14. Col. i. 13. Rom. viii. 2. Gal. iv. 4. Heb. xi. 14, 15. (29) 1 Pet. i. 18. 1 Cor. vi. 20. Tit. ii. 14. (30) Hebr. v. 5. Ps. c. ix. Ps. xlv. Hebr. vii. 26. Hebr. x. 11, 12. (31) Eph. i. 4. (32) Eph. v. 2. 1 John xi. 1 Peter xi. 24. John v. (33) Hebr. v. 7. John xvii. 17. (34) Hebr. ix. 28. (35) Mal. ii. 1 Cor. xi. Hebr. x. 14. ix. 28. (36) Isa. ix. 6. Hebr. xi. 13. (37) Eph. i. John xii. John iii. 1. (38) Apoc. xix. 6. Zach. ix. 19. Luke xxxii. Ps. cxliv. 13. Luke xxxiii. 1 Cor. xii. 24-28.

(39) Ephes. iii. 17. John iv. 16. (40) Ephes. 1 John xv. 5. Mal. ix. 5. Col. i. Eph. v. 30. Apoc. xix. 7. xxi. 11. Cor. xi. 3. Apoc. xxii. 29. 17.

Holy Scriptures attribute to Christ, this holy Name comprizes, with the Abstract of all the other Names which are given him by the Holy Ghost, as the strong God who disarms the Power of Hell, the Admirable, whose Life and Doctrine are full of incomprehensible Mysteries; the Father of wise Counsel (or Fountain of Wisdom); the Father of the Age to come, or of the Church of Saints, the Prince of Peace who reconciles all Things in Heaven and on Earth; the Christ or anointed by his Father, with the Plenitude of all Grace, the Messiah, or who was to be sent Emmanuel or God with us; the Prophet emphatically so called, &c. For all his other Qualities flow from, or make up his Character of Saviour. This glorious Name calls to our Mind his holy Zeal, Love and ardent Desire of our Salvation, his Meekness, Mercifulness and Goodness, with all his other divine Virtues, the Torments and Ignominies which he suffered for us, the Mysteries which he performed, and all he has done for us, and all the Benefits he has conferred upon us. This glorious Name expresses also in him the Source of all Graces.

The Faith, Hope, Charity, Humility, Purity, Devotion, and other Virtues of all the Saints, all the Gifts, spiritual Beauty and Glory, with which they are adorned, are the rich Fruits of Christ's Salvation. There is no other Name under Heaven given to Men whereby we must be saved (41). Of his Plenitude we have all received (42). From his Salvation and Victory we derive also all our Strength and all the victorious Graces, by which we overcome our spiritual Enemies. This Name must always excite our Veneration and Love, and give Glory to God, and be most pleasing to him. This Name of Jesus, pronounced or repeated by the Heart in a Spirit of Love and Prayer, is most powerful. By it the Servants of God have often commanded all Nature, restored the Dead to Life, cured all Distempers, and filled the World with Miracles.

(41) Acts iv. 12.

(42) John i. 16.

Miracles. St. Peter healed the lame Man, by saying, "In the Name of Jesus of Nazareth, arise and walk (43)." By it the Powers of Darkness have been disarmed in every Part of their Empire; of it we may repeat, the Name of the Lord is to be praised from the Rising of the Sun to the Setting thereof (44). Over all Nations and Provinces is the Sound of the Name of Jesus heard. St. Bernard cries out (45) "O Name! worthy of all Blessing and Praise." Its sweet Perfume was shed from Heaven upon Judea, and thence spread over the whole Earth. The Church in all Parts of the World sings, thy Name is Oil poured out; its Perfumes have not only filled the Heaven and Earth, but have also reached Hell, tho' in a very different Manner. All Creatures are invited or compelled to pay their Homages, and repeat in Concert, Thy Name is an Oil poured out.

It is a Name of Terror to the Devils, who tremble at the Sound when it is devoutly pronounced; not that the material Syllables contain any Virtues or Charm, but they are drove away by the Power of him who is pleased with the Love, Confidence and Devotion of those who in these Sentiments honour and invoke his Name. And the infernal Spirits are dismayed and disarmed at the Thunder of that holy Name by which they were vanquished, and which they are compelled to adore. Hence it has often chased them out of those whom they corporally possessed, and when devoutly invoked, it weakens the Power of the Tempter in his Assaults. That Christians thus, by an ordinary Rule, expelled Devils out of Demoniacs in the primitive Ages is attested by the unanimous Consent of the Fathers, and other Writers of those early Times. Any Devil adjured by the Name of Christ, is vanquished and subdued, says St. Justin (46), the most learned and ancient primitive

(43) Acts iii. 6. (44) Ps. cxii. 3.

(45) S. Bern. Serm. xv. in Cont.

(46) St. Justin. Dial. cum Tryphone p. 161.

tive Father and Martyr. And in his second Apology before the Roman Senate, within fifty Years after the Days of the Apostles, he says, he is called Christ because he is anointed; which very Name has in it a mystical Signification. As also the Appellation God, is not a Name but a Sign of something unutterable added to a human Nature. But Jesus has both the Name and Signification of Saviour: For he was made Man, according to the Decree of him who is God and the Father, for the Salvation of Men who believe in him, and to overthrow the Devils; as you may understand from the Things which you now see. For many over the whole World, and even in your own City (Rome) itself possessed by Devils, were cured and set free. The Devils themselves have been vanquished and driven away by some of our Christians adjuring and exorcising them in the Name of Jesus, after all other Exorcists and Enchanters had tried their Skill in vain to help them (47). The Devils are vanquished by the Name of Jesus Christ (48). St. Gregory Nazianzen, says Julian, the Apostate passed a Law, commanding Christians to be called Gallilæans, not from Christ, because he looked upon this latter as a Name of Honour, unless, perhaps he did this because like the Devil, he dreaded the Name of Jesus (49). And writing to Nemefius a Heathen, he says, nor ought it to seem surprising that Christ had so great Power, for I myself, who believe in him most frequently, have scarce pronounced his Name, when the Devil speedily betakes himself away with Noise and Indignation, proclaiming the Power of the immortal God, which has also frequently happened to me when I formed the Figure of his Cross, not only on a Board, but even in the bare Air: For the Figure alone is his Standard erected (50). It is affirmed also by Tertullian, the most ancient Latin Christian Writer, who

(47) St. Justin Apol. ii. ad Sen. n. 5. p. 172. ed. Cantabrig. Anno 1768. (48) ib. No. 8. p. 178. (49) St. Greg. Naz, Or. i. in Julian, p. 606. (50) St. Greg. Naz, l. ad Nemesium Ethnicum, p. 879

who bids the Pagans spill on the Spot the Blood of that Christian whose Prayer, in the Name of Jesus, should fail to cast the Devil out of a Demoniac presented to him (51). With such Confidence did the Christians of those Days challenge the Heathens to the Trial, that none of their Oracles, and no Fiends in Persons possessed by them, could stand the Sound of the holy Name of Jesus, or the Sight of the Cross. This is more powerfully experienced against the spiritual Assaults of the Devil. St. Teresa and others shew from daily Experience, the like powerful Succour in Time of Temptations from the humble and earnest Invocation of Jesus, through his sacred Cross and precious Blood.

The Name of Jesus is the strongest Incentive of Emulation and Edification in every Virtue, with the ardent Love and Sentiments of which it inspires us from the perfect Model which it sets before us, and by the Grace of him who is honoured and invoked by it. When we religiously pronounce it, or call Jesus to Mind, we represent to ourselves the most humble, the most tender, charitable and meek of Hearts, the most spotless, innocent and holy, the most chaste and merciful of Men; a divine Man endowed with all Sanctity, all Grace, all Virtues. We, at the same Time, represent to ourselves that this Man is also the omnipotent God, who, whilst he sets before us on one Side, the Example of his Holy Life to imitate, gives us on the other Light, Strength, and Grace to copy after it, and to form our Hearts and Conversation upon this perfect Model (b): All Manner of good Things present themselves to my Mind when the Name of Jesus sounds in my Ears (c), says St. Bernard. We must never repeat the holy Name without Sentiments of Adoration and Love, and without feeling

(51) Tert. Apolog. c. xxiii.

(b) Sumo itaque mihi Exemplar de Homine & Auxilium a potente. S. Bern. (c) Omnia hæc bona mihi sonant cum insonnerit Jesus. S. Bern. ib.

feeling an earnest Desire and Resolution of imitating him who is the Holy of Holies, and the perfect Pattern of Sanctity. This requires great Fervour and Courage, for the World and the Passions raise violent Storms, and throw Snares and Difficulties in our Way. But we must be resolved to pursue steadily the Path set before us, without regarding any Disgrace, Contradictions and Sacrifices which it may cost us. We have not yet resisted to Blood, nor born a Cross like our Redeemer's. If we have him before our Eyes, we shall cheerfully embrace all Tribulations and Ignominies for his Sake. Jesus will be our Strength if we carry his Name always in our Hearts: If we ask the Apostles, Martyrs and all other glorious Saints, whence they drew their invincible Courage, by which they conquered the World and Hell, they will all point out Jesus, and proclaim the Power of his Name, in which alone they were saved. He who said of his Disciples: In my Name they shall cast out Devils (52); has promised to all who call upon his Name, Strength to repulse all their Fiery Darts, and and triumph over all Tribulations. The Cross on which is written the Name of our great Captain, is the Standard of our spiritual Warfare, in which we place our Glory and all our Confidence: We shall rejoice in thy Salvation and in the Name of our God, we shall be exalted (53).

If the adorable Name of Jesus, when invoked with Devotion, be a Shield of Omnipotence to protect us in Battle, it is a Fountain of inexpressible Sweetness and Joy to all true Lovers of their God and Redeemer: Its very Sound filled their whole Hearts with Love and Pleasure, awaking our Attention and Love to our infinitely gracious and amiable God and Saviour, made Man for our Sake. For us he lay in a Manger, wept, was circumcised, loaded with Calumnies and reproaches, was buffeted, scourged, and crucified. For our Justification he rose from the dead, ascended.

(52) Mark xvi. 17.

(53) Ps. xix. 6.

ascended in Glory, and sits at the Right Hand of the Father. The Saints never could satiate their Souls, burning with his Love in repeating this sacred Name with Adoration and tender Devotion. Augustin, even before his Baptism and Conversion, tells us that he found much Delight in Cicero's Book, now lost, called Hortensius which contained a beautiful pathetic Exhortation to love and pursue Wisdom, but adds (54) in this so great Ardour one Thing only displeased me, that I found not there the Name of Christ. For this Name, through thy Mercy, O Lord, this Name of my Saviour thy Son, my tender Heart had piously imbibed with my Mother's Milk, and deeply retained; and whatever wanted this Name, how learned, how elegant or instructive soever it might be, did not perfectly satisfy me. Many will say they feel nothing of this Sweetness and Delight; this may sometimes be an Effect of an interior Trial of spiritual Dryness or Desolation of the Soul; but to many we may answer: How should they be delighted or comforted with this Name who have no Feelings of his Love, and are all Coldness and Indifference toward him, whose Hearts are even enslaved to criminal Passions, and full of irregular Desires of worldly Honour, Riches and Pleasure. Ah! Bring one of those Souls that love their crucified Jesus, and she will feel and understand what is here said.

Our devout Countryman St. Aelred, in his Preface to his Book on spiritual Friendship (55), tells us that after he had once tasted the Sweetness of this holy Name, the Eloquence of Tully, with which he had been formerly much delighted, became dry and insipid to him, because he could relish Nothing where he did not meet with that adorable Name of Jesus, or something which called it to his Mind. St. Jerome remarks (56), that St. Paul repeats often the name of

(54) S. Aug. Conf. l. iii. c. 4. (55) Bibl. Patr. ed. Colon. T. xiii. p. 130. and in Mss. in the British Museum.

(56) Hier. in Ephes. ci. v. 13. T. iv. p. 334. ed. Bon.

of his dear Redeemer, even where it is superfluous, and sometimes where it rather renders the Sense embarrassed; he would name him whom he loved, even needlessly, and out of Place, which the attentive Reader may observe in all his Epistles without our remarking it, says he. St. Bonaventure writes in his Life of St. Francis (57), that this seraphic Lover recited the Psalms with great Devotion of Spirit, and when the Name of God occurred in them he shewed in his Accent and Features an inexpressible Sweetness which his Heart felt in that Word out of tender Love and Veneration: He once persuaded his Brethren to pick up and lay in some decent Place all written Papers found on the Ground, lest the Name of God should occur in them and be trampled upon. When he pronounced and heard the Holy Name of Jesus he was filled interiorly with Jubilee of Heart, so as to appear altered exteriorly in his Body, as if ravished with some sweet Sound or Taste. St. Francis of Sales (58), exhorting a Superior of a Nunnery never to leave Jesus alone in Spirit because he makes it his Delight to be with us and have us present: To him, he adds, the Breasts of the sweet Jesus are full of delicious Milk, and are as it were, painful unless some spiritual Babe present itself to receive the delicious Juice of his Love. This we do by amourosly invoking his Name at least in Spirit, and uniting ourselves with him in Heart and Affection. The same tender Lover of Jesus writing to a devout Widow, begins thus his Letter (59): I have no Time to write only the great Name of Salvation, Jesus; O could, O could we once pronounce this holy Name of Salvation from our Hearts, what Sweetness would it diffuse to our Souls. How Happy should we be had we Nothing in our Understanding or Mind but Jesus; Nothing in our Will but Jesus; Nothing in our Memory but Jesus; Nothing in our Imagination but Jesus. In all Things
Jesus

(57) c. x. (58) L. ii. Ep. 27. ed. vel (59) Ib. l. viii. ep. 10. p. 1095.

Jesus would be to us, and we should be in all Things to him. But Alas! I cannot express what I mean by pronouncing this holy Name. To speak of it, or to express it, we ought to have a Tongue of Fire. St. Paulinus in elegant Verse, cries out O God, O Christ, thou art all Sweetness, all Love, thou canst rather fill than satiate, thou communicatest thyself to us, yet art the more thirsted after thou art received by our Souls, yet Love is not sated (60). St. Bernard writes (61). I take to myself his Example from his Humanity, and Succour from his Omnipotence; of these I make up a sovereign healing Composition, the like to which no one among the Physicians could never make any. This Electuary, thou hast my Soul laid up in the little vessel of his Name, most powerful to heal every Pestilence in thee. Let it be always in thy Breast, always in thy Hand, that all thy Thoughts, Desires, and Actions may be directed to him. In the same Place he compares the Name of the Spouse to Oil, for as Oil furnishes Warmth, healing Physic and Food, so this Name enlightens and warms the Soul, feeds and cherishes the Affections of the Heart, heals its Sores, and assuages its Pains. Art not thou comforted and strengthened, says he, so often as thou callest it to mind? What so fills the Soul with Sweetness and spiritual Joy, what so recruits the wearied Spirits and Senses, repairs the inward Strength, gives Vigour to Virtue, cherishes pure Affections? All Food of the Soul is dry if this Oil be not poured upon it. It is insipid unless seasoned with this Salt. If thou writest, it does not relish to me unless I read there Jesus. If thou disputest or holdest a Conversation, it does not relish to me unless the Sound of the Name of Jesus be heard there. Jesus is Honey in the Mouth, Music in the Ear, Jubilation in the Heart. This Name is also the sovereign Healer: Is any one amongst us overwhelmed

(60) St. Paulin. Carm. de cello Puero, p. 564. (61) S. Bern. Sermon. xv. in Cant. See his Sermon. ii. de Circumcis.

overwhelmed with Sorrow? Let Jesus come into his Heart, and thence into his Mouth; and behold at the Light of this Name, all Clouds are scattered, Peace and Joy appear, &c! Devotion to the holy Name of Jesus is a Mark of the Love which a Soul bears him, and thus may it be called a Badge of the predestinated. The Saints in Heaven bear it written on their Foreheads, by the Marks which they wear in their Glory, that whatsoever they are or possess is derived from him. The Whiteness of their Robes, the Lustre of their Crowns, the dazzling Rays of the Glory which furrounds them, their Joy, their Immortality, are his Gifts; and of this they wear in their Glory the shining Ensigns, which proclaim loudly to all Creatures his Glory, Grace, and Victory, in all their Virtues. This is that new Name which no one knoweth but himself (62). The Saints on Earth, and the whole Church militant, are also marked with this Seal, and by it acknowledge that they belong to the Lamb, and received from him all their spiritual Beauty and Advantages. The Name of Jesus expresses the Excess of Love which he bears us; also his infinite Mercy in which he has healed all our Wounds, procured Preservatives and Remedies against all Vices, delivered us from the Power of the Devil, reconciled us to his Father, satisfied his Justice, cancelled all our Debts, and removed all the Obstacles of our Salvation. This Name, whenever we repeat it, must awake in our Breasts our most tender Love in return for his infinite Love; it must excite in us the strongest Sentiments of Gratitude and Devotion, and an ardent Desire to dedicate our Souls with our whole Strength to his Love and Service, and to draw others to the same. Thus St. Paul repeated this Holy Name so often, because his Language was the Effusion of his Heart which tasted in it the Sweetness and felt the Ardour of his Love. In these Sentiments he laboured so much to make this adorable Name known to all Men, had it

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so frequently in his Mouth and continually in his Heart: Such must be the Devotion of our Heart whenever we pronounce it. Thus it will be at once an Act of Faith, Hope, Charity, Compunction, Supplication, and entire Oblation and Sacrifice of ourselves to God. In these Sentiments we cannot repeat it too often, especially in Temptations, Dangers, and Tribulations (f). Jesus! Jesus! Jesus! be to me a Jesus, shew Mercy and save me: No one speaks it thus but he who loves, says S. Augustin (63). It is likewise a Homage of Adoration and Praise to our Redeemer.

Jesus is a name of Triumph and Glory, given him to be the Title of Honour which he bears to Eternity, and which expresses his glorious Victory over Sin and Hell. A Victory in its Object, Manner, Advantages, and all its Circumstances, the most astonishing Mystery, the most Incomprehensible in itself, the most adorable to all Creatures and the most

(63) S. Aug. Tr. 4. in Joan.

(f) When we call upon Jesus, we do not separate him from the Father or the Holy Ghost, who have the same Nature and Will with him in his Divinity, so that their exterior Gifts proceed from the whole blessed Trinity; and the divine Essence or Nature being one, whatever Honour is paid to one Person, is paid to all three; thus the blessed Trinity is glorified by it. He that loveth him that begeth, loveth also him that is begotten, says St. John. (1. John v. 1.) and Christ declares, he that hateth me, hateth my Father also, John xv. 23. But though we owe our Redemption to the infinite Mercy of God, Father, Son and Holy Ghost, we are particularly engaged to the second Person, who personally became Man for us, and is the Author and Finisher of our Faith: On this Account we frequently address our Devotions in Honour of the Mysteries of our Redemption, particularly to the Son, but in and through him to all the Trinity. A second Reason is because Christ being not only God, but also Man and Mediator betwixt God and Man; we pray and we worship God, by and through Christ's Humanity, and by that we please God and deserve his Love, 1 John iv. 9. John xiv. 21. 23. John xii. 26. Hence, by the Name Jesus, we honour and invoke Christ as Man - God, and with his divine Person the divine Nature, and by Circum-infession or Indwelling, to use the scholastic Term, with the second Person, the Father and Holy Ghost, as by this Indwelling all the three Persons are always with each other in one individual Nature.

most honourable to the Deity, to which it procures an Homage equal to his Immensity. This Name of the Glory of our dear Redeemer ought to be most venerable to all who love him, or have the least Spark of Zeal for his Honour. We are obliged to honour this Name, not only out of Duty and Gratitude, but also by Obedience to his Father, who, to honour his Son with him, has commanded that every Knee in Heaven and on Earth, in religious awe and devotion, and in Hell, by constraint and fear, should bend to adore him at the Sound of his religious Name (64). It is an ancient Law and Custom of the Church, that all the Faithful testify their veneration for the holy Name of Jesus, by bowing their Head whenever they pronounce or hear it. This Ecclesiastical Precept is confirmed by the General Council of Lyons (65), recorded in the Body of the Canon Law. Many Protestants of the Church of England observe this pious Custom, both in publick Worship and elsewhere; and many of their most learned Prelates and Theologians have proved against the rigid Calvinist, that it is a wholesome Act of Religion, conformable to the divine Precept of honouring this Name.

The Councils of Avignon for that Province, and of Beziers for that Diocese, granted in the 14th Century an Indulgence of ten Days to those, who in Dispositions of sincere Contrition for their Sins, devoutly bow their Head in pronouncing the holy Name of Jesus. Pope Sixtus V. gave an Indulgence of twenty Days for the whole Church on

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(64) Phil. xi. 30. See Suarez 3. part. de Adoratione, near the End. Vasquez, l. ii. de Adorat. Dis. viii. c. 10.

(65) C. Decret. de Immunit. Eccl. l. v. See Navar. l. de Oratione c. 4. n. 5. See also the pious Cardinal Palæota Archbishop of Bologna, the Prelate who holds the second Place after St. Charles Borromæus among those whose eminent Zeal and Learning were most conspicuous in restoring the primitive Spirit and Discipline among the Faithful, in suo Archiepiscopali Bolognensi p. 78 & 81.

the same Condition. Every grateful lover and faithful adorer of our crucified Redeemer Jesus, is struck with Horror to hear his holy Name, at the sound of which, Angels adore with Awe and Love, and Devils tremble, impiously profaned, filling up impious Exclamations and idle unmeaning Discourses, and the most horrible Oaths, Execrations and Blasphemies : Such horrible Impiety kindles in our Breasts an ardent Zeal to repair his Honour by making all Amends in our Power by Compunction and the most fervent Homages of Adoration, Praise and Love.

Against the impious Custom of swearing, a pious Confraternity was erected by Pius IV. and confirmed by St. Pius V. and Urban VIII. with the Grant of a plenary Indulgence, on the Feast of the Circumcision of our Lord, and of one hundred Days each Time, for hindering a rash Oath, or Blasphemy in another. Every Member is obliged to correct or pray for a Person who swears rashly in their Hearing. It is their first Salutation, when they meet any one on the Road to address them in the Doxology: Praised be God, or praised be Jesus ! Which Practice is recommended by an Indulgence given to Persons in the Confraternity every Time they devoutly use this Salutation, or answer it by crying, Amen! This is extended by other Concessions to all the Faithful : For Sixtus V. in 1587, granted to all Christians an Indulgence of 50 Days, every Time a Person salutes another with these Words, either in Latin or in any vulgar Language : Praised be Jesus Christ ! and as many to him who shall answer, Amen, or for ever, or through all Ages ! (b). An Indulgence of 25 Days to those who shall pronounce with Reverence and Devotion the Name of Jesus, or that of Mary, with a plenary Indulgence at the Article of

(b) Laudetur Jesus Christus, resp. Amen, seu in Secula. seu Semper. Italice, Sia lodato Giesu Christo. Those who call this an Indulgence of 100 Days, join together the Persons who make the Salutation and him who answers it.

of Death ; if having made this Salutation their habitual Practice, they shall then piously invoke Jesus in their Hearts, if they are not able to do it with their Lips, and an Indulgence of 300 Days each Time, for piously reciting the Litany of Jesus, and 200 for that of the B. V. Mary. These Indulgences were confirmed by Benedict XIII. in 1728. (66).

If we are bound never to mingle the adorable Name of Jesus in prophane Discourse, but to honour it with exterior Respect in our Words and Behaviour, we ought to be solicitous to accompany this with great Sentiments of interior Veneration, Awe and Devotion, and never to pronounce it but with Hearts penetrated with holy Dread and Respect, and animated with Love and Confidence by the Holy Ghost. No one can say Lord Jesus but in the Holy Ghost (67). Thus we shall always find it a Name of Sweetness, Love, and heavenly Comfort; a Name of Sanctity, and all Virtues ; truly a name of Salvation. Jesus is to us all our Good, our Saviour, our King, the Spouse of our Souls, our Physician, our protector, our Advocate, our Light, our Strength, our Comfort, our Joy, our only God, our only sovereign and eternal Happiness. To unite ourselves to him in Heart and Spirit under all these Characters, and to consecrate ourselves to his Love, and implore his continual Succour, we ought often to repeat to him in our Hearts, with the most feeling Sentiments of Devotion ; “ Jesus, Jesus, my Jesus, and my All ” (f) ! Through him we must offer all our Devotions to the adorable Trinity. In his Name we must perform all our Actions : Whatever you do in word or in work, do all things in the Name of our Lord Jesus Christ (68). Our greatest Happiness

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(66) See Amocl. Hist. Indul. fol. in Supplem. ult. p. 74. item Histoire des Indulgences 12mo. a Paris, 1702.

(67) Cor. xii. 1.

(68) Col. iii. 17. Eph. v. 20.

(f) Jesus meus & omnia. St. Amb. l. de Viror.

piness must be ever to engage him to bless the Beginning, the Process, and the End of all our Undertakings, and all our Actions; to be animated more and more perfectly in all we do with the holy Spirit, and always to bear him in our Hearts by his divine Love. But in sentiments of profound Adoration, Love, Praise, Compunction, Humility, Confidence, and earnest Supplication, we ought to bear this sacred Name in our Heart, and at Prayer to have it often in our Mouth, especially in all Distresses and the Agonies of Death; and lest we should not then be able to pronounce it, let us do this with all possible Devotion in our daily Evening Prayers for our last Hour. He says to every one of us, put me as a Signet upon thy Heart, as a signet upon thy Arm (76); we must prepare and open our Hearts to him that he may engrave on them his Name in indelible Characters of Love, in order to inflame all our Affections; likewise in our Minds, that we may make him the most noble and the darling Object of our Thoughts. We must also engrave it on our Arm, making him the Beginning and End of every Thing we do, that he may heal our irregular Desires, strengthen our weakness, banish Sloth, Inconstancy, and Pusillanimity, and enable us to execute the good Resolution with which he inspired us; that thus all our Senses and Actions may be invariably directed to him and his Love (g). The same Love and Zeal ought to engage us to do all that lies in us to contribute to the Propagation of the Glory of Jesus, of the Kingdom of his Love, and of the Veneration of his Name. O that all Men would be induced to pay him their Homages, that all Tongues were employed in singing his Praise, and in proclaiming aloud the Sweetness of his Love, the Excellence

(76) Cant. viii. 6.

(g) Semper tibi in sinu fit, semper in manu, quo tui omnes sensus in Jesum dirigantur & Actus. S. Bern. Ser. 15. in Cant.

cellence of his Perfections, and the Power of his Name. O that amongst Men, whom he so mercifully redeemed, every Knee on Earth would bend at its sacred Sound, as without Exception all do, not only in Heaven but also in Hell. O divine Jesus! cries out a devout Servant of God, on thee depends my Happiness, my Life and my Death: Whatever I do shall be done under thy Patronage and in thy Name: If I watch, Jesus shall be before my Eyes: If I sleep, I will close my Eyes breathing his pure Love: If I walk, it shall be in the sweet Company of Jesus: If I sit, Jesus shall be at my Side: If I study, Jesus shall be my Master: If I write, Jesus shall conduct my Hand and Pen. It shall be my highest Pleasure to write his holy Name. If I pray, Jesus shall form and animate my prayers: If I am fatigued, Jesus shall be my Rest: If I am sick, Jesus shall be my Physician and my Comforter: If I die, it is in the Bosom of Jesus, who is my Life; that I hope to dye. Jesus shall be my Tomb, and his Name and Cross my Epitaph. To live united in Spirit with Jesus, will be the best Means of living every Day more and more perfectly by his Spirit, and of being sanctified by him in all our Actions, Thoughts and Words. By adoring and invoking Jesus so frequently in the Day, that we may do it in Desire and virtually in every Action, we make our whole Lives a perpetual Sacrifice of Praise and Love to him, in the perpetual Adoration of his divine Majesty, in Acknowledgment of his infinite Power and Sovereignty, and of all his Mercies and Benefits, especially of his sacred Incarnation and Death. The Emperor Justinian gives the Reason of this practice among all Christians, because says he, we never can return due Thanks and Praise for the infinite Benefit of his Incarnation. By the same practice we consecrate to God and sanctify all our Actions and Thoughts through our Redeemer. The same Emperor says in his Code to the Roman Law

Law, we always proceed to all Deliberations and all Actions in the Name of our Lord Jesus Christ (h). And he begins his Institutes by this solemn Prayer : In the name of our Lord Jesus Christ. He begins also particular Laws by the same, or by this which is equivalent, and which our English municipal Law retains in the ordinary Form or Stile of Wills ; In the name of God, Amen. The primitive Christians expressed it by the Sign of the Cross before every Action (70). And we may make this Sign with our Thumb on our Breast, or at least repeat this Invocation by a single fervent humble Thought, without the danger of any one perceiving or taking notice of it. This agrees even with the Stile and Practice of the Heathen Greeks and Romans, borrowed from the People of God. In that City, which in beginning and undertaking any Manner of Affairs, has recourse to the Gods (71), says the great Historian of Rome. The Greeks opened all their Councils by a Sacrifice (72). Hence the Custom of their Poets to begin every Composition by the Invocation of some Divinity, which even Lucretius observed. What the first principles of Reason or the Law of Nature ingrafted in all Hearts, taught the Heathens in the midst of the darkest Ignorance and spiritual Blindness and Degeneracy of Manners : What the divine Precept, promulged by the Apostle, inculcates : Sentiments of Religion, Love and Gratitude, and Duty to our God and Redeemer, ought to make us find our principal Comfort and Happiness in, as well as our constant Obligation and great eternal Interest.

This

(70) Tert. de Cor. S. Cyr. Hier. Cat. S. Ephrem. &c.

[71] Livy. p. 38. c. 48. See Cicero Or. pro Muræna initio. Plin. Panegy. initio &c.

[72] See Aristophanes Acharn. v. 44. &c. See Dr. Taylor in his Elements of the Civil Law. Let. on Justice 86.

(h) In nomine Domini nostri Jesu Christi ad omnia Consilia omnesque Actus semper progredimur. Justin. cod. l. i. tit. 27. leg. 2.

This perpetual Union of our Souls with God, in Jesus Christ, will be the Sacrifice of our whole Lives to him, and the most easy and perfect Means of our Sanctification in all our Actions and Moments. We want no other Prompter and Incentive to it than a sincere and ardent Love. This will render it not only easy, but even the greatest and uninterrupted Joy of our Lives. We shall soon find by Experience, and feel in the innermost Powers of our Souls, how sweet God is to those who love him, and who seek him with their whole Hearts (72), and that his Conversation has no Bitterness, nor his Company any Tedioufness, but Joy and Gladness (73).

Besides such assiduous Aspirations, we ought to have regular Hours and Devotions, to honour Jesus at Leisure, and with greater Recollection in our Closets, or at the Foot of the Altar, in Presence of the adorable Sacrament. We may recite with singular Devotion, at certain Times every Day before Mass, or so often every Week, the Litany of the Name of Jesus, recommended by an Indulgence of 300 Days, each Time a Person in the State of Grace devoutly recites it. We may have, at least, set Days for the short Office of the Incarnation, compiled by the devout Henry Suso, or that by Cardinal Berulle; the Litany of the Name of Jesus, or other Devotions in Honour of the Mystery in Blossius, &c. Nothing will more contribute to stir up and entertain in our Souls the most fervent Love of Jesus, and the most ardent Devotion to his holy Name, than frequent devout Meditation on his holy Life and adorable Mysteries, at least a Quarter of an Hour a Day may be set apart for such an Exercise; or we may read with Interruptions, so as to dwell on pious Aspirations and Resolutions, some Part of the Gospel, or in the Meditations on the Life of Christ by Lewis de Puente; or those by F. Lewis of Granada; or at least, a short Lecture in the

the Life of our Lord, J. C. by F. Neveu, or in F. S. Jure's *Amour & Connoissance de J. C.* Every Friday ought to be consecrated by some extraordinary Mortification and Devotion in Honour of the Sufferings of Christ, and every Day, at least, by some short Prayer: And if at any Time we hear the holy Name of God, or of Jesus, profaned by a Blasphemy or rash Oath, our Heart should be ready to burst asunder with bitter Grief. If we are not able to prevent, or correct such horrible Sacrileges, in Persons who are not under our Jurisdiction, we ought in Spirit to cover our Heads with Ashes, and make what Amends we are able by an interiour Act of Humiliation, Adoration, and Praise, saying, with the Blessed in Heaven, "Hallowed be thy Name:" Or with Habacuc (74), "I will rejoice in the Lord, and exult in God my Jesus or Saviour." By Aspirations and Devotions, and Love, Praise and Thanksgiving, we ought to return incessant Thanks to God, for this incomprehensible Mystery of the Incarnation, and Death of the Son of God. In this Spirit we cannot too often repeat the Canticles of Praise, which the Holy Ghost has dictated in the divine Scriptures, as the Canticle of Zachary, or the Benedictus, that of the B. Virgin, called, "The Magnificat, &c." In this Spirit, St. Dominic instituted, The Rosary, to teach the most Ignorant, an easy Method of devoutly entertaining themselves on the principal Points of the incomprehensible Mystery of the Incarnation, by which all our Devotions are rendered acceptable to God, and for which our whole Lives ought to be one perpetual Sacrifice of Gratitude and Praise. In a Transport of lively Faith and Thanksgiving, the devout Jews in the Gospel, pronounced "the Womb blessed which had borne him, and the Breasts which had given him suck." "The Hail Mary" is repeated ten Times in the Rosary, that the Mind by dwelling longer

longer on the same great Myſtery, may be enlightened the better to underſtand it, and the Heart more enflamed with Love in praifing God for it. If the bleſſed Virgin is pronounced Bleſſed, it is through her divine Son, and he is praifed as infinitely Bleſſed, and worthy all Homages, as the heavenly Choirs ſing in the Revelations of St. John. In Honour of this Myſtery was the triple angelical Salutation, called, the *Angelus* (i), inſtituted to be ſaid Morning, Noon, and Evening, by Pope John XXII. in 1316, introduced into France under Lewis XI. in 1472 (75). A plenary Indulgence is granted to all, who having been at Confeſſion and Communion on any Day in the Month, at their Choice, ſhall ſay on their Knees the *Angelus* at Morning, Noon, and Evening, when the Bell rings, and 100 Days Indulgence every Time a Perſon recites it on his Knees in other Days, as Benedict XIII. declares in his Indult, dated 14th September 1724. The ſame Pope by a Brief, dated the 5th December 1727, extended theſe Indulgences to thoſe religious Perſons, who being hindered at that Hour, ſhall recite it afterwards when at Liberty. Benedict XIV. confirmed theſe Indulgences on the 20th of April 1742, adding, that during the whole Paſchal Time, the Anthem with its Verſes and Prayer, *Regina cæli*, is to be ſaid ſtanding, in Place of the *Angelus*. Yet the Indulgences are equally gained by thoſe who not knowing the

(75) Mezeray's Hiſt. de France—Amort, &c.

(i) Thoſe who take Offence at the “Hail Mary,” or its frequent repetition, certainly do not reflect that it is a Doxology in Honour of the Incarnation, the moſt adorable and incomprehenſible of all the divine Myſteries and Benefits, for which we can never return ſufficient Homages of Thankſgiving and Praise, though we devote to it all our Powers and Faculties, and all our Moments. Theſe Forms of Words ought to be moſt unexceptionable, being dictated by the Holy Ghoſt, and recorded in Scripture by his ſpecial Inſpiration, for the Comfort, Edification and Inſtruction of the Faithful, through all Ages, to the End of the World, and to ſerve to nourish their Piety and Devotion.

the *Regina cæli*, shall say the *Angelus*, but this is to be said standing all the Paschal Time, and on all Sundays (76). The Church expressed her Devotion to the holy Name of Jesus, on the Feast of the Circumcision, which is most remarkable in the old English Liturgy, both that in Use before the Conqueror, and that of Sarum. St. Bernardin of Sienna, preaching Penance in the chief Cities of Italy, to exhort the Faithful to the Love and Service of our divine Redeemer, used at the end of his Sermons, to shew the holy Name of Jesus surrounded with Rays of Glory, painted on a Board. Some found Fault with this Practice, as a Novelty; and by the Pope's ordering, the Cause was discussed in a solemn Conference, or Disputation in the Vatican Church, in 1427. St. John Capistran zealously defended the Practice of his Colleague, as proper to excite the Devotion of the Faithful, with Precautions, to prevent all Danger of Superstition, so that it was approved by the holy See (77). A particular Office in Honour of Christ, in Memory of his sacred Name, was composed by F. Bernardin de Bustis, a Friar Minor, and some Time after allowed by Clement VIII. to the Franciscan Order in 1530, to be said on the 14th of January (78). It was extended to the Carthusians in 1643, on the second Sunday after Epiphany, as appears from their Breviary printed that Year at Lyons; afterward to the Spanish Dominions, and lastly, by Innocent XIII. in 1721, to the whole Church on the second Sunday after the Epiphany. Sigonius in his History of the Archbishops of Bologna, in his Life of Nicholas Alber-

gati,

(76) See Bullarium Benedicti XIV. et Amort. Hist. Indulgent.

(77) See S. Antoninus, 3 part. tit. xxii. c. 7. Bzovius in Annal. T. xv. ad An. 1425. Raynaldus ad An. 1432. n. xxiv. Spondan ad An. 1438. n. xxvii. Wading in Annal. minor. ad An. 1427. Bolland. in S. Bernardino ad xx May p. 308. Damianus Corneius, T. l. iv. c. 10, 12. Ayala Pictor Christianus, l. iii. Append. c. ii. Molanus de Picturis et Imaginibus nov. edit. &c. (78) See Wading, l. de Scriptoribus Ord. minor. V. Bernardinus de Bustis, also in Annal. min. ad an. 1530. n. x.

gati (85), relates, that when St. Bernardin, by a zealous Sermon against Cards and Dice, had persuaded the Citizens to abolish those Tables among them, and bring all their Dice and Cards to the Preacher, who threw them into the Fire; a Man came to him in great Distress, complaining, that he had supported his Family in Opulence by his Trade of Printing, and by this his Sermon, had been reduced to Beggary. The Saint bad him print Images of the Name of Jesus, and that he would soon recover his Fortune. He gave him the Model, by forming a Circle round a Sun, and in the Middle the Name of Jesus, expressed by three new Forms of Letters: The poor Man did so, and in a short Time raised a Fortune. From this Fact, we see the Representation of this Figure, together with that of the Saint still under the Gallery of the Good Jesus (k). On the Institution of the

(79) Sigonius de Archiep. Bonon. l. iv. n. Nicholas Alber-gati, l. &c. 18.

(k) Christ as Man, in Quality of our High Priest, intercedes, presents the Prints of his sacred Wounds, his Sufferings and Death, and the adorable Sacrifice of his Body and Blood for us as we are taught by the Prophets, Gospels, St. Paul, the Revelations of St. John, and the constant Tradition of the Catholic Church. Pope Benedict XIV. observes, that the Dignity of the divine Person requires, that with the Church we should never address him in a Style to intreat him to pray for us, but to have Mercy on us; for he himself bestows the Graces, which can only be obtained through his Merits and Prayer. The blessed Angels and Saints cannot give any Grace, but they only pray to God to give us his Grace. The Angels, indeed, are our Guardians and Protectors, by succouring us many other Ways within the reach of their Faculties and Power, and according to the Dispensation and Will of Divine Providence. They sometimes drive away the Devil, preserve us from certain Dangers, and by the Manner in which Spirits communicate Conceptions, raise good Thoughts, which, nevertheless, must be produced by an immediate Concurrence of the Holy Ghost, whenever they are made properly conducive to supernatural Virtue and to eternal Life. But it is by presenting our Prayers, and by praying for us, that they assist in moving God to bestow Grace upon us. Nor does sacred Authority any where insinuate that the Souls of blessed Saints assist us ordinarily any other Way than by praying for us, &c.

I say

the Office of the Festival of the holy Name of Jesus! See Benedict XIV. de Canoniz. Sanctorum, l. iv. par. 2. c. 30. p. 301—303 : Also, l. de Festis, D. N. Jesu Christi. part. i. p. 36—39.

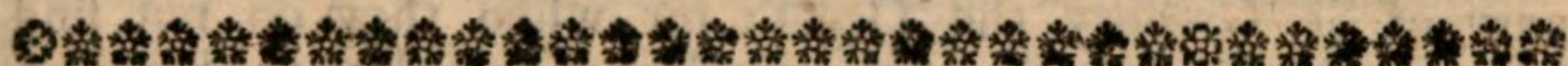
I say ordinarily, for we cannot deny extraordinary Warnings to have been sometimes received by that special Order of Providence, in Visions of just departed Souls; nor does it seem impossible, but some holy Souls may, by a like extraordinary Appointment of God, communicate Thoughts to living Minds on Earth, but such Effects fall not under the ordinary Course of Providence, and depend not on the mere Will of any Souls.



THE FOURTH
TREATISE.



ON THE
SUNDAYS between the EPIPHANY
and LENT.



CHAP. I.

THE incomprehensible Mystery of the In-
T carnation of the Son of God, the Source of
all our Hope and spiritual Joy, is the Cen-
tre of all our Devotions, and the Object of
our perpetual Adoration, Thanksgiving and Praise:
Through it alone can our Sacrifices be acceptable to
God, and our Supplications propitiatory. In Christ,
and through him only, we offer all our Homages to
the divine Majesty in all Seasons. From Christmas to
the Festival of the Purification of the Blessed Virgin,
Mother of God, the Church continues in some De-
gree the Feast or Commemoration of his Nativity (a).
On this Account the white Ornaments of her Altars
and

(a) The Number of Sundays reckoned after the Epiphany de-
pends on Easter falling high or low, that is late or early; these
never can be more than Six. If there is only one, which can
very seldom happen, the Mass of the second Sunday, which

and Ministers express her holy Jubilation, and Canticles of Praise, make up the chiefest Part of her public Prayer. She commemorates his sacred Birth in the Anthem of the Blessed Virgin, at the Conclusion of every Part of her Canonical Hours, in the first Suffrage at Laudes and Vespers, and in the second Collect, on all Days on which the Office is not double. The Third is for the Church or its chief Pastor with his spiritual Kingdom or Church, and its Progress in Grace and Sanctity, being the principal Fruit of Christ's Incarnation.

would otherwise be omitted, is read on the Saturday before Septuagesima. To have six Sundays after Epiphany is also a Case so rare, that formerly no proper Mass was assigned for a sixth, but when it happened, that of the fifth was repeated on it, as may be seen in the Missals before St. Pius V. who ordered a proper Mass to be inserted for the Sixth Sunday. The Introit, Gradual, and Communion are, on the 4th, 5th and 6th Sundays, the same as on the third, as we find them in the Antiphonary of St. Gregory the Great; for when they do not find Place in this Season, they are necessary to complete the Sundays which are then added after Pentecost, when the Introit, Gradual, and Communion are repeated from the 23d Sunday after Pentecost. The Epistle, Gradual and Collect are proper on each Sunday. The Collects of the third and fourth Sundays after Epiphany are found in the Sacramentary of St. Gregory the Great, who took them from that of St. Ambrose, and others more ancient. See Pamelius and Menard. Not. in Sacram. S. Gregorii.

C H A P. II.

On the Sundays of SEPTUAGESIMA, SEXAGESIMA and
QUINQUAGESIMA.

IN the last holy Festivals we were entertained with the good Things of great Joy proclaimed to us by an Angel, attended with the Carols of the heavenly Spirits; we joined and accompanied them with repeated Hosannas and Alleluias, by which we adored the divine Mercy accomplished in our Favour and welcomed our King and our God, our all-powerful and infinitely gracious Redeemer, born in the Midst of us
to

to be our Saviour, Sanctifier, and eternal Spouse. Can we be ever drawn from this most sweet Devotion; from these most glorious, most amiable Mysteries, on which we desire to entertain ourselves in sweet Compunction, Thanksgiving, Praise and Love, without Interruption to an endless Eternity? But in the next Festivals we are called by the Church from Bethleem to Mount Calvary, to contemplate the same adorable Captain of our Salvation, under the Agonies of a cruel Death, to complete the great Work of our Redemption, expiate by his precious Blood and Sufferings the Debt of our Iniquities, and invite and encourage us to take up our Cross by Penance, Humility, Patience, and Resignation to his Will under all Pains and Sufferings, and joyfully follow him in this Path, that we may arrive at the Happiness of partaking in the Glory of his Resurrection. Penance is the Employment of the whole Life of a Christian: Even whilst we celebrate the divine Mercies with Praise and Thanksgiving, our spiritual Joy is mingled with Sighs of holy Compunction at the Sight of our Distance from Heaven, our spiritual Miseries and Dangers, and those of others; and above all, at the Consideration of the inscrutable Judgments of God, our numberless Sins, and our continual Infidelities and Sloth in the divine Service.

In Lent we abandon ourselves entirely to the Tears of Compunction, in a severe Course of Penance, and in devout Meditations on the sufferings of our dying Redeemer. This penitential Course we enter upon by an humble Confession of our Sins, to which we dispose and prepare ourselves for three Weeks by daily penitential pious Reading and Meditation on the last Things and other Motives of Compunction, for a Quarter or half an Hour, and some additional Prayer, whether some of the Penitential Psalms, some moving Aspirations of Contrition or other Supplications, to beg of God a perfect Conversion of Heart, by which we may begin to live altogether to him.

The three Sundays or Weeks before the Penitential Fast of Lent, and the Commemoration of Christ's

Sufferings, are consecrated to preparatory Devotion of Compunction and Penance, that we may enter upon Lent in Dispositions proper to sanctify its holy Exercises. United in Spirit with all true Servants of God, we shall then be entertained with the Sighs of penitent Sinners, and the agonizing Groans and loud Cries of a dying Saviour, which rent the very Rocks. These ought to pierce and break asunder the most hardened Hearts. Compunction must previously remove all Obstacles from our Souls. To this the Church pressingly exhorts us by her Prayers, Lessons, and religious Rites and Emblems during these preceding Weeks. She cloathes her Altars and Ministers with Mourning Attire, using only purple Ornaments; the Deacons assisting at the Holy Mysteries without a Dalmatic, and the Subdeacons without a Tunic. On the Altars the Candles are of yellow, not of blanchèd or white Wax, as in the holy Offices of Spiritual Joy. For the same reason she lays aside her most solemn Doxologies or Hymns of joyful Praise; the *Te Deum* at Matins, the *Gloria in Excelsis* at Mass, and the *Alleluias*, so often repeated at other Times in her Office. In the Beginning of the Canonical Hours, instead of *Alleluia*, a more humbling Latin Doxology is substituted; "Praise be to thee, O Lord, King of eternal Glory." In all other Places *Alleluia* is omitted, only when the Office is sung, the Words "in Eternum" are allowed in its Stead, for the Sake of the Music, as Belet observed 300 Years ago. In the Room of the Versicles with *Alleluias* before the Gospel at Mass, is said in these penitential Times, a Tract, so called because it is sung by the Cantors alone, without any others answering, or without changing or interrupting the Tone (a). This Tract consists of a certain

(a) Ita dicitur quia tractum canitur, i. e. trahendo in longum sine intermissione. See Amalarius l. iii. c. 12. Duranti l. ii. c. 2. Card. Bona, l. ii. c. 7. Vener. Card. Thomasi in Præfat. antiquorum Librorum Missarum. Morat. T. i. p. 61. See also Micrologus, or St. Isidore of Seville c. xlvii. St. Leo IX. Capli. duode Confecr. distinct. 1. Sarnelli l. vi. ep. 8. Pope Bened. XIV. Instit. xiv. p. 139.

certain Number of Verses continued, and suits mourning, or Times of Compunction and Affliction. In Lent it is only added on all Days on which all the People assembled at the Mass, *viz.* Sundays, Mondays, Wednesdays, and Fridays. At this Time the Invitatory at Matins is a Summons to Penance instead of a Doxology. And at Lauds, the Psalms “Dominus regnavit, and Jubilate,” because Expressions of abundant Sentiments of Joy are exchanged for the “Misereere, and Confitemini,” Psalms made up of the most humble Sentiments of feeling Compunction and Hope of the divine Mercy. For a greater Emphasis of the future Omission of the Doxologies of Joy in the Vespers of Saturday before Septuagesima, “Alleluia” is repeated twice after “Benedicamus Domino;” and twice after its Responsary, “Deo Gratias.” On Septuagesima, the Church in order to call us to the Consideration of our Sins and Miseries; and the Knowledge of ourselves, chooses for the Lessons out of holy Scriptures to be read at Matins, the History of Man’s Creation and Fall. This Spiritual Wound entailed from Adam upon all his Posterity, has been much increased by the immense Load of our personal Guilt, under the Weight of which we are now particularly called upon to implore with Sighs and Tears the Mercy of our omnipotent Deliverer. To encourage us to cut off all Sin, all inordinate Self-love and dangerous Attachments, and to embrace with Fervour the Exercises of Penance, The Church, in the Epistle for Septuagesima, reads to us the most pressing Exhortations of the Apostle (1) wherein he strongly lays before us the Obligation we lie under of Abstinence, Watchfulness and Penance. He gives us his own Example and his Fear of becoming himself a Reprobate, should he be ever remiss in the continual Practice of Mortification, by which he constantly kept his Body and Passions in Subjection. This is enforced by the Terrors of the

M 2

divine

(1) Cor. ix. 24. x. 5.

divine Judgments, which only the small Number of those who serve God with trembling and continual Watchfulness, can hope to escape. In the Gospel of the same Sunday (2) We learn the Obligation, which all lie under who are called to the Faith, of labouring without Intermiſſion to their laſt Breath in the great Work of their Salvation, by the Works of Penance and all Sanctity, in which the Recompence will be meaſured, not ſo much by the Duration, as by the Fervour of the Labourer.

In the Epistle for Sexageſima (3), a Model of Humility and Patience is ſet before us in the Account which the Apoſtle gives us of his Sufferings for the Faith: Theſe Virtues being moſt eſſential Ingredients of Penance and of a Chriſtian Life (4). The Goſpel teaches us the neceſſary Diſpoſitions for hearing and meditating on the Word of God, the Seed of our Conversion to God, and of all perfect Virtue. But all depends upon our ſo hearing the divine Word as to bring forth its abundant Fruit. In the Epistle for Quinquageſima (5), the moſt excellent Gift of divine and fraternal Charity, the End and Perfection of our Penance is recommended; without which, neither Mortification nor any other Virtues will avail us to Salvation. In the Goſpel (6), by the Cure of the blind Man, we are put in mind to ſeek the Removal of our ſpiritual Blindneſs, the greateſt Obſtacle to our Conversion, and to all ſpiritual Knowledge and Love; we muſt praſtiſe affiduous holy Meditation, and beg the divine Grace and Light to ſee God and his Truth, the Nothingneſs of earthly Things, the boundleſs Riches of the divine Mercy, and the Immenſity of eternal Glory. This Goſpel alſo ſets before our Eyes the Sufferings of Chriſt, the great Object of our Devotions, during the whole Lent (b).

(2) Mat. xx. 1. 17.

(3) 2. Cor. xi. 19. xii. 10.

(4) Luke viii. 4. 16.

(5) Cor. xiii. 1. 13.

(6) Luke xviii. 31. 43.

(b) The earlieſt Term of Septuageſima Sunday is the 18th of January, when Eaſter Day falls on the 22d of March; the

latest is the 22d of February, when Easter happens on the 25th of April. The Names by which these three Sundays are distinguished are certainly derived from their Destination to a preparatory penitential Term before Lent. In the Roman Missal they are called the Sundays in "Septuagesima, in Sexagesima, in Quinquagesima," and this is the proper Manner of expressing them; but in common Discourse, they are called Septuagesima Sunday, &c. for Brevity sake. The Meaning of these Names is, that as the Sundays in Lent are called in Quadragesima, or within the forty Days Fast, so these are within the Penitential Terms of the fifty, of the sixty, and of the seventy Days: for these Terms were the Limits of the whole penitential Course, comprising also the preparatory Days. It being also the Custom of the Church not to fast on Sundays even in Lent, which several Churches extended to the great Feast of the Annunciation, that of a Patron or titular Saint; and in the Greek Church, also to the Saturdays, and sometimes to the Thursdays in Lent. Hence many, to complete the Number of forty Days in their Fast, began it on the fiftieth, sixtieth or seventieth Day before Easter, which Custom became general in certain Churches, whence these Terms grew more famous in the Church. Some also were excused from fasting so many Days in the Week in Lent, on Account of some corporal Infirmary, or other Impediment, who out of their private Devotion desired to complete the Fast of forty Days. And therefore to make up Deficiencies, they began it on the fiftieth, sixtieth, or seventieth Day before Easter. This Account of the Reason and Etymology of these Names of the three Sundays before Lent, is given by the Emperor Charlemagne, in a Letter which he wrote on this Subject to his Master Alcuin. It was the Result of his Inquiries in a learned Assembly of Bishops and others who were well skilled in Ecclesiastical Rites, whom that great Prince, and devout zealous Admirer of the Discipline and Observances of the Church, had called together in his Palace to consult them on this Difficulty. We may add that many religious Persons and Orders began the Lent Fast at Septuagesima, though they increased its Severity in Lent; and this Practice was imitated by some devout Persons in the World. Several Churches for a long Time, in order to complete the Number of forty Days Fast, began the Fast of Lent on Quinquagesima, or Shrove Sunday, which is hence called, in the Mozarabic Missal, *Dominica ante tollendas Carnes*; and by Matthew of Paris, the English Historian, in several Places, *Carnis Privium*, or the Day of Abstinence from Flesh. John Beleth, the learned Paris Divine, who wrote on the sacred Rites about the Year 1200, says, the second Sunday of Septuagesima (i. e. Sexagesima) was called *Carnis Privium*, c. 65. Long before his Time the Clergy began the Fast of Lent from Septuagesima, or at least from Shrove Sunday, with the Monks, which on this Account was called, *Carnis Privium Sacerdotum*,

dotum i. e. the beginning of the Priests Lent. See Gulielm. Neubrig. l. v. c. 10. p. 523. ed. Hearne. Matt. Paris, l. v. c. 10. Statuta Synodalia Nicolai Epi. Andegavenfis. Necrologium monasticum S. Victoris Paris ap. du Cange in Glossar. V. Carnis vel Carniprivium.

The Greeks call our Septuagesima the Sunday of the prodigal Son, from that Parable which they read in the Gospel for that Day. Otherwise *ἡ προφάνη* i. e. the Proclamation from the solemn Promulgation of Lent, which they make on that Sunday.

Sexagesima Sunday they call *κυριακὴ τῆς ἀποκρεῶ* and the whole Week *ἀποκρεῶς*, or Carnisprivium, because this Sunday is the last Day on which they eat Flesh Meat before Easter. In this Week they are allowed Cheese, Milk, and other white Meats, or Lactinia; these they take Leave of on Quinquagesima, or Shrove Sunday, which they distinguish by the Name of Cheese Sunday, *κυριακὴ τυρίνη* or *τυροφαγος*, it being the last Day on which it is lawful to eat Cheese or white Meats. From Shrove Monday they begin the severe Fast of Lent, to which the foregoing Week was only a Preparation. Balsamon, in his Comments on the Council in Trullo, in Can. 32, mentions the Week of white Meats before Lent as then in Use. Among the Greeks the Sunday denominates the preceding Week; among the Latins that which follows. See Smith de hodierno statu Eccl. Græcæ p. 2. Goar in Euchologium, p. 207. Morinus de pœnit. app. p. 122. Leo Allatius, Cardinal Quirini, in offic. Græc;

The Greeks abstained rigorously from Flesh and white Meats all Lent, but did not fast or confine themselves to one Meal in the Evening on Sundays nor Saturdays, which also they kept as a lesser kind of weekly Festival, in Honour of, and in Thanksgiving for the Creation. They sometimes added Thursdays, as a Kind of third Festival. Hence their Prolongation or Anticipation of Lent seemed only to complete their Fast of forty Days; and when they reproached the Latins with keeping too short a Lent, Ratramnus the Monk of Corbie, in the Reign of Charles the Bald, in 875, answers them, that by subtracting so many Fast Days in every Week, they only completed the Fast of forty Days, which Term the Latins also fasted, though they commenced it only on the Wednesday after Quinquagesima. (See Ratramnus l. contra Græcorum Romanam Ecclesiam impetentium Errores (Maxime Photii Epistolam ad Nicol.) apud D'Acherium Spicilegii, T. ii. ed. vet. T. i ed. novæ p. 63. et Thomassin Tr. des Jeunes, 2 part. ch. 1. p. 234, &c.) For the Sake of Uniformity, the first Council of Orange in 511, forbids (can. 24.) the Laity to be obliged, by any Law in the Latin Church, to begin the Fast of Lent from Quinquagesima. The second Council of Orange in 541, (can. 2.) renews the same Prohibition, both as to Quinquagesima and Sexagesima. These Canons were chiefly levelled against some who in the West were for imitating the Greeks in not fasting the Saturdays in Lent; and on the first Article they only regarded the Laity. For the
Clergy

Clergy and Monks formerly commenced the Fast of Lent, the former from Shrove Monday, the latter from the Monday after Septuagesima Sunday. See the ancient Life of St. Uerick, Bishop of Aufbourg, &c. Peter of Blois, Archdeacon of Bath, writes, (Serm. xiii. de Quadragesima.) "All religious Persons" begin the Fast of Lent from Septuagesima; the Greeks from "Sexagesima; Ecclesiastical Persons from Quinquagesima; "The whole Army of the Christian Warfare from the Term "of forty Days." The Council of Clermont under Urban II. in 1095 "confirmed this as to the Clergy, by the following Canon. Let no Ecclesiastical Person eat Flesh Meat from Quinquagesima." The Council of Angers in 1270 commands all Priests, under Pain of Suspension, to begin the Fast of Lent from the Monday after Quinquagesima Sunday. The Council of Saltzburg in 1281, makes this an inviolable Law for all religious Orders. Several of these, especially among the Congregations of regular Clerks, keep Shrove Monday and Tuesday rigorous fasting Days. See Anthony Carraccioli in Synopsi veterum religiosorum rituum, 2. part. c. iii. n. 6. Many of the Laity, who were not able by Sickness to fast the whole Lent, out of Devotion, made up afterwards the Number of Days they had lost. The secular Clergy now conform to the Laity: Religious Orders follow the Law or Custom of their respective Rules.

The Institution of Septuagesima is posterior to that of Lent, before which; from the Epiphany the Mozarabic and other more ancient Liturgies, count eight or nine Sundays. The Mozarabic indeed in Spain, from the Time of Isidore of Seville, distinguishes the ninth or last of these Sundays, or Quinquagesima, by the Title of Dominica ante Carnes tollendas, or Sunday before the Fast; and the whole breathes a perfect Spirit of Penance, as an Introduction to the penitential Office of Lent. See *Misfale mixtum dictum Mozarabicum* prefat. Alphons. Ortur. Toleti 1500. Item cum Notis a P. Alex. Lesleo S. J. Romæ, 1735. The nineteenth Sermon, which bears the Name of S. Ambrose, according to the Title, was preached on Quinquagesima Sunday, but is ranked among his doubtful Works, and seems rather a Discourse of one of his Successors. The learned Doctor of Paris, John Grancolas, who died in 1732, in the most celebrated and curious of his Works, (*Commentaire Historique sur le Breviare Romain*, 2 vols. 12mo. at Paris in 1727, and in Latin at Venice 4to 1734, c. 35,) thinks the Names and particular Offices of Septuagesima and Quinquagesima cannot be found earlier than about a hundred Years after St. Ambrose; at least from the sixth Century, these Sundays are distinguished in the Liturgies, Councils, and ecclesiastical Writers. On the Sunday of Septuagesima consult Charlemagne, Alcuin, loc. cit. Durandus in *rationali Div. offic.* l. vi. c. 24. et 16. Beletth explic. offic. divin. c. 77. Amalarius l. i. de Eccles. Offic. c. 3. Rupert l. 4. c. 9. Azor. l. x. c. 16. Grancolas in Brev. c. 35. Martenne de *Antiquis Monachorum ritibus* l. iii. c. 8. p. 324. Thomassin *Tr. des Jeunes* p. ii,

p. ii. ch. i. p. 227. Ed. Tr. des Fetes l. ii. c. 13. p. 307. D. l'Isle Hist. de Jeune, Baillet sur les Fetes Mobiles. Ga ant in Rubricas Miss. et in Breviar. Item Merat. ibid. Card. Lambertini post Bened. XIV. Instit. 14. T. i. p. 137.

C H A P. III.

On S H R O V E T I D E.

THE three Days of Quinquagesima, or Shrovetide, are the immediate Preparation for Lent. Whence in them religious Persons redouble their Fervour in their Compunction and penitential Exercises. How much this Spirit is recommended by the Church to all her Children at this Time, appears in the whole Tenour of her holy Office. In this Week of Quinquagesima, anciently all the Faithful made a Confession of their Sins, and sanctified it by preparatory Practices of holy Penance. All who by their Sins, or the Transgression of certain ecclesiastical Observances, fell under the Laws of canonical Penance, received it at the Hands of the Bishop on the Head, as it was called, that is, on the first Day of the Lenten Fast. Previous to this solemn publick Imposition of canonical Penance, all who had any Doubt or Scruple, whether the State of their Soul did not require that severe but salutary Remedy, were obliged, by a Sacramental Confession, to lay open their spiritual Wounds to the Bishop, or his Penitentiary, during the short Time that Function was reserved, or at other Periods of Time to any other approved, experienced, or learned Priest, who ordered such as stood in need of it to address themselves to the Bishop, who prescribed or confirmed the Degree and Measure of their Penance, and enjoined the same. For though the Imposition of canonical public Penance was usually reserved to the Bishop or his Penitentiary, yet several Priests were appointed to receive private Confessions. Whence Origen, one of the earliest and most

most learned Masters of the most illustrious of the Christian Schools, established at Alexandria in the second and third Ages, writes as follows. “ Look about
 “ very diligently to whom you ought to confess your
 “ Sins. Try first the Physician to whom you are to
 “ lay open the Source of your Disorder; who ought
 “ to know how to sympathize and condole; that if
 “ he who has shewn himself a skilful and tender Physician shall give you any Advice, you carefully follow it (1).” The same Maxim is inculcated by the most zealous Pastors of the Church through all succeeding Ages. Shrovetide was the most solemn and general Time in which all the Faithful anciently approached the sacred Tribunal of Confession with the greatest Compunction and Fervour. This its very Name in our Language implies: For our English Saxon Ancestors, from this universal Custom, called it Shrovetide; that is the Time of Confession. The Preparation for Lent by a careful sacramental Confession of Sins is most salutary and expedient; nay often indispensably necessary, especially to Persons engaged in a State of mortal Sin: Above all, if this be habitual; if the Bands of this dismal Slavery be not broken, the Fasts and Devotions of Lent lose the greatest Part of their Advantages; for no good Works can be satisfactory or meritorious, through the infinite Price of our Redemption, and the most gracious divine Promise, unless performed in the State of Grace, or in holy Charity, by which they are grafted in Christ, as Branches in the Trunk of the Vine. They are sanctified, and find Acceptance of God, by this Condition of holy Charity in Christ, and by the Dispositions of sincere Repentance and Compunction, and the Fruit of the Sacrament of Penance worthily received, before entering upon this holy penitential Course. Formerly this Confession was also a Trial, in which Penitents were instructed whether their Disorders did not oblige them to demand of the Bishop
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(1) Origen Hom. 2, in Psalm 37.

the Remedy of canonical Penance, a Course of which was prescribed at least for most mortal Sins, and sometimes for slight Transgressions of Rule. Our Penance is not only to be a satisfactory Chastisement of ourselves, in Atonement, through the Merits of Christ, for past Offences; but also to be a Remedy for the effectual Cure of all our spiritual Disorders. This is a principal and effectual Office of holy Penance. In order to this it ought to be particularly adapted to our Necessities, and pointed chiefly against our Disorders, by a special Intention, proper Self-examination, peculiar holy Meditations and Prayers, and other Exercises which must accompany our Fasts. If we discover Pride to be our ruling Passion, our Humiliations must be more profound and more frequent; if Avarice, our Alms must be more plentiful; if our Senses are rebellious, we must curb them, and subdue our Body with greater Application; and watch over the Motions of our Heart and Senses, in our Thoughts and Actions, with a particular View to our most dangerous Enemy. Sinners who have the Misfortune to be engaged in any criminal Habit, as of profane Swearing, Impurity, or any other Vice, without the Precaution of beginning Lent by a sincere Confession and the Exercises, which will both perfect, and be the Proof of a true Conversion, cannot be admitted to the holy Table at Easter. This Rule is to be applied in a due Proportion to all who labour under grievous Temptations, or Disorders which call for stronger Remedies; and to all Christians, as all are bound to make the Exercises of Lent a Preparation of their Souls for the most solemn and sacred Paschal Communion. S. Chrysostom puts the Faithful in mind of this Obligation in the following Words (2): “ The
 “ Fathers being aware of the Dangers and Mischiefs
 “ of rashly approaching the holy Table, appointed
 “ these forty Days to be spent in fasting, prayer,
 “ hearing

(2) S. Chryf. Or. in eos qui Pascha jejunant contra Judeos, n. iv. T. i. p. 811. ed Bened.

“ hearing the Word of God, and meeting together
 “ in publick Prayer; that in these Days, by Devo-
 “ tion, Alms-deeds, Fasting, Watching, Tears, Con-
 “ fession, and all other Means, every one may care-
 “ fully cleanse and adorn his Soul, in order to partake
 “ of it with a pure Conscience.” And on another
 Occasion, preaching in the beginning of Lent (3),
 he cried out with a loud Voice, “ Now from this
 “ Time I proclaim aloud, and conjure you for the
 “ Sake of your Souls; I forewarn you beforehand,
 “ lest when the Time of the Heavenly Banquet shall
 “ come, any should not have made the necessary Pre-
 “ paration.” A Council held at Paris in 1420, com-
 manded that no one should be admitted to Communion
 at Easter who had not been at Confession about the
 beginning of Lent. Alcuin (4) says, all Christians
 are to confess their Sins on the Head of the Fast, that
 is to-day, speaking of the first Day of Lent. Theo-
 dulph, the most pious and learned Bishop of Orleans,
 in his Capitulars (5), will have the Confession made
 before the first Day of Lent, as a Preparation to it,
 and all Affronts and Injuries forgiven, Differences re-
 conciled, &c. Burchard, Bishop of Worms, in his
 Collection of Canons of the Church (6), repeats the
 same Law. Upon the Compunction and Care with
 which this Confession is made, depends mainly the Fruit
 of the whole Lent. By it the Penitent sanctifies the holy
 Time of Shrovetide, according to the Institution of the
 Church, and employs the most perfect Preservative from
 all its Disorders. If any have the Misfortune to be
 in the State of mortal Sin, their Works, though they
 are a Means for obtaining a perfect Conversion,
 yet without the Grace of penitential Reconciliation
 and Pardon, obtained by the Sacrament of Penance,
 can neither be satisfactory, nor meritorious of eternal
 Life. This Confession also disposes the Penitent to
 pass the Lent in a Christian Manner, and to adapt
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(3) S. Chrys. Hom. 5. in Isa. vi. 1. T. vi. p. 142. ed. Ben.
 (4) Alcuin l. de div. Offic. c. 13. (5) Theodulph. cap. xxxvi.
 (6) Burchard. Decret. l. xv.

the Remedies of his Penance to the particular Wounds of his Soul, and to the perfect Extirpation of its Vices and inordinate Appetites, by directing his Self-Examination, Prayer, Mortifications, Humiliations, pious Reading, &c. to these Purposes.

A second Part of the Preparation for Lent, (which Reason, the tender Exhortations of the Church, and other Motives of Religion recommend at this Season) consists in redoubling our Practices of Self-denial, and voluntary Exercises of Compunction and Mortification, that we may be disposed, both in Mind and Body, to enter upon those of Lent. The Church now cloaths her Altars and her Ministers with Mourning Weeds, lays aside her Alleluias, and mingles her Songs of the divine Praise with Tears and penitential Supplications. If we enter not into Sentiments of Compunction at this Time, the Prayers of the Church are in our Mouths mere Mockery and lying Hypocrisy; nor can we be sincerely penetrated with Compunction, without the Marks which naturally accompany or flow from it, and amongst these some Degree of exterior Mortification and Penance. The Church, by her Exhortations and Instructions, now invites and presses her spiritual Children to this Preparation, so necessary to excite those interior Dispositions, which alone can sanctify our Fast, and for our Fervour in which all its Advantages will flow. How monstrous is the Absurdity and Inconsistency of those who, by the Excesses of Shrovetide, make Sin a Preparation for a State of Penance, and plunge themselves into Disorders most opposite to it, at the very Time they are entering upon it. Can Dissipation ever dispose the Soul to Recollection, or Sensuality and Intemperance be a Preparation to Fasting? "As Wrestlers," says S. Basil (7), "exercise themselves before the Combat, so must Christians practise Abstemiousness, in order to prepare and fit themselves for fasting." S. Chrysostom

(7) S. Basil. hom. i. de Jejun. n. x. p. 9.

Isidore illustrates this Maxim by another beautiful Simile (8): “As Physicians,” says he, before they “give Physic, prescribe Abstinence, in order to prepare the Body for carrying off the morbid Humours, so Fasting, that it may be made wholesome to the Soul, must be preceded by the Practice of Temperance.” For, as the same Father repeats in another Sermon, “Who can be so extravagantly mad as to pretend to prepare himself to live chastely, by wallowing in the Filth of Impurities (9).” This was the prudent and necessary Precaution which the Monks and Hermits always took, in preparing themselves gradually to be able to bear their long and most austere Fasts, often to a Degree of Severity, which seems to have bordered upon the miraculous Order. If we admire the Austerity of the Fasts of the primitive Christians, and much more of the Monks in Lent, we shall find that the whole Year was with them, at least in some degree, a continual Fast, and their Lents were ushered in by a preparatory Course of greater Abstemiousness. By this constant Temperance they enjoyed uninterrupted Health and Vigour of Mind and Body to the most advanced old Age, which a Vicissitude, and a sudden Transit from Intemperance to a long austere Habit of Fasting, would have entirely impaired. The Rule of Nature, in all its Operations, is Simplicity and Uniformity, and the best Mistress of Health is Temperance and Regularity, in the Quality, Times, and Manner of taking Nourishment and Rest. Nothing is more contrary to it than what deviates from this Principle, especially by sudden great Changes. Hence, if we have Regard merely to corporal Health, a total Change of Diet and of a Course of Life cannot be made suddenly, from one Extreme to another, without great Prejudice to the Organs and Frame of the Body. The human Stomach, in its natural Situation, is a small Vessel; but

(8) S. Chrys. hom. iv. in Gen. T. 4. ed. Ben. (9) Id. hom. 5. de Pœnit. n. v. T. 2. p. 316.

but by cramming is exceedingly distended and enlarged, and the Action of its Muscles impeded by the Pressure upon them. How much this Vessel must suffer from any violent sudden Change in the Quantity of Food which it receives, is easy to be understood, and manifest from Experience. The Body therefore ought to be fitted and prepared by lesser Retrenchments, to bear long and austere Fasts. The Behaviour of the Mahometans is, in this respect, more rational than that of Christians. Ghislin, Lord of Boesbec, or Busebech, near Menin in Flanders, Native of Commines upon the Lis, in that Neighbourhood, who was a Nobleman of great Learning and Abilities, Preceptor to the Emperors Rodulph II. and his Brother and Successor Matthias, and was some Years Ambassador from Ferdinand I. at Constantinople, at the Court of Soliman II. informs us that the Mahometans, before their Ramaden or Lent, a rigorous Fast of a Month, for some Time refrain from all feasting, and allow themselves no Indulgence in eating or drinking: But, on the contrary, live chiefly on Herbs seasoned with Salt and Vinegar, and drink nothing but Water (a). Barbarians, who make the Gratification of brutish Passions the principal End of Life, here behave in a Manner more conformable to the Rules of Reason and Morality than Christians who profess a Life of perfect Sanctity and Reason; a Life squared

(a) Auger. Ghislin. Busebech. Legat. Turcicæ ep. iii. p. 153, &c. He was afterwards twice sent Ambassador to Paris from Maximilian II. in 1570, and from Rodulph II. in 1592.

This elegant noble Writer tells us, in the same, ep. iii. p. 153. that the Turks assured him, that one of their Ambassadors, at his Return from Christendom to Constantinople, related that at a certain Time the Christians ran mad, till they recovered their Senses by a very extraordinary Remedy, which consisted in putting a certain Kind of Ashes upon every one's Head, by which they were so changed as not to appear the same Persons: At which the Turks were much amazed; because, though they knew many Things which intoxicated and deprived Men of their Senses, they knew no Remedy which restored them; for which Reason they were very desirous to learn in what this wonderful Medicine, which appeared so easy, consisted.

squared by the Maxims of the Gospel, and worthy its holy Founder ; and yet allow themselves at Shrovetide Extravagances and Excesses, which both Reason and Religion condemn at all Times ; and are not ashamed to make Gluttony a Preparation to the holy Season of Lent, and a Means to dispose their Bodies for Fasting.

All Motives of Reason and corporal Health, and the Spirit and Exhortations of the Church, are so far lost Sight of, and her pious and zealous Endeavours are so far frustrated at this Time, that this Season of Devotion and Penance is converted into a Time of Dissoluteness and Intemperance. These Disorders and profane Diversions are the Remains of the most shameful and riotous of the impious Heathenish Festivals and Debaucheries. Excesses which set at Defiance both the Laws of Nature and the Gospel, degrade a rational Being, and are an Insult to his Reason and its adorable Author ; are inconsistent with the Gravity, Sanctity, and penitential State of a Christian, and stand loudly condemned by the repeated Canons of the Church, and the Voice of all her zealous Pastors. Deplorable was the Blindness of Men, enslaved to their Passions under the Empire of Idolatry ; who perverted the most sacred Rites of Religion to the Purposes of Superstition ; prostituted them also to the most infamous Gratification of their most shameful Vices and inordinate Appetites (b). It is much more astonishing and

(b) The principal Heathenish Festivals among the Greeks and Romans, which were devoted to Rioting, Intemperance, and Debauchery, were the Bacchanalia, Strenæ, & Saturnalia. The Bacchanalia, in Honour of Bacchus, were brought from Egypt into Greece, and afterwards to Rome, where they were celebrated twice a Year, viz. toward the End of Winter, on the last Day of February, when they were called Brumalia ; and on the 15th of August, near the End of Summer. On these Festivals of Bacchus, Men and Women ran in Troops about the Highways and Deserts, dressed in Skins of Fawns, Mules, and Tigers, adorned with Ivy or Vine Leaves ; with Mitres or Garlands of Ivy or Vine Leaves on their Heads, shouting, singing, and dancing. In their Hands they carried *Thyrsi*, which were little Lances covered with Ivy or Vine Leaves ; and had with them Drums,

and afflicting to see the Purity of the Christian Morality sullied by such a Mixture of Heathenish Licentiousness, revived in the very Bosom of the Church by its own degenerate Children. For the Bacchanalian Excesses of Shrovetide are a Remnant of the Abominations of blind Idolaters, abandoned to their Passions (11): they indulge

(11) See this proved by John Nicolai, Dissert. de rit. Bacchan. c. xviii. apud Grævium et Gronovium, Antiquit. Rom. T. vii. p. 216.

Drums, Flutes, and Rattles. The Greeks called these Feasts Dionysia, from Dionysius, their Name for Bacchus. Also Orgia, from ὄργη Fury; for in them many were mad with Liquor, and several personated Men distracted in their Senses. Above all other Cities of Greece, they were most famous at Athens, where the great Dionysia with Games were celebrated within the City in Spring. The lesser in the Country in Autumn or Winter. Palmer ed. cit. Schol. in Aristoph. ad An. 201, 377. Scaliger. de Emend. Temp. l. i. p. 29.)

On the Bacchanalia See John Nicholai, Professor Tubingen, (not the Dominican Fryar, as the learned James Echard, Bibl. Script. Ord. Prædic. T. ii. p. 650, mistakes) l. de Bacchanaliis Antiquis et Hodiernis, (printed in 1679) & T. vii. Antiquit. Græcar. Grævii. Also Christopher Neander, Hist. Bacchanaliorum, reprinted in Claussingius's. Jus publicum Rom. T. iv. p. 192. James Hensched, of Antinge in Bavaria, Diss. de Bacchanaliis Norembergæ 1626. Dietz. Diss. de Bacchanalibus Lips. 1691. Knanewitter 2 Dissertationes de Bacchanalibus Gentilium Wittemb. 1710. Hoffman Dict. Univers. Potter Grecian Antiquities, T. ii. p. 382. Lamb. Bos. Antiq. Græc. c. xv. p. 101. Hesychius, v. Διονυσία. Sappheim in Aristoph. Ran. v. 360, et 1242. Euripides Bacch. v. 81 et 106. Scholia in Euripidis Phæniss. v. 789. Bacch. v. 111, 833, 695. Lucian Bacchus et de non temere cred. Cal. p. 417. Ovid Metamorph. l. vi. v. 578. et 533. lit. v. 391. Catull. Carm. lxi. v. 261. Virgil Æneid. l. ix. v. 737. Brouhhus in Tibull. l. iii. p. 6. Barthol. in Stat. Theb. 27. Matth. Ægyptius Explicatio Senatus Consulti de Bacchanalibus, Sive Æneæ vetustæ tabulæ musæi Cæsarei Vindobienfis Neapoli. 1729. fol. Ficoroni Maschare Seniche degli Antichi Romani, 4to. Romæ, 1748. five Latinè de Larvis Scenicis veterum Romanorum, 4to. Romæ, 1754. And principally the learned Antiquary Paul Maria Paciaud, Regular. Clerk, in his Commentariis de ἐκτασίῳ πορνματι. Sive de Umbellæ Gestatione. Romæ, 1752, 4to, where he accurately relates the Rites and Superstitions, and settles the History of the Original of this impious Festival. The Disorders of the Bacchanalia were

dulge themselves in what they condemn, are inconsistent, and a Contradiction with themselves; renounce
their

were so enormous, that they were at length suppressed by several severe Decrees of the Senate, before the Fall of the Republic, &c. Yet these riotous Festivals subsisted in some Parts till the Greek and Roman Idolatry was banished by the Light of the Gospel.

The Saturnalia were kept at Rome on the 15th of December, and afterwards on the three, four, five, and at last the seven following Days; and by the Women on the first of March. During this Solemnity, Slaves in Families were treated as Masters, were sometimes waited on by them at Table, and were allowed the Liberty of Insulting and Reproaching them in Words, and telling them their Faults. This was done in Remembrance of the golden Age of Saturn or Noah, before the division of Lands and distinction of Ranks, when all Families were upon a Level, some Memorial of which, is to be commended: But this Festival degenerated into the utmost Licentiousness, and on it nothing was seen or heard at Rome but Din, Riot, and Disorder of People, abandoned to dissolute Mirth and Pleasure. Horace calls this Festival the Liberty of December, l. ii. Satyr 14. 7. During the Saturnalia at Rome all Business was suspended; the Evenings were spent in Revellings, and sumptuous Banquets; the Days in learned Conferences; the deepest and most serious were reserved for the Mornings. Macrobius, a learned Nobleman of consular Dignity in the Reign of Theodosius the Younger, has given us a Course of Saturnalian Conferences, to which his Comments on Cicero's Dream of Scipio, fraught with incredible Variety of Erudition, seems also to belong. The Number of Persons at each Banquet, was never to be less than three, that of the Graces; nor greater than nine, that of the Muses. One was chosen King of the Feast in each Company. Combats of Gladiators, and other riotous Diversions of every Kind were a part of the public Entertainment during the Festival. The Custom of Masters admitting Slaves to their Table on this Occasion seems to have been wisely established, as Rollin observes, (T. iv. de l'Hist. Rom. sur les Saturnalia) to teach Masters to treat them with Affability and Humanity. But to change Cloaths with them, leave the House at their Disposal; which as Athenæus and Seneca (ep. 4.) assure, was sometimes done, made the latter forget their Condition. Hence ensued the total Subversion of due Subordination in Families, and a lawless Licentiousness, in which every one abandoned himself to all Manner of dissolute Mirth, filled the Streets and Houses with Noise, Tumult and Disorder, and was an Occasion of the greatest Enormities on this profane Festival. See Macrobius, l. i. Saturnaliorum, Athenæus l. xiv. Dio. l. 50. Rosci. Ant. Rom. l. iv. c. 18. Vossius de Orig. & Progr. Idol. l. i, c. 18. Martin Lip-
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their own divine Principles, and what they profess.
They call themselves followers of the Cross, yet
plunge

enius Hist. Stren. Justus Lipsius Saturnalium, T. iv. Oper. ed. Antv. 1604. Hoffman Lemis Univ. et Supplem. V. Saturnalia. Rollin T. iv. Hist. Rom. Catrou, or rather Bundy Hist. Rom. p. 21. and 19. Not. 4. See p. 451, 452, 453.

The Calends of January, or first Day of the New Year at Rome, was a riotous Festival in Honour of Janus, and of Strenia the Goddess of Presents, as S. Austin calls her, (l. de Civ. Dei, l. iv. c. 16. T. 7. p. 100. ed. Ben.) this Custom was set up by Tatian king of the Sabines, afterwards Romulus's Collegue. On this first Day of the New Year, the People carried Sprigs of Vervain, which they cut and brought from a Grove near Rome, sacred to Strenia, and called by her Name. The Vervain Branches were regarded as happy Presages, or Omens of the New Year. On the same Day, the People made Presents to their Friends, especially Vassals to their Lords and Princes, and afterwards Noblemen to the Emperors. See Symmachus, l. x. ep. 20 and 28. Suetonius, &c.

Though Christians abhorred the Worship both of Janus and Strenia, yet Tertullian complains (l. de Idolatriâ, c. 14.) that many who had abolished the observance of the Jewish New Moons, with the heathenish Superstitions, still shewed too much Regard to these Solemnities by mutual Presents, Games, and Banquetings. Many ancient Councils condemned these Abuses; and S. Ambrose, S. Austin, and other zealous Pastors laboured strenuously to extirpate them. Read the entire Sermons of S. Peter Chrysologus, S. Maximus of Turin, S. Fulgentius, &c. against the Excesses of the Calends of January, or New Year's Day. Several ancient Canons against them, are inserted in the Body of the Canon Law (c. 26.) non observetis, qu. 7. & can. Si quis, ibid. This last pronounces Sentence of Excommunication against any who shall observe them. More effectually to extirpate them, New Year's Day was observed for many Years with a rigorous Fast, and in Prayer. See the second Council of Tours, A. D. 567. T. v. conc. p. 363; and in the eleventh Century in the West, it was condemned in France, by the Cardinal Peter of Capua, Legate of the Pope; and in pursuance to his Order, by Eudo of Sully, Bishop of Paris in 1199, by several Councils down to that of Basil in 1435, (Sess. 21. Can. xi. T. xii. p. 553.) On this Festival of profane Mirth, one was chosen in each Family, Pope, Dean, or King of the Fools; and under this private Anarchy, great Disorders were committed, and the essential Rules of Discipline, Sobriety and good Order were often transgressed, and a shameful Libertinism patronized. See l'Histoire de la Fete de Fous, a Lausanne, in 4to. 1755, in which some of its Customs are related.

This was a notorious Remnant of heathenish Dissoluteness, translated in part from Pagan Festivals by nominal Christians,

plunge themselves into the Filth of the most infamous Sensuality. What is yet more monstrous, this they make their Preparation for Exercises of Compunction and Penance. To dispose their Hearts for them, the Church now invites, and pressingly exhorts them to Contrition and Confession of Sins. In direct Opposition they run head long into Sin, and into every Passion which can raise the strongest Obstacles to every Disposition of Repentance. Let them represent to themselves their Pastors, with one Mouth, in the Name of the Church, and of Christ himself who commands all to obey her, crying out in the Words, which S. Austin made use of in preaching against the like Abuses on the Calends of January : “ Behold your
 “ Bishop forwarns you, I admonish, I preach, I de-
 “ nounce; listen to your Bishop, who commands,
 “ who intreats, who conjures you by Christ Him-
 “ self, let no one be guilty of these things ; I discharge
 “ myself before God (12).” Can you rebel against Christ, who says : “ He who hears you, hears me, and he
 “ who despises you, despises me (13). And he who
 “ will not hear the Church, let him be to thee as a
 “ Heathen and a Publican (14).” Can Christians
 N 2 be

(12) S. Aug. Serm. cxcvi.

(13) S. Luke x. 16.

(14) S. Matthew xviii. 17.

to those which they kept near the same Season, as Doctor Deffions, Dean of Senlis, shews in his Dissertation against the Roiboit. This profane Custom consists in the Election of a King on the Eve of the Epiphany, with a Liberty of promoting Mirth against the Laws of Christian Gravity, Modesty, and Temperance. The Heathens, how callous soever their vicious Habits, the torrent of National Example, and false Maxims imbibed from their Infancy, had rendered their Heart, and how much soever Superstition, Vice, and the Passions had blinded their Understanding, still saw the Infamy of such Disorders, which their Philosophers lamented, and their Legislators in some Measure repressed. But shall Christians, whose Religion is perfect Sanctity, and who by their Baptismal Vows, have solemnly engaged themselves to renounce the World, crucify their own Flesh, and take up the Cross to follow Christ crucified; shall these I say, so far lose Sight of their Obligations as to desert his Standard, to enlist themselves under that of the Devil?

be found who are so insensible, so ungrateful, as to despise their God and Saviour, and by their Actions trample upon that Cross, on which he redeemed them? Can Children be deaf to the Church, their Mother, in whom they are re-born in Christ by Baptism, and derive from him their Spiritual Life, and all Graces? Can they fight against her by open Disobedience, and the very contrast of Vices and Scandal? Consulting Reason alone, can any one look upon Lent as a Time of Graces and Penance, and neglect the necessary Preparation of Mind and Body, for that wholesome Penitential Fast. The very Impieties and Debaucheries of the Heathenish profane Festivals, which gave Birth to these Excesses, stamp on them an original Infamy; which alone ought to inspire every Christian with a just Abhorrence, and a Dread of being any way defiled by the least Share in such Abominations. Some will say, what Harm is there in taking our Diversions? Even the most austere Hermits in their Deserts, had Times of some little Relaxation on certain great Festivals: This, Health of Body, and the Reparation of the Vigour of the Mind require in our weak Mortal State: The Bow must be sometimes unbent, or its Spring and Strength will be irrecoverably impaired: But such Relaxation, is rather to be sought in some Exercise of walking, with improving Conversation, or other such rational Amusement, conducive to Health and Virtue; not in such eating and drinking, as may lead us to set a Value on, or seek a Happiness in, what is our great Humiliation by the Passion of Sensuality, which so easily mingles in it, and by the extreme Watchfulness and Guard which it always requires. Particularly, that Eating or Drinking can never be allowed, which exposes to immediate Dangers of inordinate Gratification of Sensuality, or the least Excess or Intemperance, which carries the Law very far; as S. Austin (15), and all the Saints teach us by their Doctrine, and much more by their

their Example. Far more horrible and scandalous are Masks, promiscuous public Dances, Gaming, Revelings, Sotting in Taverns, and other such criminal Disorders; or any such as are immediate Occasions of Sin and Scandal. The whole System of Christianity is overthrown, if such licentious Pleasures are called Innocent; or if those Amusements could be justified, which are condemned by the Voice of Reason, the Gospel, the Canons of Councils, and all zealous Pastors of the Church from the primitive Ages, down to this present Time. It is highly Criminal and Scandalous even to offer to make an Apology for Amusements which indulge Idleness and Sloth, or tend only to inflame inordinate Desires, and to reduce a Man under the ignominious Slavery of the Senses and Passions; to rescue him from which, is the great Design of Religion. The Spirit of a Christian Life is no less essentially a constant Spirit of Temperance, Watchfulness, and Penance, than of Humility and Charity. The Reins are on no Occasion to be let loose in Seasons of Relaxation and Mirth; this Law is never to be forgot. The subtle Enemy, and our Passions, would, by such an Indulgence, gain a most pernicious Advantage over us, and could not fail giving us many deep Wounds. God on his Side withdraws his Succours from those who depart from the Rules which he has prescribed them for governing their Appetites and Senses, and keeping their Passions in Subjection; he is sure to abandon such Souls to their own Weakness and wicked Inclinations, and suffer them to perish in their own foolish Presumption, by which they are their own unhappy Tempters. Whatever Diversions take off the Restraint, which we are bound to put upon our Passions, or to remove that Watchfulness, with which it is every one's Duty to guard all the Motives of his Heart, and all the Avenues of the Senses, precipitate the Soul headlong. In the intestine War in which we are engaged against the Flesh, we are like a Man swimming against a rapid Stream; if he lets fall his Arms he is carried impetuously down, and cannot

again recover himself. The unhappy Soul in the Moments of this unrestrained Temper is disposed unwarily to swallow the deadly Bait, which the crafty Enemy, who is always watching to devour, holds forth, and to be intangled in every Snare which he spreads before her. If at any Time, a moderate extraordinary Allowance at Table be necessary, let the Christian sanctify this Debt to Civil Society and Charity, by so strict Government of himself, that he be in no Danger of finding in it any Incitement to Gluttony. The Circumstance of the penitential Time, the Spirit of the Church, and the Compunction in which we are disposing ourselves for Lent, at this Time, ought to make us more severe towards ourselves. Can we sufficiently deplore the Blindness of those who dispose themselves for the Fast of Lent by Drunkenness, or other Sins more heinous than the Transgression of the Fast could be, at the Thought of which they would shudder? The learned and pious Dr. Stapleton (16) bids them reflect, that it would, perhaps, have been a less Evil for them not to have kept Lent, than to have ushered it in so criminal-ly. The Sight of the Crimes by which Multitudes profane this Season, ought more powerfully to excite us to Compunction and Penance, in order to avert the divine Judgments, and make all amends in our Power to the offended Majesty of our most merciful God. Can we love him, and not pine with David, and all his faithful Servants, with Zeal for the Honour of his adorable Name? Nor can we pretend to have the Bowels of fraternal Charity, if whilst we see our Brethren sin and perish eternally, we can remain insensible. Moses (17) when the Israelites sinned, prayed that God would forgive them with so much earnestness, as to desire to suffer the severest Effects of God's just Vengeance himself, rather than that they should not by sincere Repentance be brought to

(16) Staplet. adv. Bacchanalia, T. ii. p. 553.

(17) Exod. xxxii. 32.

to the Grace of Pardon and Mercy, or be cut off in their Sin. St. Paul wished himself to be an Anathema from Christ (c), for his Brethren the Jews, that they might be converted to God, and his Name glorified by more Hearts (18). St. Cyprian declares (19), that when any Christian fell into Apostacy, or Sin, his Bowels seemed torn asunder, so vehement was his Grief and Confusion. St. Chrysostom tells his Flock (20), that if any one among them sinned, he seemed like one dead, his Bowels were disturbed, and his Sight lost, so as not to be able to see the Light. David fainted away at the sight of Sin in the Ungodly (21). Can we persuade Ourselves that we have any Spark of the divine Love, if it does not kindle something of this Zeal in us, if we can see with Indifference God offended, and by his own chosen People, and his Name blasphemed through them among Infidels? Upon this double Motive of Zeal,
pious

(18) Rom. ix. 3.

(19) S. Cypr. l. de lapsis prope initium.

(20) S. Chrys.

(21) Ps. cxviii.

(c) Some with S. Jerome apud Algafiam, &c. understand this of Corporal Death, which blots a Man out of the Number of the Living upon Earth. S. Chrysostom, in Rom. ix. 7. and S. Isidore of Pelusium, vehemently declare against this Interpretation, as extenuating the Ardour of the Charity of the Saints; and the Book of Life means in other Places of Scripture the Number of the Predestinate. It would be erroneous in Faith, to understand this of Reprobation, as it includes a State of Sin, and the Hatred of God. It must be restrained to the External Sufferings, with the Loss of the intuitive Vision of God or Beatitude; if this were possible with the divine Love. The Supposition was impossible, but expressed the vehemence of his Grief, Zeal and Charity. He spoke this entirely secure, says S. Austin, (l. ii. in Exod. 24. 147. T. 3. ed. Ben.) that the Conclusion might be drawn from what follows, that as God would not blot him out of the Book of Life, whilst he perseveres in his Love, he would pardon their Sin; yet remark the enormous Evil of their Sin, which Moses expiated by the Slaughter of great Multitudes of them, while he addressed himself to God in such Words in their Favour. The same Father observes, Moses so vehemently loved them; God himself loved them, who so much terrified them outwardly by his Voice (qu. 149. ib. Col. 465.) See S. Tho. Aquinas, Lect. i. in c. ix. Roman, p. 230. Estius, Fromond. ib.

pious Christians more earnestly enter into the Spirit of the Church at this Time, in their Exercises of Compunction and Prayer, to which she invites and exhorts them, not only for themselves and for a Preparation to Lent, but also for the Sins of others.

When many profaned New Year's Day with the like heathenish Revellings, several Councils commanded that Day, or the Calends of January to be kept a rigorous Fast. Of this Law, which subsisted till that Abuse seemed sufficiently banished, St. Isidore of Seville, writes as follows (22): "Our holy Fathers, considering how many are carried into Excess and Sin on this Day, have ordained on it through all Churches, over the whole World, a public Fast, by which carnal Christians may be brought to understand the Enormity of their Crime, for which it is necessary that all Churches should fast." St. Ambrose preaching on that Occasion says (23); "Let us then fast, that they may see their criminal Mirth is condemned by our Abstinence and Penance." And St. Austin (24): "If we have any true Sense of the spiritual Sins and Miseries of the Idolaters, let us mourn for them; and that our Prayers may be more powerful, and be heard, let us fast for them." St. Aug. Serm. in Ps. xcvi. n. 5. T. iv. p. 1062. See also St. Cæsarius, Serm. vii. in App. Serm. St. Aug. ed Ben. This Fast on New Year's Day is mentioned by the second Council of Tours, Can. xvii. the Fourth of Toledo, Can. xi.

The second Council of Tours in 567, commands this Fast, and it is recorded in the ancient Roman Order, or the old Liturgy and Ritual of that Church (25), &c.

These Exhortations we now more justly apply to the Excesses of this Season; S. Charles Borromæo gave many severe Mandates and Pastoral Charges and Instructions against the profane Diversions of Shrove-tide

(22) S. Isidore de Offic. Eccles. l. ii. c. 40. (23) S. Ambrose, Serm. ii. in Calendas Januarii. (24) S. Austin, Serm. in Ps. 98. (25) Vetus Ordo Romanus, cap. 20.

tide (26). In one he cries out, " Are these the Works
 " of the Children of the Church? Such from this
 " Time are unworthy to bear that Name: They are
 " indeed Children, but unnatural and ungrateful
 " against the most tender Mother. God calls upon
 " us to mourn, but despising his Voice, we run to
 " Banquetting. The Voice of the Lord of Hosts
 " hath been revealed in my Ears; if this Iniquity
 " shall be forgiven you till you die, saith the Lord of
 " Hosts, *Isai. xxii. 14.* by the Mouth of his Pro-
 " phet (27). This holy Pastor proceeds tenderly to
 exhort the Faithful not to be of the number of those
 who are blind and hardened in their Courses, but to
 employ these Days in disposing their Hearts to a per-
 fect Spirit of Compunction, in preparing themselves
 for a State of penitential Exercises, in pouring forth
 most ardent Prayers, also for their Brethren, and
 weeping for them with the whole Church. Cardinal
 Palæota Archbishop of Bologna, who after St. Charles
 Borromæo, was a second great Light of zealous Pas-
 tors, and an illustrious Instrument of the divine Mer-
 cy, in stemming the Decay of Piety, and repairing
 the Breaches made by many lukewarm Christians in
 the Discipline of the Church, instituted at Bologna,
 perpetual public Prayers called of Thirty Hours, in
 the Monasteries and Parish Churches, during the
 three Days of Shrovetide, with Indulgence and Ser-
 mons (28). St. Charles, in his fifth Council at Milan,
 had instituted and strongly recommended the like De-
 votions. S. Philip Neri, with like Zeal and the most
 wonderful Success, instituted at Rome devout Pro-
 ceSSIONS to the seven principal Churches of Devotion,
 during these three Days. The Devotions of forty
 Hours Prayer with Exposition of the Holy Sacrament,
 solemn Salutations and Benedictions, Sermons and other
 such Practices are now instituted in most Places during
 this Time, and are strongly inculcated by Cardinal
 Camus Bishop of Grenoble, and innumerable other
 zealous

(26) St. Charles, *Acta Ecclesiæ Mediolan.* T. ii. p. 920. &c.

(27) St. Charles T. ii. p. 922. *Pontificale Bononiense* p. 344.

(28) *Instr. Pastoral du Card. Camus.* Tit. vi. Act 10.

zealous and learned Prelates. Religious Persons of both Sexes pass great part of these Days at the Foot of the Altars, and are joined by great Numbers of pious Seculars, to which they are strenuously exhorted by zealous Preachers. Father Angel of Joyeuse who was once Duke, Peer and Marshal of France, but renounced his Honours and Estates to serve God in the austere penitential State of a Capuchin Friar, preached one Year at Lyons against the riotous Disorders of Shrove-tide, with a Zeal sparkling in his Eyes, and with such Fruit that the whole City passed those Days in Works of Piety and Devotion, instead of the accustomed Disorders. The learned Cardinal Lambertini, afterward the great Pope Benedict XIV. appointed at Bologna the Prayers of forty Hours with Sermons, penitential Processions, the Exposition and Benediction of the Blessed Sacrament; and in his Mandate, cries out, the World invites you on one hand, God and his Ministers in his Name, on the other hand. Now you will shew which you choose to follow, under whose Standard you fight, whose Cause you espouse (29). This Pope granted for the Ecclesiastical State, a plenary Indulgence to all who confess their Sins, communicate, and devoutly visit any Church, in which the Blessed Sacrament is exposed on three Days of each of the Weeks of Septuagesima, Sexagesima and Quinquagesima, against the Profanations of Shrovetide. His successor Pope Clement XIII. extended this Grant to the whole Church, by a Brief dated 23d July 1765. In the same he earnestly exhorts all Ecclesiastical Persons, to spend much of that Time in Prayers, weeping between the Altar and the Porch, as God and the Church invite them to do, in order to avert his Indignation, and preserve the People from being withdrawn in the Day of Temptation, from the Path of the Lord. Felix of Wazvans, late Bishop of Ipres, in his zealous Pastoral Instruction in 1768 (30), adds a serious Charge in his Diocese,

(29) Ben. XIV. Instit. xiv.

(30) I. 18.

Diocese, that all Clergymen refrain from all Banquets, Entertainments, and Assemblies of Diversion ; from looking out at the Windows or Doors at any Persons masked, &c. that they never appear abroad at this Time, only in the Church, or on the Road to it, or with the Sick in their Hospitals ; and pass this Time sequestered in Mind and Body, and in Recollection attend all Parts of the public Office, and at the forty Hours Prayer. The Baron of Montmorency, who was Chancellor of the Exchequer or Treasury in Flanders in the Reign of Phillip II, and joined the most eminent Virtues of a contemplative State, with the Duties of his distracting Office, among the devout Prayers, which he composed for the Festivals of the Year, has left us pathetic Devotions for Shrovetide, in which a pious Soul laments the public Disorders of the World, together with those of her own Heart. Penitential Psalms, and other such Devotions and Litanies, with Entertainments on the Sufferings of Christ, and the Holy Sacrament of the Altar, are most suitable at this Time.



THE FIFTH
TREATISE.



ON THE
FAST OF LENT.



CHAP. I.

On the INSTITUTION and OBLIGATION of
this FAST.

LENT is a most solemn yearly Fast of Forty Days, observed by the Christian Church before the Feast of Easter (a). This great Ecclesiastical Law is on many accounts most holy and most venerable to Christians. It is venerable especially for its Antiquity, for the universality of its Observance, for its Sanctity and manifold spiritual Advantages. If we trace the religious Observance

(a) The Latin and Greek Names signify the Fast of *Forty Days*, *Quadragesima*, *Τεσσαρακοστή* And hence are derived the French, Italian, Spanish, &c. Words, to express this holy Term. The English Word *Lent* signifies the Spring Fast, *Lent-en-Tide* in the ancient English-Saxon Language being the Spring Season. See the English Saxon Dictionaries of Junius, Benson, Raymund, Lye, also Camden, &c.

servance of Lent through every Age from our Time, we shall find it clearly mentioned in the Councils, and Ecclesiastical Writers of every Century, up to the very first; and that such Monuments and Vouchers in all Parts of the Church evidently carry it as high as any such Monuments are extant, that is, to the Time when the immediate Disciples of the Apostles were living, and governed the chief Sees. Daillé, the famous French Calvinist Minister, who has written against this holy Fast with the greatest Warmth, allows it to have been universally established in the Church in the fourth Century, and observed ever since that Time (1). Indeed it is enforced so frequently, and in Terms so clear in the Sermons and other Writings of the greatest Lights of that Time, and of the greatest Pastors that ever adorned the Church of God with their Learning, Zeal, and Piety, in any Age since its first Founders, that to call this in Question would be open Madness, Despair, and Extravagance. This Confession of the warmest Adversary of this holy Fast carries its Antiquity very high; and we may ask him how it could be then so universal if it was not far more ancient? Which indeed is clear by the positive Evidence of the three foregoing Ages. When a dispute was raised in the Church in the second Century, about the Time when the solemn yearly Fast was to be closed, as Eusebius expresses it from the Synods of that Time (2); and the Feast of Easter kept, which the Asiatics celebrated with the Jews on the 14th Day of the first Lunar Month, most others with the Church of Rome on the Sunday following, both when St. Polycarp came to Rome to confer with Pope Anicetus about it, in 158, and when St. Irenæus wrote to Pope Victor in favour of a Toleration of this different Custom of the Asiatics; about the Year 200, all Churches agreed in keeping the solemn ante-paschal Fast of Lent (3). Some indeed have doubted whether Lent was first instituted

(1) Dallæus, l. de Jejun. &c. Quadrag. c. 10.

(2) Euseb. l. v. Hist. c. 23.

(3) See St. Irenæus, Fragm. ep. ad Victor, ap. Euf. l. v: Hist. c. 24, and in Edit. nov. oper. ejus p. 349.

tuted of forty Days ; because St. Irenæus (4) mentions that Christians followed different Rules of Discipline and Practice, both in the number of Days, and the manner of observing the Fast before Easter. “ For
 “ some thought they ought to fast one Day; others
 “ two, others more ; and some extended this Fast to 40
 “ Days. They measure their Day by comprizing the
 “ Hours both of the Night and of the Day. And
 “ this Variety among those that observe the Fast did
 “ not begin in our Age, but long before us among
 “ our Ancestors, many of whom probably not being
 “ very exact in their Observance, handed down to
 “ Posterity the Custom as it had been through Sim-
 “ plicity or private Fancy introduced among them.
 “ Yet all these live peaceably one with another, and
 “ we also keep Peace together. For the difference
 “ in observing the Fast does only so much the more
 “ commend the common Unity of Faith, in which
 “ all are agreed (b).” Some (5) have understood this as spoken of the whole Fast of Lent ; but take Notice, that those who keep it according to the exact Rule,

(4) Loc. citat. (5) Beveridge, &c.

(b) Baillet (*Sur les Fêtes mobiles. Diff. sur la Careme*), with some others pretend, that St. Irenæus here speaks of the whole Lent, which he thinks some then confined to a few Days, and some even to one. The Writers by placing the Point before the Word *Forty*, not after it, in which both Manuscripts and printed Copies vary, read the second period thus : “ Some Fast
 “ 40 Hours, comprizing the Night and the Day.” viz. The 40 Hours that Christ remained Dead. But the learned Bishop Beveridge, Dom Massuet and others justly reject this Transposition, because no one ever counted a Day of 40 Hours ; and nothing could be more ridiculous than the Sense they give this transposed Sentence : For in 40 Hours who could doubt but the Night must be joined with the Day, especially if we speak of the space of Time that Christ lay in the Grave. Let any one repeat the Sentence to himself and consider if any Writer could have been capable of such nonsense and tautology. Dom Massuet the learned Benedictin, Editor of St. Irenæus’s Works, has demonstrated the Absurdity and Error of this pretended Reading, and restored the new one given above. The same had been before pointed out by Bishop Beveridge (*In Cod. can. vindic. l. iii.*

de

Rule, make it of Forty Days (c). But Dom Massuet (6) demonstrates that St. Irenæus spoke of this difference in Discipline, not with regard to the whole Lent, but the Part of it in which the Fast was most austere, in which the Passion of Christ is particularly commemorated : For this was peculiarly called the Ante-paschal Fast, and this some observed with a Fast of Super-position, (or of more Days than one without taking any Sustenance) and all kept it at least a *Xerophagie*, or Fast, on which in the Meal taken in the Evening they lived only on dried Meats, that is, on Bread, Salt and Water, as St. Epiphanius expounds it (7), to which some added raw Herbs

(6) Dissert. in St. Irenæum. l. i. n. 23. p. 87. (7) St. Epiph. de Expof. Fidei.

de Jej. Quadrag. c. vii. p. 395.) who proves that St. Irenæus affirms none to have kept the true exact Rule of Lent who did not Fast 40 Days : And he who wrote before the End of the second Century says, this had been established long before the Time when he wrote ; which must carry us back at least 100 Years ; consequently to the Time of the Apostles. Bishop Patrick (Disc. of Fasting in Lent, ch. xvi. p. 143.) and Bishop Hooper (Discourse of Lent, Part. i. ch. 3.) make the same Remarks on this Passage of St. Irenæus, which Rufin and Christopherson had translated accurately, referring 40 to the Days. Henry Valois stands self-condemned in referring it to Hours ; for to make Sense he is obliged to blot out the Word *ἡμέραν* or Day, and substitute *νεσεΐαν* or Fasting, foisting in this Alteration against the Authority of all Manuscript and printed Copies. To make the Sense ; “they measure the Fast” (not the Day, which would be nonsense) of 40 Hours.” In the true Reading, the Sense is clear and necessary to exclude some Fasts of the Jews, in which they eat in the Night, as the Turks now do. Thus do these three learned Protestant Bishops solidly refute the distorted false Interpretation of the famous Passage of St. Irenæus given by Daille and some others. See Dr. William Beveridge (who died Bishop of St. Asaph’s, Anno, 1707.) Dr. George Hooper (made Bishop of Bath and Wells in 1703.) Dr. Simon Patrick (who died Bishop of Ely, in 1707.) Dom Massuet, the Maurist Monk (who published the Works of St. Irenæus at Paris, in 1710.] and Dom de l’Isle, Maurist Monk ; Histoire Dogmatique and Morale du Jeune, 1741. l. ii. p. 104.

(c) Τοιαύτη ποικιλία ἐν ᾧ ἐφ’ ἡμῶν γεγονυΐα, ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν, τῶν παρὰ τὸ ἀκριβές, ὡς εἰκός, νεσεύοντων τὴν καθ’ ἀπλότητα καὶ ἰδιωτισμὸν συνήθειαν ἐς τὸ μετέπειτα πεποιηκότων.

Herbs or Pulse. This severe Fast was kept according to every one's Devotion for more or fewer Days in Holy Week, and by many all Lent. This is the variety of Discipline which this Father appeals to, as is manifest from other Fathers. St. Dionysius of Alexandria, about the middle of the third Century, mentions this different Manner of Fasting on the six Days which immediately precede Easter; saying (8), that some passed these six Days without taking any Nourishment, others four, others only two. St. Epiphanius, in the fourth Century, distinguishes the Fast of Lent into three Parts: The first till Holy Week, in which the Xerophagie was not of Precept: The second comprized the six Days of Holy Week, on which all were obliged to keep Xerophagie, that is, to take nothing at their Meal after Sun-set but Bread, Salt and Water: A third Part of the Fast was not of Obligation like the two former, but of Devotion or Counsel only: This consisted in a Fast of Superposition in Holy Week, which some kept for two, others three, others four Days, and some the whole Week. The Council of Ancyra, in the fourth Century, confirms, as of Precept, the Practice of those which St. Irenæus calls exact, in these Words: "It is necessary" "to fast the Forty Days of Lent, using only Xerophagie or dry Meats (9)." But this Severity seems to have been of Precept only in few Churches, except for Holy Week, in which it was Universal. The Name of the forty Days Fast (d) demonstrates that Lent was of about that Number of Days, or that the Beginning was about the fortieth Day before Easter, which, by subtracting the Sundays, will leave thirty-six for the Fast, if we begin the Number from Sunday the forty-second Day, or six Weeks before Easter (e). This

(8) Dionys. Alex. ep. Canon. ad Basilid. Can. i. T. i. Conc. p. 835.

(9) Conc. Ancyra. Can. 50. T. i. Conc. 13. 1506.

(d) *Quadragesima*. Τεσσαράκονθ.

(e) The Council of Laodicea, held, according to Bishop Beveridge, in 365, according to Daillé in 360, not only com-
mands

This Name of the forty Days Fast for Lent was used by Origen (10), and subsequent Writers in every succeeding Age, in such Manner as demonstrates it to have been used and understood by all Christians, of this Fast before their Time (11). This Name could never have been given to the great antepaschal Fast, had it not then been of about forty Days, though it was afterwards used sometimes for any long annual stated Course of fasting. Thus the Montanists were said to have kept three Quadragesimas in a Year (12), though probably the two last were not so long

(10) Orig. hom. 10. in Levit. T. i. ed. de la Rue. (11) See Beveridge, loc. cit. cap. vi. adv. Dallæum. (12) S. Hier. ep. ad Marcellam.

mands the entire 40 Days to be fasted without using at the Meal in the Evening any other than dry Meats, but clearly shews that it consisted of many Weeks. For it forbids the Fast to be transgressed on Thursday in the last Week, (which probably some pretended to do in Honour of Christ's last Supper) saying this would break and dishonour the whole Lent, (can. 50.) It forbids any to be admitted to Baptism who had not begun their Preparation among the Catechumens, at least before the End of the two first Weeks of Lent, (can. 45). And it mentions that (according to the Discipline of the Greek Church) the holy Mysteries were only to be offered on Saturdays and Sundays every Week of Lent, (can. 59). The Fathers in that fourth Century clearly explain Lent to be of forty Days, as S. Ambrose (l. de Noë & Arcâ c. xiii. & l. 4. in Luc.) S. Gregory Nazianzen (Carm. de Silentio Jejunii) S. Jerom. (in cap. 3. Jonæ). Theophilus of Alexandria, who in his first and second paschal Epistles counts by the Days of the Egyptian Months, of which Lent was composed in those Years, forty Days; and often calls it the Fast of that Term. Daillé confesses it to have then been of forty Days, but pretends it was not so before the middle of that Century; but how could it at once have been made universally so, and without any Synod or new Decree? Had it been a new Law, how could Theophilus call it an apostolical Tradition? S. Ambrose says it is confirmed by the Authority both of the Old and New Testament: S. Gregory Nazianzen writes, that it is prescribed by the Law of Christ the King, &c. A little before these Fathers wrote, the general Council of Nice in 325, calls it by the same Name of the forty Days Fast, and speaks of it as well known and observed wherever the Christian Faith was established. For in order to correct Abuses that might spring up, and prevent Schisms, it enjoined two Synods to be held yearly in every Province; the one before Lent, the other in Autumn.

long or so rigorous as the first ; and we commonly say that St. Francis of Assisio instituted in his Order four Lents in a Year, though differing in Austerity, and in the Term of Days, and only the general Lent of the Church to be kept in Spring ; from which the Name is applied to the rest. The Name of the forty Days Fast must have been commonly given to Lent in the second Century, and perhaps in the very Time of the Apostles, as Rigaltius thinks ; consequently this Fast must have then been of about forty Days, for otherwise it could not have been so called barely from the forty Days Fast of Christ in the Desert (13).

As

(13) See this Conceit of Rigaltius, (not. in Tert. de Jej. p. 359.) confuted by Beveridge, c. iv. n. iv. p. 358.

“ Let Synods be held, one before the Fast of forty Days, that
 “ all Dissentions being removed, and Souls being cleansed from
 “ all Filth, they may be presented pure to God.” (Conc. Nicæn. can. v.) The Fathers of this Council were assembled out of all the Provinces both of the East and West, enumerated by Dr. Beveridge, and they speak of this Fast as known as well to all Christians as the Season of Autumn. Daillé pretends that the Council uses the Name of the *forty Days Fast*, to signify a Fast which at most did not exceed six Days. How ridiculous this would make that venerable Council, Beveridge shews, with the most convincing Strength of reasoning, and adds,
 “ We who honour those most holy Fathers, as the most faithful
 “ and most courageous Champions of our Faith, with the highest
 “ Veneration we are able, can never be so criminally weak as to
 “ believe they could so absurdly misapply that Word, and so
 “ shamefully mock the whole Church.” He observes, moreover, that they could not use this Word in any but its own proper Sense, the same which it bore in the following Councils and Writers of that Age, whom Daillé cannot pretend to construe but of a Lent of about forty Days. It is also clear, from the Council of Nice, that this Word was used and understood in every Part of the Church in this same Sense of a Fast of forty Days ; which proves Lent to have been more ancient, not first commanded by that Council, as Daillé would fain persuade the World. S. Athanasius, who had been present in the Council of Nice, clearly speaks of the forty Days of Lent consecrated to fasting, prayer, and hearing the Word of God (Epist. Encycl. ad Episc. n. 4. T. i. p. 114. & Apol. ad Imper. Constantium, n. 15, 16. p. 304). Constantine the Great, in his Rescript to enforce the Execution of the Decrees of the Council of Nice, about the Time of keeping Easter, complains that some did not observe the Fasts appointed before Easter, (ap. Euf. l. 3. de Vit. Constant. c. 18.

As the Disputation about the Time of celebrating Easter, as stated by Eusebius and S. Irenæus, which was started in the middle of the second Century; whilst the immediate Disciples of the Apostles were yet living; and the received Name of the forty Days Fast clearly shews Lent to have been older than that Time; the same is also evident from the Heresy of Montanus, which sprung up in Phrygia, in 171, and soon was carried to Rome. This Heresiarch calling himself the Paraclet promised by Christ, endowed with the Fullness of the Holy Ghost, pretended to raise the Law of Christ to an higher Perfection than had been delivered

O 2

c. 18. p. 493). which he calls "The prescribed Fasts, *ωρισμενὰς νηστειὰς*. (ib. et ap. Socrat. l. i. c. ix. p. 31. et Theodore, l. i. c. 10.) The Council of Gangres; very soon after that of Nice, pronounces Anathemas against those who despise and transgress the common Fasts delivered down and kept by the Church. And the Council of Laodicea, canon 2. says, *Δεῖ πᾶσαν τὴν τεσσαράκονθην νηστεύειν ἐνηρηφαγούνας*. (See Conc. Gangr. can. xix. Conc. T. ii. p. 423. et Fleury B. xvii. p. 335). Long before the Council of Nice about the Year 250, Origen mentions Lent by the Name of the forty Days consecrated to fasting (Hom. x. in Levit. n. 2. p. 246. nov. edit. Ben).

There were always found loose Christians, who upon various Pretexts studied to curtail or enervate the Severity of this Fast. These might sometimes form so considerable a body as to seem to some Strangers to have introduced a Custom of a certain Relaxation. This perhaps gave Occasion to what Socrates the Historian wrote, (l. v. c. 22. p. 286) copied by Cassiodorus, (Hist. tripart. l. ix. c. 38. p. 349): Giving an Account of the difference of Rites and Ceremonies in diverse Churches, he says, "The Romans fast three Weeks before Easter, only the Sabbaths and the Lord's Days excepted. The Illyrians, all Greece, and the Alexandrians fast six Weeks. Others in (the Countries from Constantinople to Phœnicia) begin their Fast seven Weeks before Easter, but only fast fifteen Days by Intervals. And it is wonderful, that when they differ so much about the Number of Days, they should all call it the Quadragesimal Fast." &c. Here he commits several evident Mistakes. That the Sabbath or Saturday was not excepted from the Fast in Lent at Rome, but a Fast all the Year, we are assured by S. Ambrose and S. Austin, both eye-witnesses. And that Lent was a Fast of forty Days by apostolical Institution, is affirmed at that very Time by S. Leo, Bishop of Rome, (Serm. xlii. in Quadrag. 5.) c. iii. T. i. p. 219. et Serm. xliii. (in Quadr. 6.) c. ii. p. 222. Serm. xlv. (Quadr. 8.) c. 4. Serm. xlvii. (in Quadr. 10.) c. i. Serm. xlix. (in Quadr.

delivered by the Apostles. He therefore instituted three Lents in the Year. With his Errors and Blasphemies the Church justly condemned this Practice, founded in Superstition and Schism, but maintained her ancient Lent, which was even then called the Fast of forty Days, and observed throughout the whole World. “ We fast one Lent of forty Days in “ the Year, the whole World herein agreeing with “ us. They fast three Lents every Year, as if three “ Saviours had suffered” (14), says St. Jerom, where for Lent he used the Name of the Fast of forty Days. Tertullian, when a Montanist, undertook to defend the superstitious Fasts of his Sect, and reasoning against the

(14) S. Hier. ep. 27. ad Marcellam. T. iv. p. 64.

r2.) c. i. p. 240. And by Cassian (Collat: xxi. c. 24 et 25.) &c. So that Socrates, who wrote at Constantinople, was either mistaken, or only spoke of some particular Sect, as of the Novatians, to whom this Historian was attached, and who perhaps had adopted a different Discipline, out of a Spirit of Opposition to the Church, as Bishop Hooper imagines them to have done in this Point of Lent, (p. 84. & 139.) That such Practices were abusive, and deviated from the regular Fast of Lent, is clear from the repeated Canons, and the Rules laid down by the Fathers of that Age. A zealous Prelate, who flourished about the fifth Century, in a Sermon printed amongst those of S. Ambrose, (Serm. xxiii. in Quadrag. 7.n.3. nunc in Append. T. ii. Part 2. p. 421), declaims against those who imagining themselves too weak to fast all Lent together, made it a Fast of seven Weeks, and fasted the Weeks alternately; who, he says, put a Cheat upon their own Souls by a Fast which cannot avail them. Socrates plainly implies that Lent was of forty Days when it first obtained the Name of the Quadragesimal Fast, by the surprize he expresses, that those who made it of a shorter Duration should still give it that Name. Sozomen, who usually follows Socrates, here avoids his double Mistake about the Practice of Rome. “ The Quadragesimal Fast,” says he, “ some observe six “ Weeks, as the Illyrians and Western Churches, and all Libya, “ Egypt, and Palestine: Others make it seven Weeks, as the “ People of Constantinople, and the Nations as far as Phœnicia: “ Others fast only three of these six or seven Weeks by Inter- “ vals: Others the three Weeks immediately before Easter: “ And others only two Weeks, as the Montanists.” (Sozom. l. vii. c. 19. p. 735.) Cassian observes, that some Churches kept their Lent six Weeks, (as those of the West); others seven Weeks

the Catholicks, argues, that they kept a yearly Lent. He tells them they grounded the Law of their Fast on those Words of Christ, that his Disciples should fast when he the Spouse should be taken from them (15). This, Tertullian pretends, can only regard the two Days when he lay dead, from Good Friday to Easter Day in the Morning; and he tells them they fasted other Days before those two, (which we may reasonably understand of the rest of the forty Days); and moreover the Stations (f) on Wednesdays and Fridays. Tertullian thought the Words of Christ, that his Disciples should fast when he was taken from them, imply a divine Precept of fasting on those Days on which we commemorate him dying on the Cross, and lying in the Grave; this does not exclude the apostolical or primitive Institution of the Fast of Lent, nor is he a competent Judge in these Matters.

That the Apostles commanded the Paschal Fast, or of the last Days of Lent, in Memory of the Death of
O 3 Christ,

(15) Mark, xi. Luke v.

Weeks, (as the Eastern); yet neither fasted above thirty-six Days. For though six Weeks make forty-two Days, yet the Western Churches excepted out of the Fast all the Sundays, which make six Days; and the Eastern Churches, both the Sundays and Saturdays. (Cassian. Collat. xxi. c. 24.) Hence it is clear that Lent consisted of thirty-six Days of Fast, and of forty or more of Abstinence. Those who made it less, or fasted the Weeks alternately, were either Hereticks or loose Livers, unless the Weakness of their Health required such a Dispensation. S. Gregory the Great defines the Fast of Lent to have only comprised thirty-six Days, the six Sundays being excepted as to the Fast (*Hom. 16. in Evang. n. 5. T. i. p. 1494.*) To make the Fast of forty Days, four were added soon after, of which Ratramnus (l. 4. *contra Græcor. Opin. c. iv. T. 2. Spicileg. p. 121.*) and others are Vouchers. From this Time, not the first Sunday, but the foregoing Wednesday, is in the West the Head of the Fast. The Greeks, to make up for the Saturdays and Sundays which they do not fast, make their Abstinence from Flesh of eight Weeks; that from Eggs and Cheese of seven Weeks. (Ratramn. *ib. p. 123.*) For the Greeks never fast on any Saturday in Lent except on Easter Eve.

(f) *Ecce convenio vos et præter Pascha citra illos dies quibus ablatus est Sponsus, et Stationum Jejunia interponentes. Tertul. de Jejun. c. xiii. p. 551.*

Christ, all Antiquity proclaims (16); nor can we as it seems doubt but they either commanded, or at least pointed out and directed the Fast of all Lent, in Imitation of our Lord's Fast, which they, or rather their immediate Successors, passed into a strict Law, and the Custom of the primitive Churches confirmed. For S. Irenæus, older than Tertullian, calls the Rule of fasting forty Days, with Xerophagie, or the Use only of dry Meats, the right and exact Fast of Lent, and the Fathers call Lent an apostolical Tradition or Institution. "We fast one Lent by apostolical Tradition, the whole World agreeing with us herein," says St. Jerom (17). The same Father, in another Place (18); reckons the Fast of forty Days no less among apostolic Traditions than the Observation of Sunday, Easter and Whitsuntide, as Bishop Beveridge shews (19). S. Leo frequently calls Lent an apostolical Institution (20). S. Peter Chrysologus says, it is not an human Invention, but of divine Authority (21). Theophilus of Alexandria, in his three paschal Letters, declares Lent is to be kept according to the Tradition of the Apostles, and the Insinuation of the Gospel. The same is inculcated by his Nephew and Successor, S. Cyril of Alexandria, in his paschal Homilies. S. Isidore of Seville says, "Lent is kept over the whole World by an apostolic Institution" (22). S. Dorotheus says, "The holy Apostles consecrated the Fast of Lent as a tithing of the Year, to Penance and the purging away of Sin" (23). This indeed we ought to conclude according to that prudent Rule of St. Austin (24), that "whatever Days we keep not from any written Law, but from Tradition, and which are observed over the whole World, are understood to be recommended and established either
" by

(16.) Tert. l. de Orat. c. xiv. & l. Adv. Psychic. c. 14.
 (17.) S. Hier. ep. 27. ad Marcellam. (18.) S. Hier. l. 2. in Galat. c. 4. (19.) l. 3. de Jejuniis Quadragesimali, c. viii. n. 2. p. 405. (20.) S. Leo m. Sermon. 4, 5, et 9. de Quadragesima. (21.) S. Pet. Chrys. Sermon. 11. et 166. (22.) S. Isid. Orig. l. vi. c. 19. (23.) S. Dorothei Doctrina, 15. (24.) S. Aug. ep. 118. ad Januar. T. ii.

“ by the Apostles, or by plenary Councils, such as
 “ the annual Solemnities of the Passion of Christ; of
 “ his Resurrection and Ascension; and of the coming
 “ of the Holy Ghost. And whatever else is found,
 “ which is observed by all persons throughout the
 “ Church, on all Sides where it has extended its
 “ Pale (g).” The same Rule he lays down in another Place in clearer Terms, and again expressly applies it to Lent. “ What the whole Church maintains, and what was not instituted by Councils, but
 “ always observed, is justly looked upon to be derived
 “ from the Authority of the Apostles (25).” In the apostolic Canons the Precept of Lent is clearly expressed (26). The Therapeuts, (i. e. Servants of God) and Contemplatives, according to Eusebius, S. Jerom and others, were Christians, and Disciples of S. Mark in Egypt; they certainly were numerous in that Country, immediately after the Apostles Time, and doubtless whilst they were living. Now Philo, who calls them a Sect of the Jews in Egypt, informs us, that, before the great Feast of Easter, (as Eusebius calls it) they fasted seven Weeks, during which Time no Food was allowed among them but Bread, Salt and Hyssop (27).

Protestants generally allow the Fast of Lent to be of primitive Antiquity, but deny that it was of Precept; which is nevertheless clear from ancient Councils and Fathers. It is evident that the Lent which the Catholics kept, when the Heresy of the Montanists was

- (25) S. Aug. l. iv. de Baptismo, c. xxiv. n. 31. T. ix. p. 140.
 (26) Can. Apost. lxxix. See the Antiquity of this Canon vindicated by Beveridge, Proem. in Cod. Can. et l. iii. p. 338.
 (27) Philo. l. de Vita Contemplat. See Beveridge, p. 370.

(g) Daillé objects, that S. Austin says that the Church instituted Lent; but his words are, that this Law was confirmed by the Custom and Practice of the Church, which is quite another thing; and presupposes the Institution. *Ecclesiæ consuetudo roboravit.* l. iv. de Bapt. c. 24. In the same place he proves its Institution to have been apostolical, from the Words quoted in the Text.

was broached, was a Fast of Precept; as those Heretics made their three Lents (28). Whence St. Jerom, writing against them, says, "Not but it is lawful to fast the whole Year, except in Easter-time: But it is one thing to make an Offering by Necessity, another to do it by free Choice (29)." The Council of Laodicea uses a Greek Word, which expresses the strictest absolute Obligation of fasting the forty Days of Lent (h). S. Basil declares, that whoever is able to keep this Fast, yet breaks it, will be arraigned for this Transgression before him who is the Legislator of the Fasts, meaning God himself (30). S. Cæsarius of Arles pronounces, "To fast on other Days is a Remedy of Sin, or entitles to a Reward: Not to fast in Lent is a Sin. He who fasts at another Time shall obtain Pardon: He who is able, and does not fast on these Days, shall suffer Punishment (31)." Theophilus and S. Cyril, Patriarchs of Alexandria, S. Leo and others, who inculcate that all Christians are to fast Lent by apostolical Tradition, strongly express the Obligation of complying with this Law (i).
S. Gre-

(28) See Tert. de Jejunio. (29) S. Hieron. ep. xxvii. ad Marcell. adv. Montan. (30) S. Basil. hom. ii. de Jejun. (31) S. Cæs. Arel. hom. ii.

(h) Ταὶς παραδδομένας, νηείας εἰς τὸ κοινὸν καὶ θυλασσομένας ὑπὸ τῆς ἐκκλησίας. Concil. Gangren. can. xix.

(i) S. Austin says, ep. lxxxvi. ad Casulan. that he finds in the Gospels or Apostolic Writings, that fasting is commanded, but not on what Days we are bound to fast, by the Precept of Christ or the Apostles. This Daillé thinks a solid Objection to the Precept of this Fast: But does not take notice that S. Austin speaks of the weekly Fast of Saturday. Neither do any pretend the Time of Lent to be determined in holy Scripture. See Beveridge, c. 81. p. 407.

Calvin and his Disciples urge against the Precept of Lent; the Fact of S. Spiridion, in the middle of the fourth Century, who in Lent gave Flesh Meat to a Traveller, and eat with him, as Sozomen relates, l. i. c. 11. p. 24. ed. Cantabr. But other Testimonies demonstrate that this Fast was of Precept; which appears from this very Narration. For the Historian mentions, that the Traveller first excused himself, saying he was a Christian, and could not touch Meat in Lent. Secondly, he is careful

S. Gregory Nazianzen, writing to Celusius, a Magistrate who did not fast the Lent, expostulates with him as for a great Crime, and amongst other things, says to him, “ O Judge, you commit a Crime by not “ fasting. How will you keep human Laws, who “ despise and transgress divine Laws (32) ?” Amongst the Sermons of S. Ambrose we have seven on Lent, which in the Benedictin Edition are placed in the Appendix, because they seem rather to belong to S. Maximus of Turin, who died in 456. This ancient Father often inculcates, that a Transgression of this Fast is a grievous Crime. “ It is not a light Offence,” says he (33), “ to break the Fast prescribed.” And in another Place (34), he calls it a Transgression; an obstinate Rebellion; a Violation of the Law which God has prescribed for our Salvation. He says, “ That to “ neglect entirely the Fast of Lent is a Sacrilege: “ To transgress it in part is a Sin.” It would be too long to sum up the Canons of Councils, which, from the third Century to our Times, strictly enjoin the Observance of the Quadragesimal Fast. In the sixty-ninth, among the Apostolical Canons, it is enacted, “ If any Bishop, Priest, Deacon, Reader, or Precen-
tor, does not fast the forty Days of the Passover,
“ or

(32) S. Gr. Naz. ep. lxxiv. ad Celus. T. i. p. 830. (33) S. Ambr. hom. v. in Quadrag. nunc 41. in Append. n. 4 et 5. T. ii. p. 418. (34) Hom. vii. nunc 23. n. 2. p. 420.

to alledge the Reasons of the Dispensation, viz. that the Traveller was very much wearied and quite exhausted; and Spiridion had nothing else in his House, being accustomed to fast some Days together, without eating any thing. Thirdly, Spiridion first asked God's Pardon, that is, begg'd the Divine Ratification of such a Dispensation, which he judged expedient and necessary, by the great Law of Charity, and the Circumstances with which we are not perfectly acquainted. By alledging for Reason that all things were clean, he only meant that this Fast is only an ecclesiastical Law, consequently dispensable; such Meats not being unclean in themselves, and by the Law of Nature, which admits no Dispensation. Lastly, that such a Dispensation was something extraordinary and unusual in the Church, is clear from the Mention which the Historian makes of it.

“ or the (weekly Stations of) Wednesday and Friday,
 “ unless by bodily Weakness he be not able, let him
 “ be deposed. But if he be a Layman, let him be
 “ excommunicated.” The Council of Gangres, about
 the Year 350, pronounces Anathema against any who
 shall insolently break the Fasts which by Tradition are
 observed in common by the Church (35). The
 Council of Laodicea, held a little before, con-
 demns those who should break the Fast on Maundy
 Thursday, saying, “ This is a Violation of the whole
 “ Lent, and we must fast the forty Days entire
 “ without touching any Food but dry Meats (36).”
 This is also commanded in the Arabic Canons, sub-
 joined to the twenty Canons of the Council of Nice,
 collected from ancient Councils held in the East (37).
 Whoever will take an impartial Review of these Ca-
 nons, and of the State of this Fast, as it stands set
 forth in the Writings of the most ancient Fathers, and
 in the Practice of the Church, from the first Ages
 down to our Time, will confess that it was observed
 in the primitive Churches as an ecclesiastical Law, by
 which all were bound who professed themselves Christi-
 ans, as far as Health and Strength enabled them to per-
 form it, as two learned Protestant Bishops have demon-
 strated in express Treatises on this Subject (k). Bishop
 Gunning

(35) Conc. Gangr. can. xix. T. ii. Conc. p. 423. (36) Can:
 1. Conc. T. ii. (37) Conc. Nicæn. Can. Arab. cap. xix. T. ii,
 Conc. p. 375.

(k) Dr. William Beveridge, who was made Bishop of St. Asaph's in 1704, and died at his Lodgings in the Cloisters in Westminster Abbey in 1708, wrote, in 1679, *Codex Canonum Ecclesiæ primitivæ vindicatus et illustratus*, where, in Defence of the 59th Apostolic Canon, he employs the third Book in demonstrating the Fast of Lent to be a Law of the Church from the earliest Period, and derived from the Apostles, in which he solidly confutes the Calvinist Minister's Daille's Slanders and Mistakes concerning the Antiquity of this Fast. 1. *de Jejuniiis et Quadragesima*.

Dr. Peter Gunning, Regius Divinity Professor at Cambridge, afterwards Bishop of Chichester in 1669, removed to Ely in
 1674,

Gunning proves this Fast to be a primitive and apostolical Law of the Church. Bishop Beveridge, that the Apostles, from the very Time the Divine Bridegroom was taken from his Church, kept at least the Day of his Death and the following Day a rigorous Fast, and grounded this Law on the Words of Christ himself (38), that the Christians in the very Time of the Apostles extended this great Paschal Fast beyond these Days, probably to the Number of about forty Days, in imitation of the Fast of our Divine Redeemer; and that this was determined and fixed by the Disciples of the Apostles, their immediate Successors in the Government of the Church (39). If some think that it was only brought to this perfect Number of forty Days a Century later (40), even then it will still be true, that this Fast is originally derived from the Apostles, as not only the Fathers of the fourth Century assure us, but as also S. Iræneus, Tertullian, and others of the second and third clearly testify. Indeed this Law could not have been universal from the first Ages of Christianity, had it not been established and every where propagated by its first Pastors and Governors. Universality recommends to us the Observance of this holy Law, no less than its venerable Antiquity. For so many Ages all Christians, of whatever Rank or Denomination, in every Part of the Earth, have most religiously kept it. The Nestorians, Eutychians, Armenians, and other ancient

(38) Luke v. 35. Tert. adv. Pſychic c. ii. (39) Beveridge de Jejun. Quadrag. c. ix. p. 415. (40) Bp. Hooper, Disc. of Lent, part i. ch. 3. Bp. Patrick, *of fasting in Lent*, ch. xvi. p. 143. Bingham Antiq. of the Chr. Church, B. xxi. ch. 1. T. ix. p. 196. Dr. Jer. Taylor, Ductor Dubitant. b. iii. ch. 4.

1674, where he died in 1684, in his Book, in Quarto, entitled, *the Paschal or Lent Fast*, published in 1662, demonstrates it to be apostolical and perpetual, and calls it an apostolical Tradition.

See the apostolic Precept and Practice of the Lent Fast, demonstrated by the venerable Servant of God, Cardinal Baronius, ad. an. 57. n. 140. Ven. Card. Bellarmin, T. iv. Controv. Card. Tr. Cozza Dogmatic. et Morali de Jejunio. Card. Gotti. LL. adversus Jacob, Picinium. T. ii. pars 1. Art. 6. § 4. et sequ.

ent Heretics in the East, though separated from the Catholic Church, ever since the fifth Century, have always agreed with the Catholics in this Point. Nay, Protestant Travellers tell us, that the Christians in the East cannot be induced to believe any to be Christians who neglect this venerable and sacred Law, which has been observed through all Ages, by all Nations in which the Christian Religion has been planted: Its Professors are in the East every where known, and distinguished by this Fast. In the fourth Century, one Acrius, an Arian Priest, out of Jealousy, because his Friend Eustathius, with whom he had some Time led an ascetic Life, had been preferred before him to the Bishoprick of Sebaste in Lesser Armenia, in 355, made himself the Head of a Party, and broached a new Heresy, in which he was the Precursor or Patriarch of the modern Calvinists, and our English Presbyterians (41), as Dr. Heylin, and Dr. Sharpe take Notice. His Errors are laid down as follows: That there is no Difference by divine Distinction, between a Bishop and a Priest. 2. That it is useless to pray for the Dead. 3. That is unnecessary or not of Obligation to observe Feasts and Fasts, which he considered as Jewish Observances (42). He pretended, says St. Austin, "that set Fasts are not to be solemnly celebrated, but that every one is to fast when he thinks proper."

Acrius was still living when St. Epiphanius wrote in 376, and his Sect subsisted in 428, when St. Austin published his Book on Heresies. His Error was equally anathematized by Catholics and Arians, and was very soon extinct. This Heresy therefore, far from making an Exception, proves by the Zeal and Unanimity with which all Christians exploded and condemned it, the Universality of the sacred Law; to which the most venerable Fathers bear the strongest Testimony through every Age. St. Basil thus describes

(41) See Heylin's History of Presbyterians, and Sharpe in his Chronological History of Heresies, Part. i. (42) St. Epiph. Hær. 75. p. 908. St. Aug. Hær. 53. T. viii. p. 18.

scribes it (43): "There is no Island, no Continent,
 " no City, no Nation, no Corner of the Earth ever so
 " remote, in which this Fast is not proclaimed. Ar-
 " mies, Travellers, Sailors, Merchants, though far
 " from Home, every where hear the solemn Promul-
 " gation, and receive it with Joy. Let no one ex-
 " clude himself from the Number of those that fast,
 " in which all Men of every Age, of whatever Rank
 " and Dignity are comprised. Angels draw up the
 " List of those who fast: take Care that your Angel
 " put down your Name: desert not the Standard of
 " your Religion." St. Bernard cries out in this holy
 Fast (44): "Now our Saviour and Head assaults the
 " Devil in a general Engagement with the united
 " Forces of his whole Army collected together, over
 " the whole World. Blessed are they who under
 " such a Captain shall fight Manfully (45)." And in
 another Sermon on Lent (46): "Now Kings and
 " Princes, Clergy and Laity, the Nobility, and the
 " Common People, the Rich and Poor will all fast as
 " one Man." Whence he most justly expostulates:
 "Is it not most base that a Fast which the whole
 " Church bears with us, should seem burdensome?"
 For any one who is able not to observe this universal
 Fast of the Catholic Church dispersed over the
 whole World, is to exclude himself from the Number
 of the Children of God. It is to declare himself a
 Rebel against the Church, by trampling her Precept
 under his Feet, and deserting its Standard and the
 Army of God! Our Obligation of doing Penance,
 our Advancement in Sanctity and spiritual Strength,
 and the other extraordinary Advantages which we
 reap from this holy Fast, are a third Motive to en-
 gage us with Joy to lay hold of this Time of Salva-
 tion: A Law so necessary, so wholesome, so highly
 Advantageous to every one in particular, ought to be
 most

(43) St. Basil. hom. Jejun. p. 11. ed. Ben. (44) St. Ber-
 nard. Serm. vii. de Quadrag. n. 4. (45) Serm. iii. ib.
 (46) ib.

most precious and most dear as we tender our Salvation or have any Regard to the Honour of God, or any Zeal to promote his Glory and advance his Love in our own Souls. These Particular Advantages of Lent will be more fully displayed in the following Chapter.

C H A P. II.

On the ADVANTAGES of HOLY FASTING.

WE learn from both the Old and New Testament, from the Example of the Saints, and from the constant Doctrine and Tradition of the Church, that Fasting is a great, and in general a necessary and indispensable Part of Virtue. It is a Part of Penance by which we satisfy for past Sins: It is a Means necessary for subduing the Flesh, and its irregular Appetites and Passions, and an Antidote against Sin: It is an agreeable Homage and a Sacrifice by which we consecrate our Bodies *living Victims* to God, and a Means to disengage our Souls from Sin and the World, to fit them for heavenly Prayer and Spiritual Functions, and to advance in every Virtue.

“Fast, because thou hast sinned;” says S. Basil (47); “and fast, to prevent the Danger of falling into Sin.” This Mortification is Part of our Penance; an Attonement and Satisfaction for Sins committed; and also a Remedy against the Dangers of Sin, and a Means to subdue our Flesh, and make us victorious over our spiritual Enemies. It was by Intemperance joined with Pride and Disobedience, that our first Parents involved themselves and their Posterity in Sin, and all the Miseries and Evils under the Weight of which we groan. God was pleased mercifully to oppose the Virtue of Fasting to

(47) St. Basil. Hom. i. de Jejun.

to that Disorder, and to order that it should be a voluntary Chastisement by which we should make some Degree of Satisfaction to his injured Justice. Christ alone, being true God and true Man, and appointed the Redeemer of Mankind, could make Atonement for the least Sin: And by his Merits and Sufferings, the least of which was of infinite Value, he has made a superabundant Satisfaction for the Sins of the whole World. But that the Fruit of his Satisfaction may be applied to our Souls for the Reparation of Sin, he requires this Condition on our Parts, that we make some penal Chastisement of ourselves for our Sins, a Part of our Penance, and by bearing his Mortification in our Bodies become his living Copies. Sin must be punished, as S. Austin often repeats; either in this World by our voluntary Choice, or if we neglect to do this, far more severely by the avenging Justice of the offended Deity in the next. Repentance, if sincere, carries along with it, or implies, as one of the Ingredients of which it is made up, a Resolution of performing a satisfactory Penance proportioned in some Degree to our Sins, by embracing some kind of voluntary Chastisement. Nevertheless, the Remission of Sin is a gratuitous Mercy, because our Works, or those of all Creatures could never, of themselves, be a Propitiation for the least Sin; and it is only by God's pure Mercy, and the infinite Merits and Sacrifice of our Redeemer that the Conditions of our Penance procure us this infinite Happiness. Nor is this Grace less gratuitous or less stupendous, because it can only be hoped for on the Conditions prescribed by him who mercifully grants it. To desire of God Pardon for Sin upon any other Conditions than these laid down by the divine Mercy, would be inordinate: It would be to desire what cannot be, says St. Austin, because it would imply a flat Contradiction to the Appointments and unchangeable Decrees of the divine Justice. A Penitent therefore, penetrated with deep Compunction for his Sins, by which he has basely offended his infinitely

finitely gracious God, must arm himself with holy Indignation against himself; must voluntarily punish his own criminal Flesh, and execute upon himself something of that Justice which his Sins deserve, in order to prevent and disarm the Justice of God, the infinite Weight of which he will otherwise one Day fall under. That Fasting is an excellent Part of the external Works of Penance, and a powerful Means of obtaining Pardon of our Sins, is clear from every Part of the holy Scriptures both in the Old and New Testament. The Ninivites, by their filthy Abominations and Crimes, had provoked Heaven, and the divine Vengeance was just ready to fall upon them: But at the preaching of Jonas the People believed in God, and observed an austere Fast, and cried to the Lord with all their Strength; and he seeing their Works, and that they were turned from their evil Ways, had Mercy on them (48). The Jews usually accompanied their Penance with Fasting, and by it appeased the divine Anger (49). This, God expressly enjoined to his People when he exhorted them by his Prophets to do Penance for their Sins. "Be converted to me with all your Heart, in fasting, and in weeping, and in mourning (50)." David, and other holy Penitents, Saints and Prophets, in the old Law, had Recourse to God by Fasting and Prayer. St. John the Baptist, the great Model and Apostle of Penance, set the World, which he was sent to prepare by Repentance to receive its Redeemer, the most admirable Example. "Penance without Fasting is idle and fruitless. By Fasting we make Satisfaction to God (51):" Says S. Basil. We cannot be so blind or so hardened as to say that we have not sinned, or that we have no Offences to cancel. Our whole Lives rise up against us, and loudly convict us of numberless Sins in every Stage; Sins of Malice, of Frailty, of Commission, of Omission, Neglect,

(48) Jon. iii. Mat. xii. 41. Luke xi. 32. (49) 1 Kings vii. 6. 2 Kings xii. 16. Ps. xxxiv. 13. lviii. ii. c. viii. 24. 2 Esdr. i. 4. &c. (50) Joel. ii. 12. See Dan. ix. 3. Bar. i. 5. Zach. vii. 5. &c. (51) St. Basil. Serm. i. de Jejunio.

Neglect and Ignorance : Sins in Thought, in Word, and Action, by which we have defiled every Organ of our Senses, every Faculty and Power of our Souls : Sins by which we fear we have offended God, against almost every Commandment, and every Duty : Sins against God, our Neighbour, and ourselves : Sins private and public : Sins of Scandal : Sins of others in which we have been Accomplices, or to which we have unwarily given Occasion : Hidden Sins, from which we have great Reason to apprehend the most dreadful Dangers and Evils through our spiritual Blindness and irregular Passions : Sins, in short, multiplied every Day of our Lives since we began to know God, beyond the Number of the Hairs of our Head. Hitherto what Penance have we done ? Alas ! if we measure our weak Endeavours by the Maxims of the Gospel, by the severe Canons of the primitive Church, by the Instructions and pathetic Exhortations of the Fathers on this Point, by the Lives of all true Penitents, how much shall we find ourselves in Arrears ! How shall we tremble when we consider our extreme Remissness, Pusillanimity and Slothfulness in complying with this essential Duty. Have we hitherto even begun to do Penance in the Manner we ought ? We stand upon the very brink of Eternity. Some or other amongst our Acquaintance are every Day snatched away, and swallowed up in its bottomless Gulph. It will very soon be our Turn ; and when we are once called out of this Life, there will be no possibility of returning. There will be no more Room left for doing Penance. Let us hasten to make up our Accounts with our Creditor whilst we are in the way. “ It is a dreadful “ thing to fall into the Hands of the living God (52),” before we have seriously endeavoured to appease his Indignation, and satisfy his Justice by bringing forth worthy Fruits of Penance.

Though the Precept of doing Penance did not call upon us to fast for Sins committed, this holy Morti-

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fication would still be a necessary Means for strengthening us against Temptation and Danger of falling into Sin. Man was created by God upright, but by Adam's Sin of Disobedience, the Flesh and its Lusts, which before were perfectly obedient to the Spirit, war against the Soul, and tend to enervate its Powers, impair its Liberty, and bring it into Bondage. Hence Man feels a Conflict within himself; and by the Rebellion of his Senses, and of the lower or sensual Powers and Appetites of his Soul, which St. Paul calls the Law of his Members, he is become his own domestic and most dangerous Enemy. Hence St. James tells us, that "every Man
 " is tempted, being drawn away by his own Concu-
 " piscence, and allured. Then when Concupiscence
 " hath conceived, it bringeth forth Sin (53)." This Law, or Rebellion of the Flesh, is easily strengthened by an Indulgence of the sensual Appetites, so as to render the Reformation of prevailing ill Customs and Habits so difficult, that this Duty is expressed in holy Scripture: By "doing Violence" to ourselves, and
 " by crucifying the Flesh with its Lusts and Affec-
 tions." Now this Disorder being owing to the Intemperance of the first Man, God has appointed that Temperance should be a necessary Part of the Remedy, and the Means to which he has annexed his victorious Graces, by which we are to bridle and govern this Enemy which would otherwise enslave us. We must always practise a strict Temperance, curbing our Inclinations, peremptorily refusing the least Gratification to those that are vicious or dangerous, and often checking our Affections in lawful things, that they may not gain Strength, and be exorbitant and ungovernable. Hence the Precept of Sobriety and Temperance is so strongly inculcated in the Holy Scriptures, as an indispensable Part of our spiritual Armour, without which we are sure to perish (54). St. Paul enforces it
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(53) James i. 14. 15. (54) 1 Cor. ii. 13. 1 Pet. iv. 17.
 Luke xxi. 34. 1 Pet. i. 13. & v. 8. 1. Thes. v. 6.

by the Example of the strict Discipline and regular Abstinence observed by the Candidates for a Crown at the ancient Grecian Games of Racers and Wrestlers; shewing this to be a much more indispensable Qualification for running successfully our Race of Christian Virtue, and obtaining an incorruptible Crown (55). Nor did he think the continual Labours and Sufferings of his Apostleship any Titles of Exemption in himself; but adds: “ I so run, not as at an Uncertainty: “ I so fight, not as one beating the Air; but I chastise my Body, and bring it into Subjection; lest perhaps when I have preached to others, I myself should become a Cast-away (56).” Though favoured with the most extraordinary Graces, confirmed in good Habits of all Virtue, and worn out with Fatigues and Sufferings, he despaired of being victorious over his spiritual Enemies without the macerations of Abstinence and Fasting. Our domestic Enemy every where pursues us, without allowing any Truce. If he at any Time seems to sleep, it is only to raise a more furious Storm. If we pamper our Flesh in Softness and Delicacy, we foster it, we arm and strengthen it against ourselves. “ He who shall have “ treated his Slave daintily, shall afterwards find him “ rebellious (57). If thou givest thy Soul her Desires, she will make thee a Joy to thy Enemies (58).” Sinners complain that their Passions are strong, and that they are scarce Masters of themselves: But what they call by the soft Name of Misfortune and Temptation is their Crime and their Condemnation; because they do not labour to curb the restless Fury of their Enemy: for which continual Temperance and frequent Fasting is next to Prayer and the Sacraments, the great Means established by God. “ This kind of Devils is “ not cast out but in Prayer and Fasting (59).” Jesus Christ, the Captain of our spiritual Warfare, though himself invulnerable, yet before he met the Tempter,

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(55) 1. Cor. ix. 24. (56) 1 Cor. ix. 26, 27. (57) Prov. xxix. 21. (58) Eccles. xviii. 31. (59) Mark ix. 28.

prepared himself for the Combat by consecrating forty Days to the most rigorous Fast, and to continual Prayer, to teach us how we are to arm ourselves against the Assaults of the Enemy. He stood not in need of this austere Fast for himself: His Senses and all the Faculties of his Mind were most perfectly subject to Reason, the sovereign Command of Virtue, and his Father's holy Will. But he would undergo this severe Penance to encourage our Pusillanimity, and to sanctify our Fasts by imparting to them the Merit of his through the Influx of his Headship over us as his Members. Out of his infinite and tender Compassion for our most deplorable spiritual Miseries, he not only procured us this powerful Remedy at the Expence of his adorable Incarnation, Sufferings and Death; but also seeing our Repugnance and Backwardness in using it, to overcome this, he drank the Cup himself to the Dregs first, to engage us to accept the same from his divine Hand for the Cure of our mortal Disorders. How ought we to thank our amiable Saviour for this Excess of his Goodness? How ought we to be confounded to have done so little to expiate our Sins, and to subject the Flesh to the Spirit? The Physician observes a severe Regimen, because it is suitable to the Disorder of the Patient, and to the Course of Medicine necessary for his Health. The Physician weeps and is afflicted for him; yet the Patient, though Sick and weak beyond Recovery by all human Means, laughs in the Midst of his Dangers and Miseries, would live in vain Joy, and no Restraint upon his inordinate Appetites(60). How strangely is all due Order inverted by so preposterous a Conduct! Does not the Example, tender Love and Compassion of our Redeemer, King and God, engage us cheerfully to take off with him the Draught which his merciful Hand not only prepares for, and presents us, but which, to invite and encourage us, he himself pleased to take first? For our corporal Health, we submit to the strictest Rules of Physicians, swallow the bitterest pills, and suffer the Fire, Knives and sharpest Lancets of

(60) Ovid de Remed. Amoris, Horace, &c.

of Surgeons. And shall we do nothing to redeem our sick Souls, and establish them in the happy State of Virtue, Glory and Immortality? Shall we do nothing for Christ and his Company, who has done and suffered so much for us?

By these Arms the Saints vanquished themselves, the World and the Devil. To Fasting they were greatly indebted for their Victories over their own Flesh, and all the Powers of Hell. It strengthened the Just to walk in the Path of Innocence and Virtue; and it happily restored thousands of true Penitents to the divine Favour, and made them triumphant over those Enemies and Passions, to which vicious Habits had long enslaved them. St. John the Baptist, a great Model among those who had the Happiness to serve God in perfect Innocence, was sanctified in his Mother's Womb, and by an extraordinary Grace, and rooted Habits of Virtue from his Infancy, he had so complete a Mastery over his Senses and Appetites, that St. Gregory Nazianzen sticks not to use this emphatical Expression: "That he felt no more Rebellion of the Flesh than if he had lived without a Body". Yet his whole Life was one continued austere Fast. His Food in the Wilderness was only a little Wild Honey with a few dried Locusts which he found in his barren mountainous Desert; and when he made his Appearance among the People to prepare them by Penance, to receive the World's Redeemer, our Saviour says of him, that he came neither eating nor drinking. For the Nourishment which he allowed his Body was so extremely sparing, and of so coarse a Quality, that it seemed not to be called properly the Food of Men. Neither was his Covering Man's Apparel, being made of the rough Hair of a Camel. He had no House to cover him from the Injuries of the Heaven, nor other Bed than the bare Ground. Prayer was his whole Occupation so long as he remained in the Desert; and in this Exercise he led an heavenly and angelical Life in a mortal Body. Why did this most innocent and holy Saint practise so rigorous and constant Penance?

It was to preserve his Innocence, to receive Vigour to his Soul, and for the continual Exercise of his Virtue; and it was to instruct us how we are to do Penance. Whilst he preached this in Words, his Example was still a more moving silent preachment, which ought to compell us to enter into ourselves, and make this serious Reflection: If he who is well stands in need of so severe a regimen, what must he do who is sick? If the Innocent, if the most perfect Saint treats his Body so rigourously to keep it in subjection to the Spirit, what ought the Sinner to do, who has, by long Habits, strengthened the Tyranny of his Senses and vicious Affections? All the Saints earnestly loved and embraced Penance; and shall we Sinners dread or shun it?

Fasting is necessary as a Remedy and a Means of spiritual Health: But we must not confine its Advantages to this Consideration. It is itself a great Virtue, which sanctifies and consecrates our bodies to God. As Prayer is properly the spiritual Sacrifice of our Souls to God, so by Temperance and Fasting we make our Bodies an agreeable Sacrifice to his divine Majesty. We owe to him not only our Souls, but all that we are or have. Having received all from him, and holding all of him, we are bound to pay him an Homage by every thing in us, and sanctify every Part of us by dedicating it to his Glory. Hence St. Paul conjures us by the most tender of all God's Attributes, that of his infinite Mercy, as follows: "I beseech you, Brethren, by the Mercy of God, that you present your Bodies a living Sacrifice, holy, pleasing to God, your reasonable Service (61)." He calls it a rational Worship, to shew how much more excellent it is than the Victims of Beasts offered in the Jewish Temple; and consequently how pure, holy and without Blemish it ought to be. Our Bodies are now made the Members of Christ (62), and the living Temples of the Holy Ghost (63). With what Purity, with what Sanctity ought we not to adorn them? If we have had the Misfortune to have made them

(61) Rom. xii. 1. (62) 1 Cor. vi. 15. (63) Ib. v. 19.

them Instruments of Iniquity to Sin, we are bound more earnestly to present ourselves to God as Victims of which we had robbed him, and as raised to Life from the Dead, now made Instruments of Righteousness unto God and to Holiness. This he teaches us to do by all Cleanliness, by crucifying the Old Man, destroying the Body of Sin (64), and mortifying our Members which are upon Earth (65), or so long as they are in Danger of being reduced under the Slavery of our present State of Corruption. By this are our Senses and Bodies cleansed, sanctified, made Instruments of Virtue, dedicated to God, and fitted to be raised in a glorified State.

Even in the State of Innocence, our first Parents, whilst by Prayer they consecrated their Souls to their Creator, were commanded to make a perpetual Offering of their Bodies by a certain Abstinence (66). The only positive Precept which God gave them in Paradise, was that of forbearing to eat of the forbidden Fruit. Whence St. Ambrose, St. Basil, St. Jerom, St. Chrysostom, and other Fathers extol from this Circumstance the dignity of the Virtue of Fasting; that it is the first and most ancient of all the positive Laws which God gave to Men. But this Law is far more extensive and more necessary, since the Corruption of our Nature by Sin, it being now become a Remedy of our Disorders, God promises to us by it not only his Graces to heal all our Disorders, and to strengthen our Weakness, but declares this Virtue to be a means of obtaining all his Graces and Favours in this Life, and a Reward of eternal Glory. Hence Christ says, that if thou Fast oft in Secret, and in Chearfulness, “Thy Father who seeth in Secret, “will reward thee openly (67).” Sampson and Samuel were the Fruit of their Mothers Fasting. Sarah was delivered from the Power of the Devil by Fasting: What Wonders were the Effects of the Fasts of Daniel, Judith, and Esther? By continual Fasting and Prayer

(64) Rom. vi. 18. 19.

(65) Rom. ii. Col. iii.

(66) Gen. ii. 17.

(67) Mat. vi. 18.

Prayer the Widow Anna, mentioned by St. Luke, devoted herself to the divine Service in the Temple. By the same, so many holy Hermits in the Deserts were made the Terror of the Devil, and a most pleasing Spectacle to God and his Angels.

Fasting has a particular Virtue to disengage our Hearts from earthly Things, from the Objects of our Passions, and from inordinate Attachments of our Hearts to Creatures. Intemperance clogs the Soul, fetters her Affections, renders her altogether earthly, carnal and beastly, so stupified and dull as to be in a great Measure incapable of spiritual Functions. Fasting disentangles her Affections, gives her Wings to take her Flight above earthly Things, fits her wonderfully for the most sublime Gifts of Prayer, and for the Contemplation of God and heavenly Things. Moses and Elias were both prepared by a Fast of Forty Days to converse with God. Daniel, after a Fast of three Weeks, was favoured with the highest Revelations. The Macariuses, the Antonies, the Pachomiuses were assisted by Fasting to arrive at that sublime Spirit of Prayer which made them the Wonders of the World, and transformed them into Angels whilst they yet remained in a mortal State.

All the Saints were remarkable for their Love of this Virtue, and their Fervour in practising it according to their Strength and Circumstances. Many made their whole Lives one continued Fast, and that so severe as to seem almost a perpetual Miracle. They set no other bounds to their Mortifications but those of Necessity, and this their Prudence, which in our Days would have passed for Indiscretion, was nevertheless that of the Holy Ghost. Their heroic Example is not indeed a Model for our Imitation: Any like attempts without certain Marks of an extraordinary Inspiration, perfect Submission to prudent Advice, and long gradual Progress in Habits of Abstinence, by which the Body might be inured to bear them, would be highly blameable, and could not fail being productive of Mischief. But their Fervour ought to cover us with Confusion, and

and silence our Murmurs under our slight Mortifications: And with them we ought to be thoroughly instructed in the Maxims of eternal Wisdom or of the Holy Ghost, which are those of Religion and true Virtue; by which we are taught that the super-structure of Virtues is no better than a Ruin if it be not raised upon the solid Foundation of Humility and Mortification. As the Grain sown on the Ground dies in the Earth before it brings forth Fruit, so we must die to ourselves by the Mortification of our Senses, and the denial of our own Will and irregular Appetites, in order to recover and maintain the Dominion over ourselves and our Passions, before we can bring forth the true Fruit of Virtues. These will be rather Leaves, or Appearances and Shadows, than true Fruit, so long as our good Works are blasted by the infected air of Self-love, Vanity, and the private Interests of irregular selfish Passions. Hence religious and devout Persons, even in the old Law, shewed their Ardour in the pursuit of Virtue by the Frequency and prudent Severity of their Fasts, by which they consecrated their Bodies to God living Victims of Penance and all Holiness, subdued their Flesh, kept their Senses under the Government of Reason and Virtue, and prepared their Souls for the spiritual and heavenly Functions of Prayer, and for leading Angelical Lives on Earth; witness Anna the Prophetess, the holy Widow, who deserved to know and adore the Redeemer of the World, when after his Birth he was presented in the Temple, having for many Years consecrated her Widowhood to God, “departed not from the Temple “serving Night and Day, by Fastings and Prayer (68).” Christ recommends Fasting both by Words (69), and by Example (70); and says his Disciples should observe regular Fasts when he should leave them (71). The Disciples of St. John the Baptist were remarkable for their Fasts (72). The Rechabites who received their

(68) Luke ii. 37. (69) Mat. vi. 16. Mat. xii. 20. &c.

(70) Mat. iv. 2. (71) Mat. ix. 15. (72) ib.

their Institute from Jonadab, one of their Patriarchs, in the Reign of Jehu, and were some Time after admitted, on Account of their religious Lives, to be Porters in the Temple, and to sing the divine Praises under the Levites, observed a perpetual Abstinence from Wine (73). Others, who particularly dedicated themselves to the Service of God amongst the Jews, known by the generical Name of Affideans (74), probably distinguished themselves by their Abstinence. This the Nazarites did by a Vow, some for a Time, others for their whole Lives (75). The Pharisees could not even wear the Appearance of Sanctity, without observing extraordinary Fasts. “ I fast twice a Week,” said one of those Boasters of counterfeit Virtue (76). The Servants of God, in all Ages, made fasting Part of their Devotion, particularly in Times of Penance, Affliction, and fervent Prayer; Fasting gave singular Efficacy to their Supplications, which it accompanied. The Jews observed a Fast, by Samuel’s Direction, after their Sin and Defeat by the Philistines (77). King David, on all Occasions, as in his Child’s Sickness (78). In his Penance he says, “ I humbled my Soul with Fasting (79),” and again, under Persecution, “ I covered my Soul in fasting, and I made Hair Cloth my Garment (80).” And in another Place: “ My Knees are weakened through Fasting (81).” The pious King Josaphat had recourse to Fasting and Prayer in Time of Danger (82). Esdras in Penance, (83). The wicked Achab by Fasting and Penitence averted the divine Indignation (84). Nehemias by Fasting and Prayer obtained of God the more speedy Re-establishment of the Jews after their Captivity

(73) Jer. xxxv. 8. 1. Par. ii. 55. See Calmet’s Diss. on the Rechabites, at the Head of his Comm. on Jeremie, T. viii. p. 70. & Dict. Bibl. T. ii. (74) 1 Macc. ii. 42. vii. 13. & 2 Macc. xiv. 6. (75) Num. vi. 2. 21. Jud. xiii. 7. 16. Amos ii. 12. Acts xviii. 18. xxi. 26. (76) Luke xviii. 12. See Numb. xxx. 14. (77) 1 Kings, vii. 5. (78) 2 Kings, xii. 16. (79) Ps. xxxiv. 13. (80) Ps. lxxviii. 11, 10. (81) Ps. c. viii. 28. (82) 2 Par. or Chron. xx. 3. 6. (83) 1 Esdr. viii. 21, 23. (84) 3 Kings, xxi. 27, 29.

vity (85). Judith and the Jews of Bethulia (86), by Fasting and Prayer were protected by Heaven against the Army of Holofernes. By fasting on all Days, except the Sabbath and Festivals, and by assiduous Prayer and Retirement, the holy Heroine consecrated her Widowhood to God (87). Esther, in her Penance and Affliction for the People of God, “ humbled her Body with Fasts (88);” and to move God to bless her Endeavours for their Deliverance, she fasted with her Maids and Mardochai (89). Tobie joined Fasting and Alms with Prayer, by which he deserved a miraculous Relief and Comfort. Whence the Angel Raphael said to him, “ Prayer is good “ with Fasting and Alms, more than to lay up Treasures of Gold (90).” Almighty God, by his Prophets in the old Law, and by his Apostles in the New, and by the Mouth of his divine Son, strongly recommends Fasting to us as a great Means of Virtue, and itself an excellent Virtue, and he prescribes the Conditions by which it is to be sanctified, and made the Fast which he requires (91). The Lives of the Apostles, and many among their Disciples, and the primitive Christians, were in some Measure a perpetual Fast (92). Nay, so severe was the Discipline, Temperance, and Sobriety, which all Christians observed, that it might almost deserve that Name (93). Moreover, the Apostles kept particular Fasts of Devotion on extraordinary Occasions and instituted certain regular Fasts in the Year, as Lent, and Wednesdays and Fridays every week. S. Paul fasted much, and exhorted Christians to imitate him in his Labours, in his Watchings, and in his Fastings (94).

C H A P.

- (85) 2. Esdr. i. 4. (86) Judith, iv. 8, 12. (87) Judith, viii. 6. (88) Esther, xiv. 2. (89) Esth. iv. 16. (90) Tob. xii. 8. (91) Isa. lviii. 3, 6, 9. Joel. i. 14. 11, 12. 15. Zach. vii. 5. Matt. vi. 16. xii. 20. (92) See the Lives of S. Peter, S. Paul, S. James the Less, S. Mark, &c. (93) See Clemens Alex. 1. 2. Pædag. c. 1. Fleury, Mœurs des Chret. § 8 & 9. (94) Acts, xiii. 2. xiv. 22. 2 Cor. vi. 9. & xi. 27.

C H A P. III.

The Particular Motives for the Institution of the
FAST of LENT.

PRIVATE Fasting has peculiar Advantages (1), if without Danger of Superstition, Affectation, Singularity, or Pride; and if accompanied with Prudence, and all other Conditions necessary to make it agreeable to God. But general Fasts usually are still of far greater Efficacy, and more prevailing Power, in the same Manner as has been said of publick Prayer. Such was that of the Ninivites, in which all the People joined as one Man: It was even extended to the Brute Beasts, that the Sight of their Affliction might in a more striking Manner excite Men to mourn for their Sins, by which they had provoked the Anger of God against the whole Country (2).

Among the Jews, in the ancient Law, the Synagogue or Sanhedrim frequently commanded extraordinary Days of Fast in Times of publick Calamities, or of some urgent Necessity. In the fifth Year of King Joakim, in the ninth Month, such a Fast was proclaimed before the Lord to all the People in Jerusalem (3). And Jeremiah ordered Baruch to read the Threats and the Words of the Lord to the People, on the Fasting Day (4). The Jews, not content to observe annual Fasts, to avert public Calamities, on the 3d of September, the 10th of December, the 17th of June, the 9th of July, and the 13th of February, kept an extraordinary Fast: And in Times of great Drought, two or three Days a Week, when proclaimed by the Sanhedrim (5).

In

(1) Mat. vi. 16, 18, &c. (2) Jon. iii. 7. (3) Jer. xxxvi. 9. (4) Ib. 6. (5) See Sigonius de Republica Hebræorum, l. iv. c. 18. & Nicolia's Annotations, ib. p. 410, &c. Dom. Jos. de l'Isle Hist. du Jeune, l. iii. ch. 1. p. 206. Fleury, Mœurs des Israélites, ch. xvi. p. 128. and the Council of Selingeitad, in 1022. T. ix. p. 847.

In the Christian Church it has been always the Custom for the Bishops to command extraordinary Fasts on particular Occasions. Tertullian, when a Montanist, early in the third Century pretended to justify the superstitious Fasts of his Sect, because amongst the Catholics, “ The Bishops are accustomed “ to command general Fasts, on account of Circum- “ stances of Difficulty or Danger in which the “ Church might be (6).” The third Council of Tours in 813 (7), the Emperor Charlemagne (8), and Lewis the Debonnaire (9), command all Persons to observe whatever Fasting Days are ordained by the Bishops: The latter of these two Princes, by the Counsel of the Bishops, published himself an Order for keeping a solemn Fast, to deprecate the Indignation of Heaven, manifested by a Pestilence and Famine (10). Pope Nicholas I. in his Answer to the Consultation of the Bulgarians, says, the Prince and his Council might command a Fasting Day in Times of great Droughts, but that it was better to leave that to the Bishops (11).

The ancient Jews also observed yearly general Fasting Days. Such was the solemn Fast of Expiation for their Sins, on the 10th Day of the Seventh Month, commanded by God himself (12), the only Day in the Year on which the High Priest entered the Tabernacle, (and when the Temple was built, the Holy of Holies, or innermost Sanctuary, in which the Ark was placed) to sprinkle it with the Blood of Victims. The Prophet Zacharie mentions three other annual Fasts of the fourth, fifth, and tenth Months (13). The later Synagogue added two other general Fasts every Week, on Mondays and Thursdays, in Remembrance of the Profanation and Destruction of Jerusalem by the Babylonians. On this account we find

(6) Tert. de Jejun. c. xiii. p. 551. (7) Conc. Turon. iii. can. 47. T. vii. Conc. 25. (8) Capitul. l. i. Capit. 47. T. i. p. 719. (9) Ib. l. ii. c. 7, 11, 738. (10) Baron. ad ann. 828. n. 29 & 30. (11) Nicol. I. ad Consulta Bulgar. cap. 56. T. viii. Conc. p. 536. (12) Levit. xvi. 29, 30. (13) Zachar. viii. 19.

find in the Apostolic Constitutions, that it was a Law among the primitive Christians for all to fast every Wednesday and Friday, in Memory of the Sufferings and Death of Christ. It is there added, that all who had the Devotion might fast five Days every Week; but were forbid to keep set Fasts on Mondays or Thursdays; lest they should seem to do it in Conformity with the Jews (14). If the Jewish Synagogue had Authority to command both regular and extraordinary Fasts, for weighty spiritual Reasons, who will deny this to the Church of Christ? In all Things which regard the social or civil Life, he subjected it to the Government of the civil State: Obedience to which, and to all lawful Superiors, is an essential Duty of the Law of Nature, which he confirms in the strongest Manner in his Gospel. But as he established his Church a perfect Society of Men, united in all the external Duties of Divine Worship, and in the Participation of the same Holy Mysteries, he settled in it a sacred Hierarchy, or spiritual Government. And he certainly gave a spiritual Authority to its chief Pastors to maintain Union and good Order, to regulate what belongs to Discipline, with regard to the divine Service, the Administration of the Sacraments, and the like (15); an Authority which the Apostles and their Successors have always claimed and exercised. To this belongs the Institution of certain Festivals and Fasting Days on great and just Occasions. Certainly in this Point, the Church of Christ has not less Authority than the Jewish Synagogue formerly had. As the Jews had their weekly, monthly, and yearly Fasts, so was it fitting that the Church of Christ should have regular appointed Fasts. Protestants allow particular Fasting

(14) *Constit. Apost.* l. vii. c. 24. See Sir George Wharton *on the Feasts and Fasts of the Jews*, p. 12. Calmet. *Dict. Bib.* T. i. p. 552. who gives an Account of twenty-four yearly Fasting Days, regularly observed by the ancient Jews. See on the same, Leo of Modena, *on the Rites and Customs of the modern Jews*, chap. 8. and Mr. Lewis *on the Hebrew Antiquities*, l. iv. c. 14. on the Fasts of the Jews. (15) *Mat.* xvi. 19. *Mat.* xviii. 17. *Acts*, xv. 20. *1 Cor.* xi. 16. & 34. *1 Cor.* iv. i. 4. vii. 17.

Fasting Days may be commanded on extraordinary Occasions : Why not yearly Fasts, which has been the constant Rule and Practice of the Church from the Beginning? Has not the Church, has not every particular Christian powerful Reasons, and often an urgent Necessity for fasting; whether we consider it as a Remedy against Sin, or as a Means of disposing our Souls for Heavenly Contemplation; or as a Virtue which gives the most prevailing Efficacy to our Prayers; or as a Means very powerful, and often necessary, for curbing and restraining our sensual Appetites and Passions, and making the Flesh readily obedient to the Law of Reason and the Gospel. On this last Account particularly, Dr. Stephen Weston, late Bishop of Exeter, shews the Obligation of practising frequently some Degree of Fasting or Abstinence, by denying our Body its ordinary Food, or by some Abatement in the Quantity and Choice (16). General regular Fasts call upon all to comply with this Duty, render it of much greater Efficacy by the Combination of the whole Church, and by the Example of others, animate every one to embrace this Means of Sanctification with Fervour and Compunction. When this Precaution is neglected, as amongst Protestants, the Practice of fasting is scarce so much as known (a). Duties of this kind are seldom complied

(16) See Dr. Stephen Weston, late Bishop of Exeter, T. i. Sermon 19. *On Mortification*. Also Dr. Taylor, the whole Duty of Man, Lucas's Practical Christianity, part i. ch. 7. part iv. ch. 4. p. 399. and many other Protestant Authors. (17) Luke v. 35.

(a) The Heathens, in most Parts of the World, ascribed a Virtue to fasting, and placed it, on many Occasions, among the Works of Religion; which Notion they must have derived, with many others, from the Patriarchal Religion. S. Jerom confounds the Heretic Jovinian, who denied the Virtue of Fasting, by the Example of the ancient Egyptian Priests, who abstained from Flesh, Eggs, Milk, and Wine, in order to restrain the Lusts of sensual Pleasure, and to preserve their Mind free from the Fumes of Intemperance. They seldomer eat Bread, as more apt in their Country to load the Stomach, and create an
Heaviness,

plied with as they ought, unless regular Times are allotted for that Purpose.

Christ

Heaviness, than Rice or Pulse seasoned with Oil; and when they took any, they eat with it bitter Hyssop, to accelerate Digestion (S. Hier. adv. Jovin. l. ii. T. 4. p. 205, 206.) S. Jerom also tells us, that the Magians in Persia, being divided into three Classes, those of the first Class, who were the most learned and the most eloquent, never allowed themselves any other Food but Meal and Pulse: That the Gymnosophists in India, both the Brachmans and the Samneans, or Sermanes, lived wholly on the Fruit of Trees, which grow on the Banks of the Ganges, and of Rice and Meal: That the Prophets of Jupiter in Crete abstained from Flesh and whatever is dressed by Fire; and the Priests of Eleusina, or Ceres, in Greece, from Fowls, Fish, and the Fruits of certain Trees (ib.) S. Leo assures us, that the Idolaters had their Fasting Days, which they religiously observed, (*Serm. 77. de Jejun. Pentec. c. ii. T. 1. p. 331.*) The Priests of the Idols, in any Places, never offered Sacrifice, but after a Preparation by Fasting and Continence. (See Alex. ab Alexandro, l. iv. c. 17.) Tertullian says, the Heathens disposed themselves by a Fast, before they consulted the Oracles. (l. de Anima, c. 48.) And they sometimes imitated the Xerophagie of the Christians. (ib.) Before offering Sacrifice to Ceres, no one eat till after Sun-set, and then all abstained from Wine, and lived continent. (S. Cyr. Alex. adv. Jul. l. 6. c. xix. p. 250.) Whoever were initiated in the Mysteries of Isis, prepared themselves for that Ceremony by abstaining ten Days from Flesh and Wine (Julian. in Mysopog. inter Opera S. Cyrilli, T. i. p. 250. (Julian the Apostate sometimes confined his Meals to Pulse, upon Motives of Religion, (ibid.) The Athenian and Egyptian Women, on certain Festivals fasted and lay on the bare Ground. (See Joseph. Laurent. de Prand. & Cen. Vet. c. 22. apud Gronov. p. 349.) On the Fasts of the ancient Idolaters: See also Salmasius in Solanum p. 150. Julius Scaliger, Poetic. l. i. c. 32. de Cerealibus Ludis, &c. The Mahometans, both Turks, Persians, and the other 70 Sects, into which Mahometism is divided in the Eastern Countries, strictly keep the Fast of the ninth Arabian Month, called Ramazan, which falls sometimes in Summer, sometimes in Winter, shifting successively through all the Seasons of the Year; because their Year is Lunar, without any Intercalation, and its Months alternately of 29 and 30 Days. No one is excused fasting, neither Women, Soldiers, Travellers, Labourers, nor Artificers; neither poor nor rich; the Sultan himself fasts like others. The sick, who are unable to keep the Fast this Month, are obliged to fast some other Month, or as many Days of it as were wanting, after their Recovery. They fast, without eating or drinking any thing, and are not allowed even to wash their Faces from Sunrise to Sunset. Those that are more devout begin it from Midnight. (Chardin. Voyage

Christ himself prescribed to his Church the regular Observance of Fasts, after he should be taken from it by his Death and Ascension. The Jews objected to him, that his Disciples, though devoted to a religious Course of Life, practised no regular extraordinary Fastings, as the Disciples of the Baptist did, in Imitation of their Master; and as all others did who made Profession of strict Virtue, though doubtless both he and his Disciples kept the Fasts then observed by the Jews in general. Our Divine Redeemer answered, that the Time he remained with them was very short, and as it were the Time of his Espousal; and the Joy and Comfort he afforded them by his Presence was represented by his not commanding them extraordinary Fasts, which their Weakness, in the beginning of their Conversion from the World, rendered them not yet disposed or very fit for. “But,” says he, “the
 “Days will come when the Bridegroom shall be
 “taken from them, and then shall they fast in those
 “Days.

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Voyage de Perse. T. vii. p. 347. T. ii. p. 162. Busebech Legat. Turcic. ep. iii. p. 252. The ancient and modern Jews have always esteemed fasting a pious Practice of Religion. See Bagnage Hist. des Juifs, l. vii. c. 18. Art. iv. So deeply is the Sense of this religious Duty imprinted in the Minds of Men, through all Ages and Nations, that most Sects of Infidels and Heretics thought it so essential a Part of Religion, as to pervert by Superstition, what they acknowledged from a general Tradition derived from the Patriarchs of the human Race, to be a Means of Atonement for Sin, and an Homage paid to the Deity. Their superstitious Practices, however, differed widely from the blasphemous Doctrine of those who abstained from certain Meats as evil in themselves, and the Work of an evil Principle, or Demon, all Creatures being good in their own Nature, and the Work of the true God. The Distinction of a good and evil Principle, or God, was a fundamental Error of a numerous Sect of Oriental Philosophers, so ancient in Persia and the Indies, that Isaac Vossius, (*l. de Idolatriâ*, l. i. c. 1. supposes this to have been the first Degree of Idolatry, by which Men apostatized from the Worship of the true God. See Wolfius's *Manicheismus ante Manichæum*, and the Authors quoted by him, p. 201. It is indeed the more common Opinion, that Men first fell into Idolatry by paying divine Honours to the Sun, Moon, and Stars, called the Host of Heaven; or first to Angels, as Le Clerc thinks; then to
 the

“Days (17).” In these Words he commanded, or at least foretold and pointed out what they were to do after his Departure from them. And here he speaks of regular set Fasts, and these frequent, such as those were of the religious Persons whose Example was alledged to him. The Apostles could not fail to comply with his Injunction, to conform to his Spirit, and follow his Direction. The primitive Christians, probably from the Apostles themselves, understood his Words to imply a clear and exprefs Command of fasting yearly on the Days of his Sufferings and Death, on which he was taken from the Church. This Tertullian mentions as a Point universally agreed on, amongst both Catholics and Heretics of every Denomination. Whence he calls these the Days of the Fast prescribed by Christ himself in the Gospel, and says that the others were left to the Discretion of the Church.

On

(17) Luke, v. 35.

the Stars, and afterwards to Men who had been famous or dear to them. It is, however, certain, that the Doctrine of a good and bad Principle was very ancient in some Systems of the Oriental Philosophy, very different from all the Sects of the Greek Philosophers, commonly attributed to Zoroaster, the Author of the Chaldaean and Persian Philosophy. (See Stanleii *Philosophia Orientalis*, l. ii. c. 6. Joan. Clerici. *Index Philolog. in Hist. Philos. Orient.*) Hence first proceeded those impious and superstitious Notions, that certain Meats are in their own Nature evil; though others fell into this Error upon other superstitious Principles; and some ancient and modern Indian Sects of Idolaters abstain from Animal Food upon the Principle of the Transmigration of human Souls into Beasts; others because they imagine certain Beasts sacred to their false Deities. To such Extravagance is this Superstition carried by some Indian Sects, in Mogol and elsewhere, that if such or such an Animal has touched, or been maliciously thrown upon any among them, the rest fly from him as profaned, and abandon him to be carried into Slavery, &c.

The Heresies of the three first Centuries were often formed by a Mixture of Superstitions of the Oriental Philosophy. The Gnostics, of various Classes, began to disturb the Church in the Reign of Adrian, as Clemens of Alexandria mentions, (Strom. l. vii. c. 17. p. 898, 899.) Their Errors had made their Appearance more early, as is manifest from 1 John, ii, 18. 1 Tim.

vi.

On the Precept of passing Good Friday and Easter Eve in a rigorous Fast, Bishop Beveridge shews it, from these Words of Tertullian, to have undoubtedly been an apostolic Practice and Precept; nay, according to the Tradition of the primitive Ages, a Command, in some Measure at least, of Christ himself. This he confirms by the following Remarks: "It
" having

vi. 20. Col. ii. 8. but were kept under by the Authority of the Apostles so long as they lived. (See Tho. Ittigius, l. de Hæresis archis Ævi Apostolici & proximi. Tillemont, &c.) Several among these taught the Doctrine of Devils, forbidding Men to marry, and abstaining from Meats as Things evil in themselves. 1 Tim. iv. 3. In succeeding Ages the like Blasphemies were spread by the Marcionites, Manichees, Paulianists, &c. This superstitious Abstinence, as if Meat was in itself unclean and from thence Evil, the Apostle condemns, 1 Tim. iv. 3. not an Abstinence of Mortification and Penance, and of Obedience to the Church, upon Motives of Virtue. Again, when the same Apostle says, "Whatsoever is sold in the Shambles, that eat, asking no Questions for Conscience sake." 1 Cor. x. 25. he evidently speaks of Meats which might have been offered to Idols, and which it was lawful to eat, where People had no Scruple, and did not do it out of Superstition. When Christ says, Matt. xv. 11. "That which goeth into the Mouth doth not defile a Man," he means that there is no Uncleaness in the Meat which defiles the Soul: And can no way be understood of Fasts commanded by God and his Church, a Transgression of which defiles not by any Uncleaness of the Meat, but by the Disobedience. Thus a Jew in the Old Law would have been defiled by eating Blood or Swine's Flesh; and our first Parents were thus defiled by eating the forbidden Fruit in Paradise.

Faustus, the Manichean, appealed to the Fasts of the Catholic Church, pretending by them to justify the superstitious Abstinence from certain Meats, as evil in themselves, prescribed in his Sect. "You keep Lent," says he, abstaining from Wine, "and Flesh Meat, without Superstition." To this S. Austin answered, that to abstain in order to subdue the Flesh, and for the spiritual Advantage of the Soul, is the Duty of a Christian and Catholic; but to refrain from any Meats, upon the Persuasion that they are unclean, or not created by God, is the Doctrine of lying Devils. (l. 30. contra Faustum, c. 3. & 5.)

b) *Certè in Evangelio illos Dies Jejunii determinatos in Evangelio putant Catholici, in quibus ablati sunt Sponsus. Tert. de Jejunio c. 2.*
See also ch. 13. *ibid.* Q 2

“ having been the Custom of the Jews, as is well
 “ known, that every dutiful Child kept the Anniver-
 “ sary Day of his Father’s Death a solemn Fast as long
 “ as they lived, in Token of their Affliction and
 “ Grief (18), nothing seems more absurd, upon Mo-
 “ tives both of Reason and of Faith, than that the
 “ Apostles should not fast every Year, on the Day on
 “ which their dearest Master, the only Saviour of
 “ Mankind, the eternal Son of God, was pleased,
 “ for their Sins and those of others, to suffer most
 “ cruel Torments and a barbarous Death. Who
 “ amongst the very last of his Followers would not,
 “ upon the yearly Return of this Day, say to him-
 “ self: On this very Day for my Sins the only be-
 “ gotten Son of God was loaded with Contempt,
 “ torn with Scourges, crowned with Thorns, and
 “ hung on a Cross; alas! by his own Creatures.
 “ For me, and in my Place, base Wretch that I am,
 “ he underwent a most painful and most ignominious
 “ Death. And shall I pass this Day in worldly Joy,
 “ in indulging my Senses, and in pleasing my Appe-
 “ tites by Gluttony? Shall I not on it, at least, af-
 “ flict myself for those Sins by which I crucified my
 “ Lord? God forbid I should be so ungratefully
 “ abandoned and insensible. Certainly if any of us,
 “ or of those who reject with the greatest Virulence
 “ the Laws of all regular fasting Days, did but seri-
 “ ously meditate on the inexpressible Torments which
 “ our Lord sustained for us, it would be, I do not
 “ say very difficult, but absolutely impossible that we
 “ should not be moved to afflict ourselves on this Day,
 “ by a mournful Fast. How much more must this
 “ have been impossible in those holy Apostles and
 “ Disciples who had enjoyed the Happiness of his
 “ Example and Conversation, been Witnesses to his
 “ Miracles, and heard his divine Instructions,” &c.
 This learned Protestant Prelate and Theologian ob-
 serves, that the very Name of the Forty Days Fast,
 the unanimous Agreement of all Churches, and the
 Testi-

(18) See Basnage, Hist. des Juifs, T. v. l. 7. c. 8. Art. 4.

Testimonies of ancient Fathers shew this Antepaschal Fast to have been extended by the Devotion of the Faithful, and soon after by an ecclesiastical Precept, in general to about six Weeks. He asks, to what Circumstance of this Fast any Objection can be made? Fasting in itself, no one can deny to be a Virtue and a religious Duty. To fast by Precept, and at regular set Times, cannot be liable to any Censure, since God himself enjoined a regular yearly Fast in the Jewish Law (19). The Season no one can call improper: "For in what Part of the Year is it more suitable to observe our great Fast than in that when we commemorate the Sufferings of Christ;" as S. Austin says (20). The Number of forty Days is consecrated by the Fasts of Moses, Elias, and Christ himself. Is it not a commendable Zeal to strive to imitate our Divine Master's Fast in some Degree, and according to our Strength? Thus Dr. Beveridge.

This Example of our dear Redeemer fasting forty Days in the Desert is another Motive for the Institution of Lent. Moses, appointed by God the Legislator of the Jews, his chosen People, fasted forty Days to prepare himself to converse with God, and to receive his divine Law on Mount Sinai, which he repeated when he received the Tables of the Law a second Time (21). Elias, before he was favoured with the wonderful Apparition of God on Mount Horeb, fasted forty Days and forty Nights (22). As the Law of Nature was consecrated by a Fast of forty Days in Moses, before he had received the written Law and the Law of the Prophets, or the written Law by Elias, so was the Law of Grace by Christ, that the three different States of Religion might each give a Sanction to this Means of Sanctity and Virtue, and receive a Sanction by it. In like manner as Moses and Elias represented the old Law in its two different States, when they appeared with Christ at his Transfiguration (23), to bear Testimony to the new Law,

Q 3

of

(19) Lev. xvi. 29. (20) S. Aug. ep. 119. nunc 55. ad Januar. c. 15, T. ii. p. 155. (21) Deut. ix. 9. & 18. (22) 3 Kings, xix. 9. (23) Mat. xvii. 3.

of which the former had been Types and Figures. Christ fasted for us, to teach us the Virtue and Necessity of Mortification, to sanctify our Fasts and render them easy, to encourage us to undertake them chearfully, and to shew us in what Manner we might use our Bodies, by them to disarm and overcome the Devil, who otherwise makes Use of them to tempt and enslave us. From his Example we learn the Means by which, through his Grace, we must destroy Sin in ourselves; and by restraining our Senses, and doing necessary Violence to our rebellious Flesh, combat the Devil by our very Bodies, and make them serve for Arms against him. The Church therefore, by a prudent and holy Zeal, calls upon all her Children to unite all their Forces, and under the Captain of our spiritual Warfare, to imitate his Fast according to our weak Abilities.

Such a Course of Fasting and Penance cannot but be of great Service for the Reformation of Vice, and Improvement of Virtue, among Christians. The Protestant Author of "Sober and serious Considerations, occasioned by the Death of King Charles II. and the Time of Lent following it (c)," shews how highly advantageous the religious Observation of Lent must prove to those who sincerely endeavour to set about the Duty of this holy Fast, accompanied with Reading, Meditation, assiduous Prayer, Repentance, Consideration, and serious Reflection upon themselves: Which great Work, if it were not imposed upon them, they would perhaps pass over very careless and slightly, or possibly never find a proper Time to apply themselves to. Were it only by laying aside their Sins for a Season, they would begin to be emancipated from their Habits, and disposed to discern and relish divine Truths, which they were incapable of, whilst

(c) This short Treatise was dedicated to Lord Dartmouth, licensed by Will. Needham, Chaplain to the Archbishop of Canterbury, and printed in the Beginning of the Year 1685, and again in 1686. The Author's Name is only mentioned by the initial Letters. p. 4.

whilst blinded and infatuated by the Steams of their Lusts and Vices, so long as they wallowed in them. These Aids, together with their extraordinary Devotions for obtaining divine Grace, and the spiritual Counsels and Advice of an experienced Director (especially how to avoid the Occasions of Sin for the future, and to be armed against the Assaults of the Enemy), will strongly enable them to renew sincerely their Baptismal Vows, and faithfully perform them to God. And as to such Persons as are truly virtuous, how acceptable must needs such a Time be to them; a Season of extraordinary Exercise of Piety, Charity, and Devotion, in which they study, by the most serious Examination of their Hearts, to discover and reform all that is a Deviation from their holy Profession, and make their Accounts even with God: To make their Lives a perfect Sacrifice to God, improve their Hearts in his Love and all Virtues, devoutly commemorate the Sufferings of our Redeemer, and prepare themselves to approach the divine Mysteries, and to celebrate the holy Feast of Easter in angelical Purity and heavenly Jubilee. The same Author adds, that it is found by Experience, that the religious Observation of Lent is a mighty Restraint to Profaneness and Debauchery, even where Men are most exquisitely wicked. It hath been a Matter of Wonder to Travellers, to see what an Appearance, at least of Demureness, Sobriety and Seriousness all Men generally take upon them at this Time. I will give it you in the Words of a worthy Gentleman of our own Church and Nation, a great Traveller and Observer in foreign Parts (24), when speaking of Italy, he saith, "That, notwithstanding the Growth of Vice, the People of all Sorts are much reformed during the Time of Lent: No Blasphemies or foul Words as before; their Vanity of all Sorts is laid reasonably aside, their Pleasures abandoned, their Apparel, their Diet, and all Things else composed to Austerity and a State of Penitence. They

(24) Sir Edwin Sands, in his *Europæ Speculum*.

They have then daily Sermons, with Collection of Alms, to which all Men resort, and to judge by their outward Shew, they seem generally to have great Remorse of their Sins; insomuch that, I must confess, I seemed to myself in Italy to have best learned the right Use of Lent; there first to have discerned the great Fruit of it, and the Reason for which those Sages in the Church first instituted it. Neither can I yield to the Fancies of those who, because we ought at all Times to lead Lives worthy of our Profession, think it superstitious to have any Time, in which we are to exact or expect it more than another: But conceive that it is a hard Matter to hold Men within the Lists of Piety, and that it is therefore fit that there should be a Time in the Year, and that of a reasonable Continuance, to constrain Men to recall themselves to more serious Thoughts and Courses, lest Sin, by having no Bridle, should become headstrong and unconquerable, and Men be inured to Vice." Thus Sir Edwin Sands, quoted by our Author. "It is necessary" says S. Leo, "that even religious Hearts contract something of earthly Dust." It is consequently a most wholesome and necessary Rule, that all Persons should renew their Vigour, from Time to Time, with redoubled Fervour and study to repair their Losses with Advantage; for which certain Seasons are wisely instituted. Thus will a Spirit of Piety and Penance be easily maintained and improved during the Course of our Lives, and those Duties which we cannot make our constant Employ, with equal Fervour and Attention, will be perfectly performed by giving them our whole Care, in certain proper Seasons set apart for these Exercises.

The forty Days Fast of Christ is not the only Motive for determining the Number of the Days of this holy penitential Time. The Fathers take Notice, that the Church commands us by this Fast to consecrate the Tythe, or tenth Part of every Year, and of our Lives, to the most fervent Exercises of Religion. In the Law of Nature we find, that Abraham gave to Melchisedec, the High Priest and King of Salem, the Tythe

Tythe of all the Booty he had taken from his Enemies (25). And in the written Law God ordained that the Tythe should be paid to the Levites of all the Revenue of the Country, that is, of all the Seed or Grain, and of all the Fruit growing in the Fields (26), to which the Pharisees added that of the Pulse and Herbs growing in their Gardens (27), which our Saviour did not disapprove, though he blamed their Vanity and Pride. In the Talmud we read, that all which is produced from the Earth was liable to first Fruits and Tythes (28). After these were paid, a second tenth Part, either in Kind or in Money, was applied towards the celebrating of Festivals in the Temple, or in Charity Feasts, either in Jerusalem or in every one's own Town (29). These Offerings were made as an Acknowledgement or Tribute to God, for the Fruits which are his Benefits. In like Manner it is most just that we offer to God the Tythe of our Lives, consecrating to him a tenth Part of the Year, by a devout Fast, as S. Gregory the Great observes (30). For 36 Days are a tenth Part of the Year; and so many only were formerly Fasting Days, before the four Days of the seventh Week were added, to make the Fast completely of forty Days. For if we subtract the six Sundays on which the Faithful only abstained, we shall find the Fast reduced to thirty six Days.

This Season of the Year was chosen as most proper, not only in Honour of the Sufferings of Christ, but also that this penitential Time might be a Preparation for the great Festival of Easter, and to the divine Mysteries, which we are obliged then to receive with the utmost Purity and Devotion. To fit ourselves for our heavenly Nuptials, and to attend our heavenly Bridegroom in his glorious Triumph, perfectly risen
with

(25) Gen. xxviii. 22. (26) Levit. xxvii. 30, 31, 32. See Selden. *De Decimis*. Spencer de Legibus Ritual. Hebr. (27) Mat. xxiii. 23. Luke xi. 42. (28) Talmud. Seder. Serain. Massek. (29) Deut. xiv. 22. Lyran. in Deuteron. xxvi. 12. Joseph. Antiquit. l. vi. c. 8. (30) S. Greg. M. Hom. 16. n. 5. T. i. p. 1494.

with him, and cloathed with his Spirit and Grace, is a great Work. Therefore is Lent instituted as an Eve of forty Days to this holy Solemnity, as S. Leo, S. Gregory, S. Charles Borromæo, and other zealous Pastors put us in Mind.

Neither is it beneath the Consideration of the Church, in this holy Institution, to have a Regard to the Motive of our corporal Health. As extreme Temperance and Abstemiousness are its best Guardian, so is Fasting often its safest and most easy Restorer (d).

By

(d) The most frequent Disorders which are incident to the human Frame, are occasioned by an over-repletion, which oppresses the animal Powers, and impedes their Functions; or by the vicious Qualities of the Blood, and other Humours or Juices, not sufficiently concocted and subacted, originally rising from some Excess, or peccant Properties of the Food, which oppress the Organs of Digestion, and produce fatal Obstructions and other Mischiefs in the most delicate Part of the Body, and undermine the strongest Constitution beyond the Power of Remedy. And this is often true, even in Distempers of Decay, in which, above all others, the Cure is most difficult, as a Reparation of what is lost or worn, is sometimes almost a-kin to a new Creation, at least is always infinitely harder, and a Work of longer Time and gradual Process, than a bare discharging or purging away of what is noxious. The main Preservative against all such Seeds of the most ordinary and most fatal Distempers, is certainly Abstemiousness, and a Choice of more farinaceous, and in sound Bodies wholesome vegetable, than Animal Food. For though the latter in a moderate Quantity gives more Strength, its Salts easily form Obstructions, and create gross Juices, which lay the Foundation of a scorbutic Habit of the Blood, justly called by Boerhaave a Legion of most fatal Diseases. Though unripe and unfermented farinaceous Vegetables, salted or smoaked Fish or Flesh, bad Water to drink, a moist Soil near stagnating Waters, and a sedentary Life, are frequent Causes of the Scurvy, it must be allowed that our extreme Voraciousness of Animal Food, much more than any Quality in the Air, makes this Disorder so rife and prevalent amongst us. Nor is there a more sovereign Preservative, or Remedy against it, than a wholesome Vegetable Diet, especially of the antiscorbutic Kinds, and in Spring, when Herbs are fresh, and their Juices pure. See Haller, Van Swieten on Boerhaave, &c. We must except Sallads of the colder Kind, and not allow Vegetables to weak Constitutions, the Fibres of this Food being too strong to be broke and concocted, without strong and vigorous Action of the Stomach. Dr. Arbuthnot very judiciously observes, that
though

By it, so many ancient Fathers of the Deserts, whose austere and perpetual Fasts astonish and almost affright us,

though Regularity in the Time of Meals, and great Temperance in the Quantity, and in the Choice of plain simple Food, are necessary Rules for Health, it is more adviseable to use a reasonable Latitude and Variety, than to be restrained too rigorously to one Kind, which may give a vicious Prevalency to certain Humours, or create so strong an Habit in the Constitution as can never allow the least Deviation, without imminent Danger. In the Philosophical Transactions we have an Instance of a Clergyman of the Church of England, who, on Account of an Asthma, had for many Years drank nothing but what was warm, but by once drinking a Cup of Beer cold on a Journey, died in a few Hours. Boerhaave remarks, that the best Food is mostly farinaceous, i. e. of mealy Seeds, as Wheat, Rice, Maize, &c. of the best Kinds, and well ripened, also Panadoes made by boiling, or at least sopping Bread in Water, Gruels, thin Broths, &c. Milk where it does not curdle into Cheese upon the Stomach, which often happens. In some Parts of Ireland many who live in a Manner entirely upon Potatoes, so as seldom to taste even Bread, are very robust and healthy; but in the Indies, among those Nations which never touch any Animal Food, those who live solely on Rice are very thin and weak, but healthful, and have their Feeling and other Senses much quicker than others, as Mr. Grose relates in his Account of them. A Difference of Constitution often points out to Men a particular Choice of their more prevalent Food, without too servile a Constraint; but Temperance is the first Principle in all Circumstances of Life. Water is the strongest Digester, and the best Vehicle to our Nourishment, being both the finest Fluid, and the most powerful Dissolvent in Nature; and it is the ordinary Drink of the far greatest Part of the human Race. Yet the little Insects with which it abounds in Summer may be sometimes pernicious, unless destroyed by the Water having been boiled; and its extreme Fluidity is mortal to dropical Persons, whose Fibres are relaxed; which Inconveniencies are best removed in our Climate by weak Small Beer. Cæsar found Beer the Beverage of the Britons eighteen hundred Years ago. Strong Beer by its Viscosity retards the Circulation of the Blood, &c. Wine all agree, is the most genial natural Cordial, when Nature stands in Need of one; but not properly a Digester of our Food. The robust and valiant Heroes of Antiquity were Water Drinkers. It would be easy to prove all these Points by the Experience of all Ages, and by the concurring Testimonies of the most judicious and most experienced Physicians and Philosophers, both ancient and modern. Dr. Cocchi, late famous Physician at Florence in Italy, in his Book *On the Regimen of Pythagoras*, or *The Pythagorean Diet of Vegetables*, shews that great Philosopher

us, maintained a constant vigorous Health, and prolonged their Lives for a whole Century, in warm Climates, where the Period of human Life being accelerated in all its Stages, is usually shorter than in more temperate, or in colder Regions. S. Paul, the first Hermit, lived 113 Years, S. Anthony 105, S. Euthymius 95, the two SS. Macariuses, S. Paphnutius, S. Sabas, and S. John of Egypt near 100 each; S. Arsenius 120, S. John the Silent 104, S. Theodosius the Abbot 105, James the Persian Hermit, mentioned by Theodoret, 104, &c. Josephus tells us, that the Essenes were remarkable for living long, many to the Age of 100 Years, by the Plainness and Moderation of their Diet, which was only Bread and some Kind of Gruel or Pap. The same we may observe of the ancient Philosophers, Democritus, Hippocrates, &c. Those indeed who are employed in hard manual Labour, require and easily digest more Food than such as spend their Life in Study and Meditation. Something more also must be allowed in cold than in hot Climates. Young Persons, and all who are of weak Constitutions, ought not to fast too long at a Time, but

sopher to have laid down such Precepts as he judged most conducive to maintain Tranquility of Mind, and perfect Health of Body. Hence he eat only twice a Day, as was then the general Custom; in the Morning, when he only took a little Piece of Bread, and at Supper, when he made a moderate Meal: He allowed no Beverage but Water; forbid in general Animal Food; but he eat and advised others to eat, provided it was not too often, light Meats, as Pullets, Kid, Veal, Pig, and Fish; he banished Eggs; also Beans, which are windy, though farinaceous, and which the Priests of Jupiter and Ceres, both among the Greeks and Romans, were forbid to touch, and which Aristotle universally condemns as very unwholesome; probably more apt to give Cholics, &c. in those Climates, than with us. Cocchi observes, that old dried Beans or other Seeds are very unwholesome, unless in Powder infused in Broth or some other Liquid. Most other Vegetables the Samian Philosopher recommended, also Honey and Milk. Such an exact Regimen is allowed by Physicians to be preferable to all Remedies, which it makes generally useless by preventing most Distempers. That much Animal Food is pernicious to Health is demonstrated by Plutarch de *Valetudine*. Macrobius, l. vii. Saturnal. c. 4. and other Ancients.

but must be stinted to a small Quantity and plain proper Food, and without Variety. This Method far from hurting their Health, will maintain them vigorous in Mind and Body, prevent Diseases, and often cure those which are already contracted, and which obstinately defy all the Power of the strongest Medicines (e). The Spring is the most proper Season of the Year for repairing all Disorders of the Body

(e) Of this we have an Instance in Lewis Cornaro, a Nobleman of Venice, a Person of great Abilities and Learning. At thirty-five Years of Age he found himself reduced by Intemperance to such a State of Health, under a Complication of Diseases, and Pains in his Stomach, and often in his Sides, with a continual Fever and Thirst, that he tried all manner of Remedies, and consulted all the ablest Physicians during the Space of five Years, without finding the least Relief. At forty, when Physicians despaired of his Life, he resolved to try what Abstemiousness would effect. By Experience he found the Falseness of that common Proverb of Gluttons: "That whatever is Savoury to the Palate, is good and nourishes." For strong and cool Wines, Melons, raw Lettice, Fish, Pork, Sausages, Cake, Pye-crust and the like, pleased most his depraved Appetite; yet were most hurtful to his Constitution. These Things therefore he shunned, and used only such as agreed best with his Constitution, and in so moderate a Quantity as always to leave off eating with an Appetite. Thus he soon brought himself to take only twelve Ounces of Food in a Day: by which he was so perfectly freed from all his Complaints in a Manner which seemed to his Physicians almost a Miracle. By continuing this sober Life he enjoyed a State of perfect Vigour and Health. Through extreme Vexation which he sustained from some others, and a troublesome Lawsuit, attended with many most disagreeable Circumstances, some of his Friends were so overpowered by Melancholy as to fall into Diseases which cost them their Lives; but he who was the principal Sufferer, felt no Inconvenience in his Health from these Disasters, which he ascribes to the sound Temperament of his Body, free from those Humours which Melancholy or Trouble could vitiate. When he was seventy Years old, by the overturning of his Chariot, his Head and whole Body were much hurt, and one of his Arms and Legs put out of Joint. The Physicians declared that at his Age he could not live three Days, and were for purging and bleeding him. He would not allow either, alleging that his temperate Manner of Life made those Remedies unnecessary; but ordered his Arm and Leg to be set, and his whole Body anointed with Oil: and he perfectly recovered without any other Remedy. So true did he find the two Italian Proverbs; "He shall eat much who eats little at a Time

Body, the Humours being then more a-float, and the whole vegetable Creation suffering some Degree of an universal Ferment. Fresh Herbs, also at this Season, furnish

Time ——— Mangere piu, chi manco mangia:” And “The
 “ Meat which is left on the Plate, profits more than that which
 “ is eaten ——— Fa piu pro quel’ che si lascia sul’ tondo,
 “ che quel’ che si mette nel ventre.” Cornaro in his 75th
 Year suffered himself to be so far overcome by the Importunity
 of his Friends on Pretence of his old Age, as to add two ounces
 to the Quantity of his daily Food, which he increased to
 fourteen ounces exactly, weighed of Bread, and Eggs, or Flesh
 and Broth; and two Ounces to his Drink, which from fourteen
 he made sixteen. This Addition made a great Alteration in
 his Constitution and Health: In ten Days though before cheer-
 ful and merry, he became melancholy and troublesome to
 himself and others. On the 12th Day he was seized with a
 Pain in his Side, and two Days after with a Fever which held
 him thirty-five Days, and he was only cured by Abstemiousness;
 after which he returned to his former rule of twelve Ounces of
 Meat, and fourteen of Drink. By this Means he testifies in his
 83d Year, that he lived always free from any Trouble of Mind,
 or bodily pain. At that Age he easily got on horseback with-
 out any Advantage of the Ground, went up high Stairs and
 Hills, was always cheerful and merry, enjoyed the Conversa-
 tion of witty and learned men, and read and studied much,
 living sometimes at Padua, where he had a great and elegant
 House and Gardens, and sometimes at some of his Country
 Seats, employing his Hours of Amusement in Architecture,
 Painting, Music, Husbandry, draining marshy Lands, erecting
 Churches to God, and drawing Men together to worship him in
 them. In his 83d Year he composed a spirited Comedy, full of
 youthful Fire and Wit; and at the same Time wrote a Treatise
 on Temperance, in which he gives this Account of himself: He
 had then eleven Grandchildren all in perfect Health, Children
 of the same Father and Mother. He always slept well, retained
 his Vigour, and intellectual Faculties to the last, passed his old
 Age without any Complaint or Sickiness, till that of which he
 died at Padua in 1565, which was short and seemed without Pain.
 His Death was so easy, and he received it with such Cheer-
 fulness, being upwards of an hundred Years old, that it was
 truly a pleasant Passage to immortality. [See Lewis Cornaro’s
 own Book *on Temperance*, translated by Lessius into Latin: also
 the Account given of him by Thuanus, Hist. l. 38. Justini-
 ani & Bembi, Hist. Venet. &c.] His Wife who was no
 less aged than himself, survived him. F. Leonard Les-
 sius, the learned Jesuit, had been in his Youth abandoned by
 Physicians in a Decay, but by imitating in some Degree the
 Temperance of Cornaro, and by the Regularity of his con-
 vental

furnish the most salutary Juices. That the Church has our corporal Health in View as a secondary Motive in the Institution of Lent, appears from the Collect

ventual Life, re-established his Health and enjoyed great Vigour of Mind and Body to the 69th Year of his Age, in which he died at Louvain in 1623. He wrote a Book, "On the right Way of preserving Health and long Life," in which he shews that Temperance is the Mother of Health, prevents the inconveniencies of overfulness of Humours, and of a bad Digestion, Crudities and all Distempers which flow from these Causes, makes Bruises and outward Accidents less dangerous to the Body, mitigates incurable Disorders, makes Death easy, abates the Passions, preserves the Senses of the Body entire, and much more the Vigour of the Understanding, and Memory, and is the Ground and Basis of Virtue, as Cassian observes. [Cassian. l. 5. de Gastrimargia, c. 14 & 17.] So that all the Saints who have set about raising the Tower of Evangelical Perfections, began by this Virtue. [See Lessius l. de Valetudine tuenda. Alegambe de Scriptor. Soc. in Lessio.] Its Practice is attended with Difficulty in the Beginning, in overcoming the Habit of Intemperance; but this being mastered, it is productive of much Delight and incomparable Advantages. Health is not only preserved by it, so as seldom to stand in need of a Physician, but most Distempers, especially those which arise from Repletion are cured by Fasting, which is the most easy and natural Means of disburdening Nature, that she may be enabled to exert her Powers in her own Relief. For Nature alone is able to repair her Decays, and restore her Functions: Physick can only remove Obstacles which impede the vigorous Exertion of her Powers in her Cure. Usually a Fast of one or two Days has the full Effect of a Course of Physick, and does its Work in a much safer and more effectual Manner. Many Persons within the Circle of my Acquaintance, chiefly amongst those who led the most exactly regular Lives in religious Convents, have attained to a very advanced old Age, without having ever made Use of any Apothecary's Drugs, or consulted any Physician, having made it their Rule, whenever they found themselves indisposed, to fast one, two, or three Days, till they found their Health re-established. If Austerities have ever hurt any one's Constitution it must have been owing to an extreme Excess, or to some particular Circumstances, as unwholesome Food, too sudden a Change in the Manner of Life, Dampness, (always contrary to the good State of an human Body) a Neglect of Precautions in passing suddenly from Heat to Cold, &c. It is in the most austere regular Institutes of religious Men that we shall most frequently meet with Persons blessed with a vigorous and sprightly old Age. Such was the Austerity practised by the ancient Hermits of Egypt and Palestine. Some confined themselves to a small Quantity of Fruits, Herbs or Pulse, others to Bread

lect in which she teaches us to pray that “ This solemn Fast which is wholesomely instituted to cure our Souls and Bodies, may be devoutly observed by us (29).”

(29) Or. in Missa & Officio Sabbati ante 1 Domin. Quadragesimæ.

Bread alone. Abbot Moyfes after having weighed the Experience and Circumstances of these different Rules, concludes that to be preferable which allowed per Day to each Monk two Biskets or small Cakes, which together made scarce a Pound weight of twelve Ounces, without any Sauce or other Food; their Meal to be taken at None, or about three o’Clock; but on fasting Days after Sun-set. See Cassian, Inst. c. xix. 21. &c. That Fasting is the most general Cure of the most common and most fatal Distempers, and that strict Abstemiousness and Temperance is the Mother of Health, and main Support of long Life is proved by the Experience of all Ages and all Nations, and confirmed by all Physicians. See particularly those who have wrote on Diet: Junker, Arbuthnot, Hecquet, Lemery and Lorry, Tr. sur les Aliments. It is however, to be carefully observed, that Changes in the Manner of a Person’s Living must be made gradually, and not on a sudden. For plentiful Meals enlarge habitually the ventricle, which long Habits of Temperance contract, in which any great Change made at once is very dangerous. Neither is it prudent in those who have lived plentifully, and are exposed to deviate sometimes from their Rule, by living in the World, to confine themselves totally to Vegetables, or any one kind of Diet, as Dr. Arbuthnot remarks against the rigorous prescriptions of Dr. Cheyne.

C H A P. IV.

On the MANNER of observing L E N T.

FASTING Days were proclaimed amongst the Jews in the same Manner as great Festivals by the Sound of a Trumpet at the Hour when they began (1). They observe them from the Evening after Sun-set till the same Hour the next Day, that is till the rising of the Stars. All this Time they neither eat nor Drink; they also refrain from bathing, from Perfumes, Odours, and anointing, and from the use of Marriage, Contenance being a part of their Fast. And this is the Idea which all the Eastern Nations, Christians

(1) Joel ii. 15. 16.

Christians and others, generally have of Fasting (2.) Some Jews think it lawful to eat till the Morning of the Day on which they are to fast. At their Meal in the Evening of a Fast, they may eat Eggs, and certain Herbs, but not all Sorts, and no Flesh Meat, nor Butter. Buxtorf mentions, that it is an Axiom of the Jews on their great Fasts: Whoever eats or drinks on this Day, shall not be worthy to see the Joy of Jerusalem; and whoever eats Flesh or drinks Wine, his Iniquities shall be upon him. The same Author testifies, that every one who fasts abstains from all Meat and Drink the whole Day till the Stars appear in the Evening. It is only by an Indulgence that on lesser Fasting-Days, some, if apt to faint for Thirst, put into their Mouths a little Liquorice, or some other Root or Spice, but spit it out again without swallowing any; only it moistens the Mouth, and some of the juice will descend without a swallowing. Amongst the Samaritans, even Infants at the Breast, among the Jews Children that are above seven Years old, are obliged to fast as much as their Strength will permit (3). They sometimes throw Ashes upon their Heads, and go bare-foot, but this is not of Obligation. On Fasts, it was forbid to Work, and all the People met in the Temple at Jerusalem; in other Towns and Villages, in some public Place, where they heard the Law read, and Exhortations to Penance made to them by the Rabbins and Elders (4).

The Fast of the Musselmans or Turks consists in neither Eating, nor Drinking, nor Smoaking the whole Day from Morning to the rising of the Stars. They eat and drink as much as they please all Night, but are very temperate in that Month, as Count Au-

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(2) See Calmet, Dict. Bibl. and Fleury Moeurs des Israel. ch. xvi. Leo of Modena, Carem. des Juifs, Part iii. ch. 8. Basnage, &c. Sigonius, l. de Rep. Hebræor. l. iv. c. 18. and Nicolia's Annot. ib. p. 416. Buxtorf's Synagoga Judaica, c. xxx. p. 571. & 576.

(3) Calmet, &c. ib. (4) Isa. lviii. 5. Joel ii. 16. 3 Kings xxi. 12. Fleury Moeurs des Israelites, ch. xvi.

ger Guiflin of Boesbec or Busebec relates (5). They eat Meat if they please at Night, but Wine is more strictly forbidden at these times than at others. Some have been condemned to swallow melted Lead, for having violated this Law. Thirst is particularly troublesome to Travellers and Labourers ; but they must endure it. The ancient Idolaters also meant by Fasting an entire Abstinence both from Eating and Drinking.

But the Christian Fast is the Subject of our inquiry, and Consideration. This consists of two Parts. 1st, A Forbearance of certain Kinds of Food, or a Restraint in the Choice and Quality, or an Abatement of Food, which we usually call the *Abstinence*. And 2dly, A Forbearance of necessary Food, which is called the *Fast*. The Virtue of Abstinence, as a religious Mortification in order to subdue and afflict the Flesh in Penance for Sin, and for the Improvement of the Soul in Virtue, is recommended by the Example of the Rechabites and of the Nazarites in the old Law, of St. John Baptist, St. James the Less, St. Peter, St. Matthias, and the other Disciples of Christ, and the whole Christian Church at certain Times. The primitive Christians in Lent broke their Fast only after Sun-set, and then usually only with Herbs, Roots, and Bread. At least all were obliged to abstain not only from Flesh Meat, but also from Fish, and whatever had Life (6) ; also from whatever is derived from Flesh, as Eggs, Milk, Cheese, Butter, &c. (a), according to the ancient Canon. Likewise from Wine, which in the primitive Ages was no less forbid on all Fasting Days than the use of Flesh Meat itself. “ We
“ fast.

(5) Ep. 3. de Moribus Turcarum, p. 154. & l. de Turcarum Cæremoniis, p. 291. Chardin Voyage, &c. T. ii. & vii.

(6) S. Chryf. hom. 3. ad Pop. Ant. n. 5. p. 42. T. ii. ed. Ben. See Thomassin, Fleury, Dom de L'Isle, Benedict. XIV. Instit. 15. B. 150. T. i. de Quadrages. &c.

(a) *A Carne Animalium abstinemus, ab omnibus quoque quæ seminatam carnis trahunt Originem a lacte viz. caseo, &c.*

“fast abstaining from the use of Flesh and Wine,” says St. Cyril of Jerusalem (7). S. Basil repeats almost in the same Words: “We abstain from Flesh and Wine (8).” Theophilus, Patriarch of Alexandria, says: “We are taught by the Example of Daniel, on Fasting Days to refrain from Flesh Meat and Wine, to live on Pulse, and drink only Water (9).” The same is inculcated by St. Chrysostom (10), St. Gregory of Nyssa, or rather St. Asterius (11); and before all these, Hermas, who wrote soon after the Apostles (12). Some Mitigations were introduced in Part of this Abstinence in the sixth Century, when in the West a little Wine was allowed to dilute the Water in favour of weak Stomachs, as appears from the Rule of St. Benedict (13). Fish was in the same Age allowed, but not of the dearer and more dainty Kinds (14). White Meats or *Lacticinia* are forbid by the Canons still in Force in Italy, all Southern Climates, and over all the East. S. Gregory the Great, writing to St. Augustine, Archbishop of Canterbury, gives him the Law of this Fast as observed over the whole Church, to be the Rule of the new planted Church of England, in these Words, which are inserted in the Body of the Canon Law. “We abstain from Flesh Meat, and from all things which come from Flesh, as Milk, Cheese, and Eggs.” In the great oriental Council called *Quinisexta*, held in the Imperial Palace in Trullo, this Law is repeated in the following Terms: “It has seemed good that the whole Church, spread over all the World, observe this Fast according to the same Rule, abstaining from what can be slain, and in like Manner from Eggs and Cheese.” Pope Alexander VII. condemns this Proposition in 1666, (n. 32.) “It is not evident that

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(7) Catech. 4. p. 65. (8) Hom. i. de Jejun. n. 5. (9) l. iii. Pasch. ap. S. Hieron. T. iv. p. 721. (10) S. Chrys. hom. iv. ad Pop. Antioch. n. 6. & hom. iii. n. 6. T. ii. &c. (11) Or. de Jejun. in Append. p. 303. (12) Hermas. Pastor. l. iii. Simil. 5. (13) S. Bened. Reg. c. 40. (14) S. Greg. M. quoted in Ratian's Decree. Cap. *Denique Dist.* iv.

“ that the Custom of not eating Eggs and white
 “ Meats in Lent is of Obligation.” St. Aquinas
 wrote in France (15), “ On all Fasting Days the use of
 “ Flesh Meat is forbid. In Lent also the eating of
 “ Eggs and *Lactinia* or white Meats. As to Absti-
 “ nence from white Meats on other Fasting Days, the
 “ Custom varies in different Places, wherein every
 “ one will conform to the Discipline of his own Church
 where he Lives.” In Northern Climates where the
 Season is often too backward to yield a sufficient
 Quantity of Sallads and Pulse for Lent, Milk was
 taken in Lent in North-Britain in the seventh Century,
 as appears from the Life of St. Cuthbert, who fol-
 lowed the Discipline of the Scottish Church. In Eng-
 land and France, Food made of Milk began to be per-
 mitted by particular Dispensations or Commutations
 in the tenth Century. For want of Oil, Butter began
 at length to be introduced in these Parts, and within a
 Century or two, Cheese two or three Days a Week.
 This Indulgence was expressed in every Bishop’s In-
 struction and Mandate for Lent down to the beginning
 of the present Century. Many old religious Persons
 were unwilling to make use of such Indulgences. The
 King of France’s Table to this Day is served only
 with Fruits and Sallads on Good Friday, though
 some Dishes are dressed up with much Art in the Shape
 of Fishes. These Dispensations were at first only
 Commutations into some Alms or other good Works.
 One of the Steeples in the Cathedral at Rouen retains
 to this Day the Name of the *Butter Tower* (b), be-
 cause it was built by the pious Contributions made to
 that Church as a Permutation for Leave to eat Butter
 that Lent, which the Archbishop procured of Pope
 Innocent VIII. in 1489, for his Diocese (16). Butter
 though unwholesome, is in some Degree necessary in
 Coun-

(15) *Secunda 2dæ qu.* 147. art. 8. ad 3. (16) See on this Dis-
 pensation *Memoires de Trevoux*, An. 1741. p. 780.

(b) *Tour de Beurre*.

Countries where it supplies the want of Oil. The Discipline of every Church is the Rule which all must follow in determining what is allowed by a just Prescription of a legal immemorial Custom allowed by the Bishops : But doubtful Claims are to be reduced to the Standard of the general Law of the Church with regard to this holy Fast.

In the primitive Ages, Christians used no other Food on Fasting Days than Herbs, Pulse, Roots or Fruit, with Bread : Some added a small Quantity of little Fishes ; but had nothing of this dressed nicely, or with much Preparation. And what they eat was always so common and cheap as to occasion a great saving in the Expences of the Table, all which was laid out in more abundant Alms, as the Fathers frequently recommend. Some allowed themselves no other Food than what was eat *raw*, without any dressing by Fire ; and this was called by the Greek Name Homophagie (c) : Those who observed the most severe, and what was called the *true* Fast, confined their meal to Xerophagie (d), that is, to dry Food, such as Nuts, Almonds, and such like Fruits with Bread : Some took only Bread and Water. This last, or at least the Xerophagie, all practised on the more solemn Fasting Days. “ The strongest Fast is “ Bread and Water,” says St. Jerom (17). But these extraordinary Austerities, though common, were left to the Discretion of every one according to their Strength, except on Good Friday and Holy Saturday. St. Jerom inveighs against those who on Fasting Days brought to their Table dainty Fruits (18). “ What “ Advantage do you hope to receive by refraining from “ the use of Oil, whilst at the same Time you seek “ scarce and delicate Fruits : Carian dried Figs, Pepper, Fruit of the Palm-tree (that is nice Dates), “ Bread made of fine Flour, Pistache Nuts ? The “ Gar-

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(17) Ep. 34. ad Nepotian. T. iv. p. 364. (18) Ibid.

(c) ὁμοφαγία from ὁμῶς crudus, raw, φαγεῖν to eat.

(d) ξηρος, Dry.

“ Garden is racked and ransacked, to furnish Dainties to
 “ the Palate, which easily turn us out of the strait Path
 “ of Heaven. Plain usual Bread ought to content
 “ him who Fasts.” All Christians then inured themselves to this Severity in their Fasts by a constant Frugality and Temperance, always eating little, and using only plain Meats (19). Clemens of Alexandria mentions, that on Fasting Days they neither eat nor drank the least Thing, but at their Meal after Sun-set : On other Days they took it at three in the Afternoon, and besides a Breakfast, for which they took only a little dry Bread without drinking. Many lived on Pulse, Fruits, and white Meats (20). It is true, that though the Luxury of the Table was carried to a great Extravagance amongst the later Greeks and Romans, as appears from Athenæus, Horace and his Commentators, &c. (21), yet abstemiousness was still in great request, and the Philosophers, and all virtuous and wise Men imitated the Simplicity and Plainness of the Diet of former Ages. The Abstinence of the Pythagorean Philosophers was held in great Admiration, as appears from the Example of Apollonius of Thyana, and the Writings of Porphyry. Horace himself, though an abandoned Epicurean, made Herbs and Pulse his ordinary Fare (22). Augustus, though Emperor of the World, lived mostly on coarse Family Bread, Cheese, Figs, Dates, Grapes, and small Fishes, and made but one Meal a Day, which was Supper ; for his Dinner was only a little Piece of Bread, with an Apple or some such Thing. At Supper, he never had more than three Dishes ; eat very sparingly, and never drank above thrice, and never exceeded a Sextarius of Wine, not a Pint and half (23). Thus he lived 77 Years, reigned 56. The Emperor Aurelian, by his temperate Manner of Living, and by

(19) See Clem. Alex. *Pœdag.* l. ii. c. i. p. 169. Fleury *Mœurs des chret.* (20) Prudent. *Hymn. ante Cibus.* (21) See Meursius, l. de *Luxu Romanorum.* c. 13. 14. 5. Stuckius, *Antiquit. Convivial,* &c. (22) Horat. l. i. Sat. 6. l. i. ep. 5. (23) Sueton in August.

by Fasting one entire Day every Month lived 55 Years, without ever taking Physic or being let Blood. Even the Gluttons of that luxurious Age made properly but one full Meal a Day. Plato upon his return from Sicily, mentioned as the most wonderful Prodigy he had met with, that he had seen a Monster full fed twice a Day; meaning Dionysius the Tyrant. The Emperor Vitellius was execrable to the whole World, because he made three, and sometimes four Meals a Day (e). We see therefore, that notwithstanding the Height to which Luxury was arrived among the later Greeks and Romans, when Riches had corrupted their Minds, as had before happened to the degenerate Persians, though Sons of the most abstemious Ancestors; yet even the Epicureans themselves had not multiplied their Meals as is now become customary, and strict abstemiousness was kept in Countenance among the Philosophers, and many others, upon Principles of Virtue and Health. The Assyrians, Persians, Greeks, and Romans, are glaring Instances that a total Enervation and Corruption of the Heart, and the Deluge of

(e) In Homer, Athenæus, (l. i.) Æschylus, &c. Mention is made of three Times of taking Refreshment, Morning, Noon, and Night, called Breakfast, Dinner, and Supper. But Athenæus (l. xxv.) and Freith, observe that it was not the Custom in Homer's Time, for the same Person both to breakfast and dine, and that both Breakfast and Dinner was no more than a very light Refreshment, not a Meal, consisting in the Morning of a little Bread dipped in Wine; as is mentioned by Plutarch (Sympof. l. viii.) or at Noon for a Dinner of Olives, Honey, or some such light Thing, as Galen testifies (De tuendâ Valetudine, l. vi.) Whence Pliny the Younger says, his Uncle made a short and light Dinner according to the Custom of our Ancestors, so that it scarce interrupted his Studies (l. iii. ep. 5.) Plutarch mentions that the Romans dined alone very abstemiously, but supped plentifully with their Friends (Sympof. l. viii.) On which Account the Latin Name of Supper signified the common Meal, as S. Isidore observes, (Orig. l. xx. c. 2.) and Banquets and Suppers were synonymous Terms, or at least Banquets were only made at Suppers after Sunset, among the Jews, Greeks and Romans. Cicero says, it was a Thing universally disapproved for a Person to make two full Meals a Day. *Non placet bis in die saturum fieri*; (Tusculan. l. v. c. 35. T. viii. p. 2862.) See the learned Freith of Strasburgh, Antiquit. Homericae, l. iii. c. 3. p. 285.

of all, both public and private Vices, naturally flow from Luxury and Intemperance, and that without strict Temperance and Simplicity of Manners, no Foundation of true Virtue can be laid. And Experience, Reason, and the innate Principles of moral Virtue, led the very Pagans to admire in this as in all other Points the Doctrine and Practice of the first Christians. Their perpetual Temperance prepared them for the severe Abstinence they kept in Lent and on other Fasting Days.

A second Part of this Duty and Precept is the *Fast* itself, which is a retrenching of ordinary Meals, and Forbearance of all Food for a Time: It essentially requires that a Person confine himself to one temperate Meal in the Day. The Hour of taking it was anciently after Sun-set (24). Whence the Fathers reproached the slothful and lukewarm Christians, that they seemed to think the Days were too long, and the Sunset too late in Lent (25). This Discipline was observed not only in Lent, but also on Ember Days, Vigils (26), and other Fasting Days, except the weekly Fasts of Wednesdays and Fridays, on which the Meal was taken at None, or three o'Clock in the Afternoon. On which Account they were distinguished by the Name of the Fasts of the Stations, and Demi-Fasts (f). It is clear from the Writings of Cardinal Robert Pulleyn, (an English Theologian who wrote his chief Works at Paris) and those of Peter Abelard, of St. Bernard, and of Peter of Blois, the learned Arch-deacon

(24) Tert. de Jejun. c. x. p. 549. S. Basil. hom. i. de jejun. n. 10. S. Ambr. in Ps. cxviii. Serm. viii. n. 48. T. i. p. 1073. S. Chrys. hom. 8, in c. i. Gen. n. 6. T. iv. p. 63. S. Paulin ep. 15. ad Amand. n. 4. p. 87. and Poemat. 20, 21, 22. p. 93. S. Isidore in Micrologo, c. 49. T. xviii. Bibl. Patr. even down to the 12th Century. Card. Robert Pullus or Pulleyn, (Anno 1144) Sentent. part. viii. c. 9. p. 263. and his cotemporary S. Bernard Serm. iii. de Quadrag. n. 1. T. i. p. 819. Abelard ep. ad Heloisiam, p. 165. Peter of Blois (who died in 1200) Serm. ii.

(25) S. Greg. Nyss. seu potius S. Asterius Orat. in princ. Jejun. in Append. p. 253 and sequ. (26) S. Paulin. Poem. 20. T. ii. p. 93.

(f) *Semijejunia*, Tert. l. de Jejun. c. iii. &c.

deacon of Bath, that this was the Rule of Fasting in Lent, in the twelfth Century, and that it was observed in the Church without Mitigation, during the Space of twelve Hundred Years. Hence St. Bernard said to his Monks, in the beginning of Lent: "Hitherto we have fasted alone till the Hour of None: Now all will Fast with us till Evening: Kings and Princes, Clergy and People, Nobility and Plebeians, Rich and Poor in the same Manner (g)." Some, however, had begun in the Ninth Century, to anticipate the Hour of the Meal on Fasting Days, and to take it at None, or three o'Clock, which was condemned by Theodulph, Bishop of Orleans, and other zealous Pastors (27) as an Abuse; but in the following Century this Mitigation was allowed by Ratherius, Bishop of Verona (28), and in the Council of Rouen in 1072. The thirteenth Century, the Hour of None, or three o'Clock, is determined by all the Pastors of the Church and Doctors of the Schools, for the Time on which it was lawful for those who fast to take their Meal. This is the Rule laid down by the celebrated Alexander of Hales (29), and St. Thomas Aquinas (30) soon after. The Step seemed to some of no great Importance to raise the Hour of Meal still higher, provided it was made after Noon, and no other Refreshment was taken in the Four-and-twenty Hours of that Day and Night. Richard Middleton, an English Franciscan Theologian, pronounces that it is a Breach of the Fast to take the Meal soon after Noon or Mid-day, and he inveighs severely against those who have not Courage and Resolution to keep up to the Custom of

(27) Theodulph. Aurel. Capitul. 39 and 40. T. vii. Conc. p. 1146. See also Cap. Solent. de Consecrat. dist. 7. (28) Rather. Serm. i. in Quadrages. n. vi. T. ii. Spicileg. p. 283. (29) Alex. Halens. part. iv. qu. 28. art. 2. (30) S. Tho. 2. secundæ qu. 41. art. 7.

(g) *Hactenus usque ad Nonam jejunavimus: Nunc usque ad vesperam jejunabunt universi, Reges & Principes, Clerus & Populus, nobiles & ignobiles, simul in unum Dives & Pauper.* S. Bern. Serm. iii. de Quadrag. n. 17. p. 819. S. Bernard died in 1153. See the same attested by Peter of Blois, who died in 1200.

of not eating before three of the Clock (31). Durandus, Bishop of Meaux, in 1330 (32); and in the following Century, St. Antoninus (33) testify that in their Time it was allowed by Custom, authorized by the chief Pastors, to dine on Fasting Days any Time after the Hour of Noon (h), which soon became any Hour about Noon. Durandus observes, that when the Hour of the Meal on Fasting Days in Lent was anticipated, the Clergy anticipated the recital of Vespers, which they still said before Dinner, thinking thus to observe the Canon, *Solent*, which is only extracted from the 3^d Capitular of Theodulph, Bishop of

(31) Richard de Mediâ Villâ, in 4 dist. 15. art. iii. qu. 8. T. ii. p. 211. (32) Durandus a S. Porciano, in 4 dist. 15. quæst. 9. art. 7. (33) S. Antoninus, 2 part. Tit. v. de Jejun. § 10.

(h) An anonymous Monk of St. Gall, Author of the Life of Charlemagne, published by Duchene, Canisius, and most accurately by Hannius, Librarian at Hanover in 1726; relates, that the Emperor was obliged to dine in Lent before the Hour of Vespers, that his Officers and Attendants might have Time for their several Dinners after him, which they could not have otherwise done before Midnight. The Emperor therefore heard Mass sung, which in Lent was begun in his Palace at two o'Clock, and immediately after it Vespers; after which he went to Dinner. A certain Bishop who came to Court, found Fault with this Anticipation of the Hour of his Meal. Charlemagne alleged the Necessity, and finding the Prelate not satisfied, gave Orders that he should sit at the Time, when the last Table was served for his Officers. And said to him the next Day: "You see that it is not out of Intemperance, but necessary Precaution, that I go to Table, before Sunset." (See Carol. Magni Vita, l. ii. c. 9. p. 543. ed. Han.) This precedent, however, is supposed to have given the first Occasion to the Anticipation of the Meal on Fasting Days. Many at first, doubtless, sinned by introducing this and other Mitigations, without Necessity or Authority: But when the Custom became legal, and was authorized by the positive Connivance, or Toleration of all the chief Pastors of the Church, it was a Derogation from the primitive Law. Hence the Theologians who first allowed it, alledge the legal Custom, and authorized Discipline of such Churches as had admitted it, not the Pretence of any general Necessity, or any other false Plea. They do not therefore seem to deserve the harsh Censure, which Thomassin and Baillet pass upon them, if the Custom was then such as they took it to be, legal and authorized.

of Orleans, which regulated the Hour of breaking the Fast in the Evening, or after Vespers. As a Memorial of the ancient Discipline, this is still observed in Lent, and is of Precept, as to the public recital of the divine Office in the Choir: But for those who recite Vespers in private, a Rubric, or Rule, rather directing what is most perfect, and according to the Spirit of the Church, than of strict Precept.. So strictly is it the Essence of Fasting to take no more than one Meal on Fasting Days, that Jews, Mussulmans, and Pagans, have always looked upon the least Refreshment, even a Drop of pure Water taken at any other Time of the Day, as contrary to the Fast. And this was the ancient Christian Discipline, as the Fathers, and every Kind of ecclesiastical Monuments proclaim. We learn from St. Jerom (34), that the ancient Monks of Egypt and Palestine never eat twice a Day; but in the Paschal Time, till after Whitsuntide, when they were allowed to take their Meal at Noon, which was called not to Fast. St. Benedict in the West, allows the Monks to dine after Pentecost, but makes no mention of Supper at that Time, but only before Whitsuntide, during the Paschal Time (35). Whence many think he allowed no Supper, except a small Refreshment during the Paschal Time. The Author of the *Rule of the Master*, soon after St. Bennet, permits them to drink twice in the Evening, when they took their Meal at Noon (36). St. Fructuosus of Braga in his Monastick Rule, expressly says, that from Easter to Whitsuntide, the Monks shall dine at Noon, but be content with one Meal a Day (37). The Monks of Fulda in Germany never supped during the whole Year, down so low as in the 12th Century, as Mabillon shews (38). St. Isidore of Seville, whom Flores demonstrates to have been the Author of the *Micrologus*,

(34) S. Hier. ep. 18. ad Eustoch, T. iv. p. 44 & sequ.

(35) See Dom. De L'Isle, Hist. du Jeune, l. iv. ch. 5. p. 285.

(36) Reg. Magistri c. xxvii. (37) S. Fructuos. Reg. c. xvii.

(38) Mabill. Tr. in Sac. 3. Ben. 2. p. 16.

Micrologus, pronounces that no one keeps the Fast of Lent, who takes a Refreshment before Evening (39).

A Relaxation of this Severity was first introduced in the Monastic Faſts, which were not commanded by the Church, and were kept almoſt the whole Year. In St. Benedict's Time, his Monks took their Meal at Sext or Noon, when they did not Faſt; at None, or three in the Afternoon on Faſts of the Rule; after Sunſet, on Faſting Days of Precept in the Church. The holy Founder allowed each Monk an *Hemina* of Wine (g), each Day to be drank with Water; part they reſerved for Evening, when it was not a Faſting-day (40). He even allows the Superior to give leave to take ſomething more if neceſſary. The Dinner of the Monks was two Meſſes of Vegetables; and their Supper a little Bread, when it was no Faſt. Hence it became a Cuſtom in this Order to give the Monks leave to drink a moderate Draught out of the Portion they had reſerved from Dinner, in the Afternoon after their Work, eſpecially when the Weather was hot. St. Benedict died in 543: It appears by the *Rule of the Maſter*, which was the firſt Comment we have on St. Benedict's Rule, drawn up about 140 Years after the Death of that holy Patriarch, that it was then allowed for the Monks when they had dined at None or three of the Clock, to drink ſome Wine and Water when they aſſembled before Complin after Work, and this Refreshment was preceded and followed by a Prayer: But this was only on Faſting-days of the Rule, and in the Summer-months. This indulgence which was thus granted for the Faſts of the Rule, was afterward extended to thoſe of the Church, which was firſt

(39) *Micrologus*, c. xlix. T. xviii, Bibl. Patr. p. 487.

(40) S. Bened. Reg. c. xl.

(i) An *hemina* was a Liquid Meaſure, which ſome Antiquaries take for the fourth Part of a Pint; others more probably for a Pint and a half, or 18 Ounces; as it is defined by an ancient Writer, quoted by Mabillon, Præf. in T. v. Vitar. SS. ord. S. Bened. n. 158. See Ceiller, Mege, and eſpecially Calmet, Comm. in reg. S. Ben. c. 40.

first authorized in the general Chapter or great Assembly of Benedictin Abbots held at Aix-la-Chapelle, by Order of the Emperor Lewis the Debonnair, in 817 (41); but only when it was necessary after hard Labour, or singing of longer Offices in the Church than usual. The Decree is couched in the following Words: "If Necessity shall require it, on account of
 " hard Labour, after the Meal taken in the Evening,
 " even in Lent, before Complin, on Days when the
 " Office of the Dead is celebrated, they are allowed
 " to drink (k)." A Lecture out of the Conferences of Cassian was made to the Monks, when they assembled before Complin (42), and any other pious Lecture or Exhortation made in Common, was called a Conference. The Wine and Water was distributed in Cups, after the blessing of the Superior, at the end of the Lecture, or in some Places whilst it was read (43). Hence the Name of *Collation* was given to this little Refection (44). The Custom was at the same Time adopted by the Laity on Fasting-days of Obligation, and being tolerated and authorized by the Pastors of the Church, became a legal Mitigation of the precept of the Fast (45). The Collation, however, for some
 Ages

(41) Conventus Aquisgran. c. xii. Conc. T. vii. p. 1508.

(42) S. Bened. Reg. c. xlii.

(43) Bernard. Cluniac. in Ord. Clun. part. i. c. 27. p. 209. and c. 74. p. 269. Martenne, de Ritibus Eccles. c. xi. n. 11. p. 109. Udalric, l. i. Consuetud. Cluniac. c. 41. Usus Cisterciens. Ordin. c. 81. p. 179. Regul. in Clarior. c. 16. Abelard Reg. ad Eloisam, p. 165.

(44) See Dom Joseph de l'Isle, Hist. du Jeune, l. iv. ch. 2. p. 306. Thomassin, Tr. du Jeune. Claude de Vert, Cerem. de l'Eglise, T. ii. p. 110. Catech. de Montpellier on the 5th Precept of the Church, ch. 6. sur les Jeunes. The Statutes of the Norbertins, Bibliotheca Præmonstr. l. iv. c. 12. de Collat. p. 793.

(45) S. Antoninus 2 pars Sum. Theol. Tit. vi. c. 2. v. 9. Pontas V. Jeune Cas. 17 and 18.

(k) *Si necessitas poposcerit ob Operis laborem, post refectionem Vespertinam, olim et in Quadragesima pari modo, Et quando Officium Mortuorum celebratur, priusquam lectio Completorii legatur, bibant.* Conventus Aquisgr. c. 12. T. vii. conc. p. 1508.

Ages was confined to a Draught of Drink, and this at first only upon some degree of Necessity, as after some extraordinary Fatigue or Labour. It was only in the 15th Century that some began to take a Morfel of Bread with this Draught for Collation, lest drinking without eating any thing might be pernicious to Health (46), this being a Principle, which some Physicians advanced. Soon after the Canonists and Divines abandoning this Reason produced for the Grounds of this Allowance, the general Necessity of taking some little Refreshment or Nourishment in the Evening, when the Meal was anticipated so long before. Baillet blames those Theologians, who by this Decision introduced a Relaxation of the ancient Law of Fasting: But he ought first to have shewn those Divines to have been the first Authors of this Innovation. On the contrary, it appears that they found it already established and authorized by the general Custom of the most Religious amongst the Faithful, and the connivance of the chief Pastors, by whom the Laws of ecclesiastical Discipline are framed or interpreted. And though no particular Bishop can abolish a Law made by the superior Authority of the Universal, or even a National Church, it belongs to Bishops to determine for their own Dioceses such points of Discipline as are undetermined by superior Authority; also to give a Sanction to Customs legally prescribed, and which it appears just and rational, and for the greater good of the Community to authorize, and no superiour Authority intervenes or is trespassed upon. If those who first introduced such a Relaxation, availed themselves of frivolous Reasons or pretences of Necessity, which were barely imaginary, they can no way be excused from a Transgression, which in such Cases is so much more grievous, as it carries with it the baneful Influence of Scandal, and opens

(46) Alphonfus Tostatus, Bishop of Avila, (who assisted at the Council of Basil in 1434, and died in 1454) in c. vi. Matth. qu. 169, 170. T. ix. Op. p. 169.

opens a Door to numberless Transgressions in others; by which, at length a salutary Law of sacred Discipline is undermined. The allowance for Collation on Fasting-days was insensibly enlarged: But it must always be remembered, that though it is a little Refreshment of the Body after the Fatigues of the Day, it is not to be made a Meal, or an Indulgence of Luxury and Sensuality. As to the Quality of Things allowed for Collation, this for a long Time consisted only of a little dry Bread, or a few dried Fruits without any Preparation or Dressing; and they are most to be commended who study to come nearest this Rule. However, by general Custom a greater Latitude is allowed in different Countries (i). In many Parts of the Low-Countries, even Butter, *in a small Quantity*, is tolerated; also a little Tart or Fruit-pye. In certain Dioceses in France, though Butter is forbid, a very small slice of Cheese is allowed to give a Relish to the Bread. At Naples, and in some other Places a very little Quantity of small Fishes, or at least of cold Fish is taken without Scruple, though Butter and Cheese

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(i) The ancient Egyptian Monks fasted all the Year, except on Sundays, and in the Paschal Time. On Days when they did not Fast, their Allowance was the same as on Fasting-days, viz. 12 Ounces or a pound of Bread, as Cassian informs us; but they divided it, and took half at three o'Clock, with Water for their Drink. St. Bennet in the West declares, that he fell short of the ancient Austerity of the Monastic State, in allowing two dishes of Pulse at the daily Meal besides Bread, though he forbid Flesh meat, except for the Sick in the Infirmary. He also allowed Wine, which the ancient Monks did not generally allow themselves. Above a Century after his Death, the Custom was introduced among his Monks on Fasting-days of the Rule, to take a Draught of Water, or of part of their Portion of Drink which they had saved at their Meal. This they did at their meeting at the Spiritual Lecture or Conference, before Complin; and it was first called the *Biberic*, when a morsel of Bread was afterward granted with this Draught, it was not done without asking every Day leave; which Custom still continues in some Places. In the Abbey of St. Victor at Paris of Regular Canons, he that waits, goes up to the Superior, and kneeling says to him before Collation: *Detur, si placet, fratribus tantisper panis ne noceat potus*. And the Superior answers, *Detur*. See Macquer. Hist. Eccl. Remarques sur le 14 Siècle, T. ii. p. 192.

are on no account allowed even at Dinner: In some Places, little heed is given to the Quality of the Food at Collation, provided it be strictly Fasting-day Diet, and in a very small Quantity. The allowance of one Country is not to be extended to another; nor can a Bishop infringe a Law of the universal Church, but by a general Dispensation or Derogation in Cases of *real* Necessity, or by declaring a Law duly established by legal Custom or proper Authority, where he finds it such. In doubtful Points, what comes nearest the primitive Discipline of Fasting ought to be maintained, if compatible with other Circumstances. And especially Pastors ought to be particularly Watchful to guard against every farther Enervation of the holy, universal, and primitive Law of the Lenten Fast. The greatest Relaxations in Discipline take their Rise from small, and often insensible Liberties; though nothing can be small, which opens so fatal a Gap. A true Spirit of Religion and Penance, will always lean to the safer Side.

The Quantity allowed at a Collation is not to be carried beyond the just Bounds, lest it become a Supper or a Meal. Some Divines restrain it to two, others to four, or six Ounces; those seem to speak most rationally, who say it ought not to exceed a Quarter of an ordinary Supper or full Meal, or thereabouts. St. Charles Borromæo, who never allowed himself any Collation, made the following Rule for his own Family. “ In Lent, except on Sundays, “ no one must eat more than once in the Day, and “ that after Mid-day. If any one finds he wants some “ other Refreshment, he may be allowed to take in “ the Evening an Ounce and half of Bread, and a “ Cup of Wine (47).”

In some Places a small Collation is taken also in the Morning, though less than that of the Evening; but this in many Parts, even in the West, is by no means allowed. Upon the Principle that Chocolate
is

(47) Act. Mediolan. Eccl. part. v. *Instit. & Reg. de Discipl. familiar.* p. 712.

is mere drink, Cardinal Brancaccio wrote at Rome to maintain that it may be taken for a Morning-Collation on Fasting-days, provided it be made thin, such as is given as a drink to Slaves in America, which Cardinal Cozza afterward maintained. This many others condemn, alledging that Chocolate is very nourishing and filling. Doctor Stabe doubts not to assure us, that one Ounce of the Cocoa-nut is more nourishing in a human Body, than a Pound of Beef. Its Effects are not the same in all Constitutions. But this we must allow, that it is to be wished that the Use of Chocolate was not introduced; and where it is used, it ought to be taken thin, or in a very small Quantity; otherwise the Fast may seem to degenerate into a Law of bare Abstinence (48). Cardinal Lambertini observes, that Cozza, Brancaccio, and others, who allow Chocolate in the Morning, require that it should not be made too thick, nor be taken oftener in the Day, or in a large Quantity.

St. Thomas Aquinas teaches that Electuaries, or Drugs which are taken out of Meals to promote Digestion, though they nourish in some small Degree, are not forbid by the Law of the Fast, provided they are not taken in a considerable Quantity (49). But if even at different Times they amount to a large Quantity in the whole Day, they would be a grievous Transgression of the Precept of the Fast: To Persons that are weak or of an advanced Age, such Things may be more easily allowed.

It is undoubted, that anciently to drink on Fasting-days was no less forbid than to eat, only in the Refection after Sun-set. The Jews, and the very Pagans, as appears by the Example of the Ninivites, had no other Idea of Fasting (50). Nor have the Musselmans

(48) See Antoine, Berti at Rome, Card. Lambertini Instit. 15. T. i. Gonzales in Spain.

(49) S. Tho. 2. secundæ qu. 147. art. vi. ad. 3. also Gerson Regul. Moral. c. xcvi. T. iii. p. 94.

(50) See Jonas iii. 7. Esdr. x. 6. Mat. xi. 18. See Calmet, Dict. Bibl. v. Jeune. Dom de L'isle, Hist. du Jeune, l. iv. c. 3. T. iii. p. 320.

mans to this Day, whether Turks, Saracens, Persians, or Indians. Wine was not allowed in the primitive Ages of Christianity, even at the Meal on Fasting-days, but only Water (51), as Adam used in Paradise in the State of Innocence, according to the Remark of St. Basil (52). It was a general Rule among the ancient Monks in the East, usually to drink only Water; and even in this St. Antony prescribed great Temperance (53), and after his Example other holy Abbots (54). To drink even Water out of the only Meal that was allowed, was esteemed a Degree of the Breach of the Fast. St. Fructuosus, the holy Bishop of Tarragon in Spain, in the Persecution of Valerian in 259, being led to Martyrdom on a Friday at ten o'Clock in the Morning, refused to drink, because it was not the Hour to break the Fast of the Day, though fatigued with Imprisonment, and standing in need of Strength to sustain the Conflict of his last Agony. "It is a Fast," said he: "I refuse to drink; it is not yet the ninth Hour; Death itself shall not oblige me to abridge my Fast (55)." In the Lives of the Fathers of the Desert, Rufin relates, that, on a Fast of the Rule, the Abbot Sylvanus with his Disciple Zachary calling at another Monastery, took some Refreshment which was offered them, as was allowed among the Monks by the Laws of Hospitality when abroad. As they were afterwards travelling, the Disciple seeing some Water was going to drink, but the Abbot hindered him, saying: "It is a Fast to-day." Zachary replied: "But have we
" not

(51) S. Basil. Hom. 1. de Jejun. n. 5. T. ii. p. 4. S. Greg. Nyss. seu potius, S. Asterius Or. in princ. jejun. in Append. p. 254. S. Ambros. l. de Jejun. & Elia, c. 9. n. 32. T. i. p. 544. S. Chrys. Hom. 4. ad Pop. Ant. n. 6. T. vi. p. 58. & Hom. vi. n. 6. p. 83. S. Hier. ep. 34. ad Nepotian. T. iv. p. 364. S. Aug. l. xxx. contra Faust. c. 4 & 5. T. viii. p. 446, &c. Apud de L'isle, Nat. Alex. &c. (52) S. Bas. loc. cit. (53) S. Anton. in Monitis S. Paulo Simplicii apud Evagr. l. ii. c. 30. p. 463. (54) Evagr. ap. Rosw. de Vitis Patr. l. ii. c. 27. p. 479. Rufin. c. lxvi. & cxvii. Cassian. Coll. xii. c. 11. p. 585. Coll. xiii c. 6. p. 591, &c. (55) Ap. S. Prudent. Hymn. vi. p. 188.

“ not already eat something ?” The Abbot answered :
 “ That we did by the Law of Charity ; but let us
 “ still keep the Rule of our Fast (56).” Even the
 first Allowance of a Collation, which consisted only of
 a Draught of Drink, shews it was not allowed before
 to drink at all on Fasting-days before the Hour of the
 Meal. This Law was universally observed long
 after the Collation was introduced ; and is still in force
 in some Dioceses in France, &c. The Mahometans,
 though immersed in Sensuality and Vice, keep up this
 essential Law on their Fasts, which consist in neither
 eating, nor drinking, nor smoking the whole Day,
 from Morning to the rising of the Stars in the Even-
 ing. When their monthly fast of Ramadan falls in
 Summer, this Thirst is very troublesome, especially
 to Travellers and Labourers. But they must endure
 it, no one being excused Fasting, neither Women,
 Soldiers, Travellers, Labourers, nor Artificers ; nei-
 ther Rich nor Poor : The Sultan Fasts as well as
 others (57).

The Plea that Liquids only moisten, and do not
 nourish, is founded in Ignorance of natural Philo-
 sophy. No one can certainly pretend it true, at least
 of compound Liquors, nor of all such as are simple.
 Wine, for example, is the Extract of a very juicy
 Fruit ; and some Sorts, Galen says, are as nourishing
 as Hog’s-flesh, which is a kind of Food the fullest of
 Gravy (58). Even Water indirectly contributes to
 Nourishment by helping Digestion, as it is the strongest
 dissolver and digester in Nature ; and it refreshes and
 pleases. It is not therefore, on this Pretence, that
 Liquids can be compatible with Fasting, though the
 persuasion of such a Plea may have had some Influence
 in promoting a Custom, which if duly established by
 Prescription, and authorized by the chief Pastors, will
 derogate from the primitive Law in this Point. How

S 2

far

(56) Evagr. l. iii. c. 46. p. 508. ap. Rosw. (57) Herbelot.
 Bibl. Orient. p. 708. Tournefort Voyage, l. ii. p. 342. Lucas
 Voyage d’Egypte, T. i. (58) See Calmet & de L’isle
 loc. cit.

far this takes Place must be impartially inquired into by the long and general Practice of the most religious and timorous Christians, and the Decision of the Pastors in each Country. But it must no where be allowed to drink thus any considerable Quantity; and an Acquaintance with the Spirit of the Church, and an holy Zeal in supporting the Interests of Truth and the Rules of ancient Discipline, would strongly engage us by our Example, to endeavour in some Degree to stem, or at least set Bounds to the Torrent of Relaxation, which threatens so great Desolation. Even a Concern for our own Spiritual Interest in the most important Affair of our Sanctification, especially a sincere Spirit of Penance, were we truly animated with it, would inspire us with an earnest Desire of making the Sacrifice of our Fast entire. Shall we by failing in any Circumstance, rob God of the Honour we pretend to give him, and destroy, or at least, abate and depreciate the Merit of our Offering?

Anciently the ecclesiastical Law of Fasting did not except Children that were ten Years of Age, as Cardinal Humbert testifies. The Statutes of the Church of Chalon (59) declare, all who have passed the 18th Year of their Age, to be bound to keep the Fasting-days commanded by the Church, and those under that Age who should seem to the Priests able: And this is the Maxim laid down by Alexander of Hales (60), and others among the first scholastick Divines. But as Youth, whilst in a State of Growing, stand in need generally of taking Nourishment more frequently in the Day, the Church thought proper afterward not to lay any under the Obligation of this Law, till they have completed thrice seven Years, or the twenty-first Year of their Age, as St. Thomas Aquinas (61), and with him all Pastors and Divines teach. St. Thomas, however adds, that those that are Younger, must begin to exercise themselves in Fasting more or less according to

(59) Apud Martenne Anecd. T. iv. p. 775. (60) Alex. Halens. 4ta parte, qu. 28. T. iv. p. 275. (61) S. Tho. ib. art. 4.

to their Age and Strength. Collet and others observe, that Persons much under that Age are usually bound by the Law of Nature sometimes to fast, this being with others a Means to obtain the divine Grace for subduing the Passions, which if not restrained at that Age, become most unruly. Whence St. Basil says: "Boys like green Plants are watered with the Dew of Fasting (62)." Some Persons have imagined that old Age exempts all Persons from the Obligation of the ecclesiastical Law of Fasting, who have completed the sixtieth Year. But this is certainly a Mistake: No such Decree was ever made. On the contrary, St. Thomas Aquinas, and the most judicious and learned Theologians, down to our Time, declare that only Sickness and Weakness of Constitution in old Age, can be a just Plea for a Dispensation. Doctor Navarr, a very learned and eminent Canonist, having confirmed this Decision, says: "Now in the eightieth Year of my Age, I fast as easily as I did in my sixtieth or even fiftieth (63)."

Dispensations, by which Persons are disengaged and set free from the Obligation of this Law, are sometimes necessary. For these three general Reasons are assigned: 1. Incapacity, as in Children and Persons very sick. 2. Necessity, as hard Labour. 3. Some greater Good, as assiduous Attendance on the Sick, much Preaching, &c. St. Gregory the Great, being informed that Marinian, Archbishop of Ravenna, was seized with a vomiting of Blood, wrote to him (64). "I not only exhort, but I expressly forbid you to fast; Physicians declaring that Fasting is very contrary to your Disorder. I only allow you to fast five Days in the Year, on the principal Solemnities." In another Letter, he allows him to fast one or two Days a Week, his Health being something better (65). For the Dispensation, Recourse, if it can be done, especially where the Necessity is not evident, is to be had to the

S 3

proper

(62) S. Basil. Or. 2. (63) Nav. Manual. c. 21. n. 16.
 (64) S. Gr. M. l. xi. ep. 33. ed. nov. (65) ib. ep. 40.

proper Pastor of the Church, who has Jurisdiction and Authority to grant it; and sometimes, the Judgment of a conscientious Physician is necessary or adviseable. Every slight Disorder, or corporal Uneasiness, or little Pain, is not a just Reason. For such Cases, Fasting is often the best Cure. At least, Mortification being the very End of Fasting, some such Inconvenience is often its natural Effect; little Headachs, Pains in the Stomach, or such like Complaints, often arising from too long a disuse of Fasting, and a Change of the Manner of Living; or from Vapours, or a prior Habit, or Repletion (m). Where there is a real Necessity, often a partial Indulgence is sufficient. He who lies under a Necessity of using Broth, may, perhaps, still abstain from Flesh-meat; or he who eats Flesh, may be still able to fast, or take only one Meal in the Day, &c. The Necessity of dispensing with Abstinence, at least, for the Use of Flesh-meat, is certainly much rarer than many seem to imagine. It is often the best Physic, and the safest Means of restoring Health. In most Distempers, and in Convalescents, Stuffing is most to be feared, not wholesome Abstinence (66).

Under the Title of hard Labour, we are not to comprise Barbers, Taylors, Jewellers, Writers, Composers of Types in a Printing-Office, &c. But such only with whose Work Fasting is incompatible, in which great Regard is to be had to their strength or weakness

(66) See Hequet, *Traité de Dispenses du Carême*. Paul Zachias, first Physician at Rome under Innocent X. l. v. tit. 5. qu. 5. no. 3. p. 280. in *Quæst. Medico-legalibus*, l. v. tit. 1. *In multis*, 9.

(m) In the Greek Church, no Sicknes is looked upon as a sufficient Reason for a Dispensation to eat Flesh in Lent. “Non
“ permititur cuicumque, etiamsi extremum agat Spiritum, in
“ magnâ Quadragesimâ carnibus vesci: Vidimus enim hoc di-
“ versis temporibus Synodice petatum esse, & non esse Con-
“ cessum,” says Balsamon quoted by Thomassin, *De vet. & novâ Eccles. disc.* pars 1. l. ii. c. 83. n. 15. In the Western Church, Dispensations are allowed when judged necessary in Sicknes, as Practice shews, and is declared in the 8th Council of Toledo, (cap. 9.) and by Innocent III. in *Cap. Consilium de Observ. Jejuniorum*.

Weakness of their Constitution, and their Manner of Living. This in some Poor Countrymen is a perpetual Lent, as Collet remarks; also in all those whose Poverty does not afford them Means of procuring themselves one competent Meal in the Day. By hard Labour which excuses from Fasting, though not from Abstinence, is understood that of Countrymen, Stonecutters, Porters, Coachmen, &c. also Soldiers in Camp, or exposed to daily Occasions of fighting; Travellers on foot, twelve or fifteen Miles a Day, says Collet, but not in a Coach, or on Horseback, unless the Journey be long, or the Horse or Vehicle, as a Waggon, be by their rough Motion very fatiguing. The Work or Journey ought to be, in some Degree necessary, not barely for Recreation, or what could be conveniently deferred to some other Day.

Attendance on the Sick Night and Day, preaching long, or often in the Day, &c. may also excuse from fasting.

In this Law of the universal Church, by the Concession of the Church, the Bishop can grant a general Dispensation to his Diocese in case of a public Necessity, and the Curate of a Parish to particular Persons in his Parish. In England, in our present Situation, every Confessor only to his own Penitents. If the Cause be frivolous and such as cannot be reasonably judged competent, the Dispensation is here not only sinful, but also null, not only by the general Rule, because it is not a Dispensation, but an unreasonable Dissipation: But also because it is given in a Law made by a superiour Authority and by Virtue of a Commission which implies the Condition of a just Cause, or what is prudently judged a Necessity. Bishops are bound to be particularly watchful in maintaining the most salutary and holy Discipline of the Church, of which they are appointed Guardians. It is therefore their Duty to be very wary, very quick-sighted, and strenuous in opposing vigorously every Incroachment, and careful not to grant easily or frequently such Dispensations as tend to enervate the Discipline of Church-Fasts, or of Penance, than which
nothing

nothing is of greater Importance in the Church for the Salvation of her Children.

The Faithful, though they use safely and without Scruple just Dispensations, must, on their side, be careful in asking them never to alledge any false Motive, nor exaggerate any real one: In both cases the Dispensation, though granted, is null, and obreptitious. It is subreptitious and equally null, if any thing essential which ought to have been mentioned, was suppressed. Such Methods no Way avoid, but aggravate the Guilt of the Transgression, and only elude the Law by mocking God, and imposing on the Pastors of his Church. Many who alledge the Motive of their Health for an Excuse from Fasting, would find, if they had Courage to make the Trial, that it would re-establish their broken Constitution, and that Sensuality and want of Resolution is the general Cause of the Outcry of those whose Complaints are loudest. “ Believe me, my Son :” said an ancient Hermit amongst “ the Fathers of the Deserts, “ We are as strong in “ Body as they who run in the Olympic Games: It “ is the Soul that is feeble and wants Courage (67).” The learned Abbot Fleury justly ridicules those who alledge that our Constitutions are altered since the primitive Ages of the Church, shewing, that from long before that Time, the Age of Man was limited to three-score and ten or four-score Years (68), as at present: That in Egypt, Syria, &c. Men were then enfeebled by their Excesses, and those kind of Debauches which tend most to the Ruin of Health, and which still make so many of the Eastern People grow old long before their Time; yet out of these most corrupted Countries came the greatest Fasters, and these Persons prolonged the Terms of their Lives beyond other Men: That the ancient Rule of Fasting continued more than a thousand Years after the Apostles, even in our colder Western Regions, down to the Time of St. Bernard (69), we may add, that many

(67) Prat. Spirit. c. 168.
Mœurs des Chrétiens, n. 8.

(68) Pl. xc. 10.

(69) Fleury

many of the most tender Constitutions, and out of our own Families, in the most austere Monasteries, are sensible Examples under our own Eyes, how groundless and idle these Pretences are.

In the Eastern Countries, whole Nations of Christians have not entirely degenerated from the primitive Austerity in their Fasts. Cardinal Humbert accused the Greeks after their schismatical Separation from the Latins, that some amongst them drank and eat some Fruit and Sallad after the Meal in Lent (70); and that some among them did this at any Hour. But this Reproach regards only some loose Livers in that degenerate Age, not the timorous and conscientious among the Greeks, or the little Collation which some among them had then began to introduce, whilst it was still unknown in the Latin Church. Balsamon, Patriarch of Antioch, in the Decline of the twelfth Century, the most learned Canonist, mentions that a very moderate second Refection or Collation was allowed but only to those, who by the Weakness of their Constitution found a particular Necessity of it. Tournefort in his accurate Voyage into the Levant, gives an Account of the Greek Monks of St. Basil, who all make a Vow of perpetual Abstinence, and live upon some Sorts of Fish, Pulse, Olives and dried Figs, and whose Refectory is not in the least better furnished than that of La Trappe, except as to the Allowance of Wine, but who lose all other Advantages of their State, by wanting Submission and Humility. After which he says (71), “ Even the Laity among the
“ Greeks keep four Lents: The first of two Months
“ and ends at Easter, and is called the great Lent, or
“ Easter Lent. In the first Week, which is rather
“ Preparatory, they are allowed to eat Cheese, Milk,
“ Fish and Eggs, all which they are forbidden during
“ the following Weeks. They feed wholly upon
“ Bread,

(70) Card. Humbert. contra Nicetam. T. iv. p. 321. See also Alexander of Haleson, for this Abuse of some among the Greeks.

(71) M. Tournefort, ep. 3. T. i. p. 115. 116. See also Baillet, Hist. du Carême § 4. ch. 21. p. 55.

“ Bread, Pulse, Honey and Shell-fish; as the red
 “ Naker, common Oysters, Muscles, Periwinkles,
 “ and another Sort called Goat’s-eyes; also some
 “ other Fish which are believed to be without Blood,
 “ namely the Polypus and Cuttle-fish.” They drink
 Wine, which was forbid them, and also Oil, in the
 Time of St. Chrysoftom (72). But they eat Fish on
 Palm Sunday and on the Feast of the Annunciation,
 provided it does not fall in Holy Week. Their *second Lent*
 is that of Advent, which lasts forty Days. In this they
 eat Fish, except on Wednesdays and Fridays; some
 abstain from it also on Mondays. Their *third Lent*
 bears the Name of SS. Peter and Paul, at whose Festival
 it ends, begun from Whitsuntide. During this Lent,
 it is lawful to eat Fish, but nothing made of Milk.
 In their last Lent, called *of the Virgin Mary*, because
 it begins on the first of August, and ends on the Feast
 of the Assumption, they are confined to the Use of
 Shell-fish and pulse, other Fish being forbid them,
 except on the Day of our Saviour’s Transfiguration,
 the 6th of August. During all these Lents, the Monks
 live upon nothing but Pulse and dried Fruits, and drink
 Wine. The rest of the Year, the Greeks fast every
 Wednesday and Friday, and have some other particular
 Fasting-days. A regular Observation of their appointed
 Fasts still holds its Ground, even in Places where
 through a deplorable Degeneracy and Ignorance,
 their Religion hardly consists in any thing more.

The Armenians, the most religious of all the Oriental
 Nations, go beyond all the rest in the Severity of their
 Fasts; of which M. Tournefort gives the following Account
 (73). “ They fast like the Monks of La Trappe. They
 fare very hard two Days every Week, Wednesday and
 Friday. The Lents of the Greeks are Times of Plenty
 and good Cheer in Comparison of those of the Armenians.
 Besides “ the

(72) S. Chryf. Hom. ii. in Gen. & Hom. vi. ad Pop. Antioch.

(73) T. iii. p. 246. ep. 7.

“ the extraordinary Lent, they are not permitted
 “ through the whole to eat any thing but Roots, nor
 “ so much of them as is required to satisfy the Ap-
 “ petite. The use of Shell-fish, Oil and Wine is for-
 “ bidden them, except on Holy Saturday, on which
 “ Day they begin again to eat Butter, Cheese and
 “ Eggs. Besides the great Lent, they have four
 “ others in the Year, consisting each of eight Days;
 “ instituted to prepare for the four great Feasts of
 “ the Nativity, Ascension, Annunciation and St.
 “ George. These Lents are as rigourously observed
 “ as the great one. They must not so much as speak
 “ of Eggs, Fish, Oil, or Butter. Some take no
 “ Manner of Nourishment for three Days together.”
 Tavernier, a Calvinist, whose Exactness in his Tra-
 vels no one calls in Question, speaks of the Fasts of
 the Armenians, as follows (74). “ They have six
 “ Months and three Days in a Year, wherein they
 “ keep Lent, or particular Fasts. During all that
 “ Time they feed only upon Bread and some few
 “ Herbs. As for the poor labouring People, they
 “ only feed upon Pulse boiled in Water and Salt:
 “ For during their chief Lent, they are never allowed
 “ any more than others to eat either Butter or Oil;
 “ nay, though they are dying, it is not lawful for
 “ them to eat Flesh upon Days wherein that Diet is
 “ forbidden. They may only eat Wall-nuts, or small
 “ Nuts, Almonds, or Pistaches, or some such other
 “ Fruit that affords no Oil; and they may pound
 “ them, and put them among their Pulse or their
 “ Herbs, and boil them with their Rice. Their
 “ Archbishops always live only upon Pulse (n).”

Even the Devil, the Ape of Religion, in laying
 Snares to draw Souls into Perdition by spiritual Blind-
 ness, Infidelity and Superstition, engages many Ma-
 hometan Dervises, and even whole Nations to prac-
 tise

(74) Tavernier, *Persian Travels*, b. iv. ch. 10. p. 170. Char-
 din. T. ii. p. 232.

(n) On the Fasts of the Nestorians and other Oriental Chris-
 tians; See Le Brun, *Sur les Liturgies*. T. iii. p. 576. Baillet, &c.

tise the most austere perpetual Fasts and Abstinence (75); whose Example, whilst we deplore their Blindness, must convince us how idle and groundless our Plea is for a total Incapacity of performing the least Fasts: Fasts which not only Religion commands, but even our corporal Health frequently recommends.

When real necessity and a legal just Dispensation exempt us from the Observance of this holy Law, we ought to make use of this Indulgence with Confusion and Regret. If we consider the Advantages of joining the whole Body of God's Servants on Earth in this great Sacrifice, and holy spiritual Warfare, we shall look upon our Exclusion and Inability as a real Misfortune, and Subject of Humiliation, and a kind of Excommunication. St. Gregory the Great, who struggled many Years with a very weak Constitution and frequent Infirmities, once finding himself so ill on Holy Saturday as to fear he should be obliged to break the Fast by taking some Refreshment before Evening, called a holy Monk, named Elutharius, out of his Hermitage, and intreated him by his Prayers to obtain of God Strength for him to continue the Fast of that Day to the End; and to his great Joy he was enabled to perform it (76). Such Dispositions cannot fail to sanctify a Spirit of Compunction, and draw down an abundant Share of those Graces which this general Sacrifice of the Church moves Almighty God to bestow. For he considers good Works as done in the Will when perfect; but all who cannot fast, ought to endeavour to supply this by some other penitential Works, longer Prayers, greater Fervour in their Patience and Resignation, more abundant Alms, and the like. St. Chrysostom taking Notice that among his Flock at Constantinople, several on the ninth or tenth Day of Lent, finding themselves too weak to keep the whole Rigour of the Fast, took their Dinner before the Hour of the Sermon in the Afternoon, says: " If by Reason of the Weakness of thy
" Body

(75) Grosse. (76) Paul. Diac. in Vita S. Greg. M. & ipse S. Greg. l. iii. Dial. c. 34.

“ Body, thou canst not continue all the Day fasting,
 “ no wise Man will reprove thee for it: For we serve a
 “ gentle and merciful Lord, who expects nothing
 “ of us beyond our Strength (77).” He adds, that
 “ only the lazy and dissolute, not those who cannot
 “ fast, are blameable; and that other wider Doors of
 “ Confidence toward God may be opened, than by
 “ mere Abstinence from Food. “ He therefore who
 “ takes some Food,” says he, “ being unable to fast,
 “ let him give larger Alms; let him send up more
 “ fervent Prayers, let him be more forward, and shew
 “ greater Alacrity, in hearing the Word of God. In
 “ these Things his bodily Infirmary can be no Hin-
 “ drance to him. Let him be reconciled to his Ene-
 “ mies, drive all Remembrance of Injuries out of
 “ his Heart and the like, and he hath kept the true
 “ Fast which the Lord requires: For he commands
 “ us to abstain from Food for the Sake of these
 “ Things, and that we should check the Wantonness
 “ of the Flesh, and make it obedient and tractable
 “ to fulfill his Commandments. Wherefore I beseech
 “ you who can fast, that you increase and make more
 “ fervent this your pious Forwardness. For the
 “ more the outward Man decays, the more your in-
 “ ward Man is renewed and strengthened. Fasting
 “ brings under the Body, and bridles its disorderly
 “ Motion: It also makes the Soul more clear and
 “ bright: It likewise gives it Wings, and makes it
 “ light and ready to soar aloft. As to those who are
 “ not able to fast, not he who eats and drinks mode-
 “ rately, but he who is slothful, dissolute, and sen-
 “ sual, is unworthy this Auditory. According to the
 “ Oracle of the Apostle; He that eateth, eateth to
 “ the Lord; and he that eateth not, to the Lord he
 “ eateth not, and giveth God Thanks. In like Man-
 “ ner, let him that fasteth give Thanks to God, who
 “ gives him Strength able to support the Labour of
 “ Fasting: And he that fasteth not, let him give
 “ Thanks that this hinders him not from pursuing
 “ the Means of his Salvation, if he will give Atten-
 tion

“ tion to it.” Long before St. Chrysoftom, St. Cyril of Jerusalem, lays down the same Maxims, and forbids, in the Words of St. Paul, those who fast to censure or despise those, who by the Weakness of their Constitution, are not able to abstain from Food (78). Indeed the Law of Nature shews Dispensations to be necessary in certain Cases which could never be meant to fall under the Law, and were Exceptions tacitly implied in it, as Pope Symmachus justly reasons (79). But as the 8th Council of Toledo in 653 observes, (80) for the Validity of these Dispensations, two Conditions are required: 1st, That they be granted by legal Authority: 2dly, That there be an inevitable Necessity for granting them. Such Dispensations, were formerly never granted on Account of Age or Sickness for eating Flesh, but only for taking more than one Meal on a Fasting Day; for a Necessity of breaking the Fast is more frequent than of the Abstinence. In the Reign of Justinian, in an extreme Scarcity of Pulse, or Lenten Provisions, Leave was first given to eat Flesh; but whatever they had to suffer, scarce any one would make use of it. And how seldom they were formerly granted in Comparison of our Times, appears by the Recourse which the Archbishops had to the Popes, to obtain them in Favour of the greatest Kings, when judged necessary for their Health. See Innocent III. (o) Boniface VIII. when he granted this Dispensation to King Wenceslas, then sick,

(78) S. Cyr. Hieros. Cat. iv. p. 65.

(79) Symmachus, ep. 12. ad Avic. T. iv. Conc. Labb. p. 1312.

(80) Conc. Tolet. 8. Can. 9. T. vi. Conc. p. 407.

(o) Decretal. l. iii. Cap. *Consilium de Jejun.* n. 46. p. 1397, where the Archbishop of Prague addresses himself to Innocent III. for certain sick Persons who desired Leave to eat Flesh, which he durst not take upon him to grant without consulting the Pope.—Wenceslas King of Bohemia, asked Boniface VIII. Leave to eat Flesh on Fasting-days for an habitual grievous Indisposition, under which he could not bear Fish or any Fasting-day Diet. The Pope Commissioned the Cistercian Abbot of Cefelt, and another Monk of that Order, to examine into the

sick, and other Popes in the first Dispensations for eating Flesh Meat on Fasting-days on account of Health, require, besides the Condition of Necessity, that the Persons eat it first with great Sobriety (i. e.) plain Meats, not Delicacies, only of one or two kinds, and with great Moderation. 2dly That they eat it privately and alone, not at a public or common Table. This is often a dangerous Occasion of Scandal, and contributes very much to induce others to ask, and flatter themselves they want the like Indulgence, to the total Relaxation of the Holy Law of Fasting, and the Ruin of ecclesiastical Discipline. It is a farther Curb, if they who enjoy such a Privilege or Dispensation, be still laid under some Restraints, by being obliged to eat alone. Pope Benedict XIV. by a Decree addressed to the whole Church, in 1741 (81), strictly commands that

(81) See his Bullarium.

the Truth of the Allegations, and upon their Information, by a Brief, gave him Leave on the following Conditions: 1st, That he should never eat Flesh-meat on Fridays or Saturdays. 2d, That he should never eat it in public, but privately and alone in secret. 3d, And this only in case he had not bound himself by Vow to abstain. See *Rainald. ad An. 1297. n. 52. in Contin. Annal. Baronii.* Clement VI. in 1351, by two Briefs in 1351, granted a Dispensation to John, King of France, and his Queen, to eat Flesh on Fasting-days during his Wars, if they were in Places where Fish could not be procured, excepting all Lent, all Fridays, and the Vigils of Christmas, Whitsuntide, the Assumption, the Feast of St. John Baptist, of the Apostles, and of all Saints, and requiring that his Confessor should be Judge of the Necessity, and this only during the War. By another Brief, dated the same Year, he allows them to be dispensed with not only from the Abstinence, but also from the Fast, when their Confessor and Physician should judge it necessary. See *Dacherius Spicileg. T. iv. p. 276.* Gregory XI. in 1376, granted Leave to the Confessor of Charles King of France, and his Queen Joan, to eat Butter, Cheese, Milk and Eggs, on Fasting-days, if he judged it necessary. (*Dacher. ib.*) Sixtus IV. in 1483, gave Leave to James King of Scotland, to eat Flesh on Fasting-Days, provided his Confessor should judge it necessary. (*Rainald ad An. 1484. n. 6.*) Julius ii. in 1505, gave Leave to John King of Denmark, and his Queen Christiana, to eat Butter, Cheese, Milk, Eggs or Flesh-meat in Lent, when their

that all, who upon any just Necessity, are dispensed with to eat Flesh, or other forbidden Food, on any Fasting-day, be only allowed to eat it in private, and by themselves. 2dly, That those who have Leave to eat Flesh, abstain from all Fish, which he declares to be forbidden Food to them. 3dly, That on fasting Days, Flesh and Fish be never both served up at the same Table. 4thly, That all Banqueting, and all Entertainments be absolutely forbid on these Days; which several Canons through every Age of the Church since the primitive Times, have continually repeated, and the very Nature of a Fast or Abstinence inculcates. When the Archbishop of Compostella consulted Benedict XIV. what was meant by Banquets and Entertainments which he declared to be forbidden on Fasting-days, which some Casuists restrained to public Banquets given on solemn and extraordinary Occasions, the Pope answered with Surprise, that the Words, of his Decree, as those of the Canons on this Head, were too express to leave Room for any Doubt or Cavil; whence he repeated that all Manner of Banquets though given privately and to private Friends, are here forbidden. This, however, we are not to understand of an ordinary familiar Dinner to which particular Persons are invited according to the Rules of civil Society, Charity and Hospitality.

It was formerly the Custom to grant Dispensations for not fasting in Cases of Necessity, by way of Permutation, substituting in Lieu of the fasting some other good

their Confessor and Physician judged it necessary. (*Rainald ad An. 1505. n. 39.*) Thus were those Dispensations granted more and more easily. Clement VII. by a famous Rescript to the Emperor Charles V. even forbid him to fast or abstain on Days commanded by the Church, alledging that by so doing he had impaired his Health, and found by Experience, that Fasting was incompatible with his great Fatigues, considering the Weakness of his Constitution. Whether the Reason alleged was true or no; the Dispensation was grounded on a presumed Necessity. See *Rainald ad An. 1524. n. 98.* and *De L'Isle, p. 365.* Leo X. had granted such a general Dispensation to Cardinal Ximenes in his old Age, and Clement VII. gave Leave to Henry King of Navarre, and his Queen Margaret, to eat Flesh in Lent, 1553. See *Rainald ad Ann. 1553. n. 35.*

good Works, as certain Alms-deeds or Prayers. Works thus enjoined would have the additional Advantage of Obedience, and Persons who are not able to fast, would still contribute their Mite in the universal penitential Sacrifice of the Church at this holy Time, and share in its Benefit. This, many zealous Pastors still do on proper Occasions; and it seems indispensable in doubtful Cases where the Competence of the Necessity is not sufficiently evident: “*Nam cum ii
“ qui nihil omittunt de humiliatione Jejunii, sub
“ sterili fatigatione defudent, nisi se Eleemosynarum
“ quâ possunt, erogatione sanctificent; dignum est ut
“ in alimoniam Pauperum abundantior sit eorum Lar-
“ gitio, quorum ad abstinendum minor est Fortitudo.*”
S. Leo, Serm. 85. c. 3.

Persons who are unable to fast, or even to abstain, ought nevertheless out of their own Devotion, with a truly penitential Spirit, and an holy Zeal to glorify God, promote their own Sanctification, and make themselves an acceptable Holocaust to God, endeavour to make up this Omission by other Means. Even they who fast, ought to consider that the more indulgent the Church is become in this Law, the more are we obliged to practise other Self-denials, to study to make the interior Fast from our own Will more perfect, and by every other Means to regain what we lose in this important Article of our Penance. For notwithstanding the Relaxations of the Law in our degenerate Times, we have all of us Sins to expiate, spiritual Diseases to cure, Enemies to arm ourselves against, and Temptations to fear, which call upon us to have recourse to the necessary Preservatives. Pardon for Sins, and a Reconciliation with God, are not become easier in our Time than they were in the first Ages of the Church. There can be no Prescription against the Rights of God's Justice; and if we desire to be re-instated in his Favour, we must endeavour to give our Penance every necessary Part or Ingredient which is requir'd to engage the divine Mercy and Acceptance. A true Spirit of Penance will put

us upon our Guard against the Seduction of the Flesh, in abating too easily the Mortification of our exterior Fast, by which we are bound to afflict and humble the Flesh. It will make us in earnest to redeem what through our Weakness and Inability is wanting in the Severity of our Fast, by those Privations which make Part of the general Fast, by which we are bound continually to watch over and curb our Senses and Will. Such as are dispensed with from the Fast on account of their Youth, of Sickness, or hard Labour, must seriously consider that they have Passions to curb, and Sins to satisfy for; consequently are bound to take Part as much as they can in the general Penance of the Church: For those who bring what lies in them will share in the Blessings which Heaven is open at this Time to shower down upon all who dispose their Souls to receive them. But those who do nothing, who bring forth no worthy Fruits of Penance, deprive themselves of the immense spiritual Advantages of this holy Time, and resist the Calls of God and his Church, and neglect an essential Duty on which their Salvation depends. Even Persons of the weakest Constitutions can without hurting their Health, make a less and more frugal Meal, eat Meats more simply dressed, use no savoury Sauces, make it a Law never to drink out of Meals, nor any thing Strong, deny themselves many Conveniences and Niceties, refrain from Superfluities, content themselves at Night with a coarse and small Collation, &c. The Liberty which many who are dispensed with as to the Fast, take of living without any Rule, and depriving themselves of nothing, is a formal Opposition to the Spirit of the Church and its holy Law. Those who labour under some painful Sickness, or whose Poverty and hard Labour render their whole Life a perpetual Lent, must endeavour to sanctify their Pains by perfect Resignation, and a sincere penitential Spirit with such little additional voluntary Sacrifices as these will suggest according to their Circumstances, and they cannot fail to reap the most plentiful Harvest of divine Graces in Proportion to the Fervour
of

of their Desires. A Protestant learned Bishop, after having strongly exhorted all who are able to keep the Fast of Lent, recommends to those who are excused from Fasting, to repair this Loss by other Means in the manner following (82) :

“ Let every one of us lay aside all this Lent, all fine
 “ Cloaths, and our usual Attire ; for that is still the
 “ Custom of Mourners in all Places. And let us re-
 “ tire ourselves, as much as is possible (for so Mourn-
 “ ers also do), making no Visits, nor willingly re-
 “ ceiving any, if nothing but Civility oblige us to it.

“ Let the Time be spent in this Retirement, in
 “ Reading and Prayer ; in examining our Consciences,
 “ and bewailing our Offences ; in taking a View of
 “ our own Miseries, and those of all Mankind, and
 “ imploring the divine Mercy ; in laying to Heart
 “ the Wants and Sufferings of our Christian Brethren ;
 “ in Meditating on Christ’s Sufferings, and such
 “ like spiritual Exercises ; which we are too apt to
 “ neglect in a Croud of Business and Company.

“ Let the Consideration of these Miseries move us
 “ to afflict ourselves with Fasting ; or, if that cannot
 “ be, with a spare Diet.

“ Let the Rich especially, and those who live delici-
 “ ously, deny their Appetites ; keep a slender Table,
 “ and punish their Excesses with harder Fare.

“ Drink no Wine, nor strong Liquors without Ne-
 “ cessity ; make no Feasts, nor accept of Invitations
 “ to any.

“ Give Alms liberally ; frequent public Prayers ;
 “ and there let us humble ourselves before God, and
 “ blush to lift up our Eyes unto Heaven.

“ Yea, let us pray *with all Prayer and Supplication*
 “ *in the Spirit* (83), i. e. address ourselves to God in
 “ all Sorts of holy Thoughts and devout Affections ;
 “ and that with great Fervour, and ardent Desires ;

T 2

“ with

(82) Dr. Simon Patrick, Bishop of Ely, “ Tr. of Repentance
 “ and Fasting ; especially of the Lent Fast, Part iii, ch. 20. in
 the Conclusion, p. 206.

(83) Ephes. vi, 8.

“ with Tears and knocking our Breasts, and bended
 “ Knees (as Theophylact expounds the Words of the
 “ Apostle), beseeching him by his Cross and Passion
 “ to deliver us.

“ Tremble to think that you have often prayed
 “ that God *would pitifully behold the Sorrows of your*
 “ *Heart*, when perhaps you felt no Sorrow there ; and
 “ now, let it be testified by all the sorrowful Actions
 “ here mentioned.

“ Forbear Music, Dancing, and all such like Plea-
 “ sures.

“ Let those that have been slothful content them-
 “ selves with less Sleep, that they may have more
 “ time for Prayer and Heavenly Thoughts.

“ They who have been too Voluptuons, will do
 “ well to lie hard.

“ Finally, Let there be a general Abstinence from
 “ all Manner of Recreations, unless the Preservation
 “ of Health make them necessary, and then use them
 “ privately.

“ Leave the Play-houses quite empty, and make
 “ the Churches full. Go to no public Shews, nor
 “ Meetings ; but spend the time when you come
 “ from Church, in setting all Things right at Home.
 “ St. Chrysostom frequently beseeches his Hearers,
 “ that when they come Home, they would spend their
 “ time in ruminating upon what they had been taught,
 “ and conferring one with another about it ; and so
 “ free themselves from all bad Desires, and flee the
 “ Snares of the Devil. For when the Devil, saith he,
 “ sees our Minds solicitous about spiritual Matters,
 “ and perpetually conversant in them, he dares not
 “ approach us ; but flees away before the Face of a
 “ more powerful Spirit working in us.

“ Now all this doth not come up to the primitive
 “ Strictness, but it is a Mortification of sensual Na-
 “ ture, which delights in Company, Merry-meetings,
 “ Feasts, Jollity, Sport and Plays, Laughter and all
 “ manner of Pleasure, which we ought to lay aside
 “ at this Season, that we may fulfil the Apostolical
 “ Precept

“ Precept (84). Be afflicted, and Mourn and Weep :
 “ Let your Laughter be turned into Mourning, and
 “ your Joy to Heaviness. Humble yourselves in the
 “ Sight of the Lord, and he shall lift you up.”

C H A P. V.

On the CONDITIONS which must accompany our
 F A S T S.

FASTING ought never to go alone: It must always be joined, as much as possible, with Alms-Deeds and Prayer, and all other good Works. Nothing more powerfully moves God to bestow the Treasures of his Grace abundantly on us, than if, for his Sake, and to imitate his Goodness and Beneficence, we liberally open our Hands, and give generously a Share of the temporal Goods we have received from his Bounty, to those who stand in need of them. Especially when we sue to him for Mercy, we must shew Mercy ourselves to our Fellow Creatures, and compassionately relieve their corporal Wants. This even is the Law which Almighty God lays down for his own Conduct, and the Condition upon which he offers us his Mercy and Graces. Nay, it is unbecoming to address ourselves to God for Mercy, without fulfilling it on our side. The Angel, who appeared to Cornelius on a Fasting Day, testified how acceptable his Prayers and Alms were to God, by which he deserved, by a Miracle, to be brought to the Knowledge of Christ and his holy Faith, and to be the first Fruits of the Gentiles in his Church, to open the Door to all foreign Nations, who were not of the Race of the ancient chosen People of God (85). Tobie, in the Instructions which he gave his Son, enlarges most of all upon Alms-Deeds (86). And the
 Angel

(84) James iv. 9, 10. (85) Acts x. 30, 31. (86) Tob. iv. 7, 8, 9, 10, 11.

Angel who conducted young Tobie into Media, after his Return, teaches them that Alms ought to go together with Fasting and Prayer. "Prayer is good with Fasting and Alms, for Alms delivereth from Death, and shall purge away all Sin (87)." The Prophet Isaiah (88) gives his Approbation only to such a Fast; and the Church recommends the constant Practice in Lent, by repeating his Words in her daily Office at that holy Time. "Break thy Bread to the Hungry, and bring the Needy and Strangers into thy House: When thou shalt see one naked cover him, and despise not thy own Flesh."

Hermas, who wrote soon after the Apostles Time (89), says, that whatever is spared on Fasting Days is to be given to the Poor; adding, "If thou fulfillest thy Fast in the manner which I command thee, thy Victim shall be acceptable to the Lord, and thy Fast shall be entered in the Book of Life." This Maxim of giving to the Poor the Meat that is retrenched, or Money that is saved by the Fast, is repeated by all the ancient Fathers and Councils down to the 12th Century and lower, till Delicacies and Luxury tainted the Tables, and encreased their Expence on Fasting Days. The Fathers even declare, that Fasting avails little without Alms, where Persons have Abilities. "If you fast without giving Alms, it

(87) Tob. xii. 7, 8.

(88) Isa. lviii. 7. (89) Hermas Pastor. l. iii. Similit. 5. ed. Cotel. T. i. p. 105. Origen, hom. 4. in div. in cap. 6. Matt. T. ii. p. 283. S. Ambros. Serm. 25. (de Quadrag. 9.) n. 6. T. ii. p. 426. in App. idem Serm. 29. (in Quadrag. 13.) p. 431. S. Aug. in Ps. xlii. n. 8. T. iv. p. 370. & Serm. 151. n. 7. T. v. p. 715. Serm. 210. n. 12. ib. p. 932. Constit. Apost. l. 5. c. 20. T. i. ed. Cotel. p. 323. (where it is made a Precept of standing Law). S. Chrys. hom. 8. in Gen. n. 6. T. 4. p. 63. S. Leo Serm. 12. de Jejuniis decimi Mensis T. 1. p. 126. Serm. 14. de Jejun. c. 2. p. 128, &c. S. Cæsar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820. S. Greg. M. l. i. in Evang. hom. 16. n. 6. T. i. p. 1495. Theodulphus Episc. Aurelian. Capitul. 38. T. vii. Conc. p. 1146. Ratherius episc. Veron. 10. Sæculo. Serm. 1 de Quadrag. n. 7. T. ii. Spicil. p. 283. S. Carolus Borrom. Conc. 1. Mediol. Part. ii. cap. 7. T. xv. Conc. &c.

“ it is not to be reputed a Fast,” says S. Chrysoſtom, (90). S. Cæſarius of Arles ſays: “ Fasting without Alms is not available, unleſs a Perſon be ſo poor as to have nothing to give, in whom the good Will is ſufficient. (91).” And the learned and pious Theodulphus, Biſhop of Orleans, writes, “ Fasting is of little Advantage, if it is not commended and ſupported by Prayer, Watching, and Alms-Deeds. (92).” A little before, in his 36th Capitular, he deſcribes the Manner of Fasting in Lent. After ſaying, that they who eat at None, or take any thing before Evening, are by no means to be thought to faſt, he adds, “ Let all hear Maſs, and aſſiſt at Veſpers (at Sun-ſet), after which Hour let them give their Alms and then eat. If any one cannot go to Veſpers, let him make his Prayer at the Evening Hour, and then take his Reſection.” Thoſe who are able to do leſs in Fasting are bound to make up this Deficiency by doubling their Alms, according to S. Leo (93), and other Fathers; which Rule all Chriſtians are bound more particularly to obſerve, ſince the great Relaxation of Diſcipline in this Duty.

A ſecond, and of all others the moſt eſſential concomitant Virtue of Fasting, is devout and humble Prayer, the principal and moſt powerful Arms of holy Penance: In the firſt Place, a conſtant Attendance, if poſſible, upon the public Office of the Church, which is much longer than uſual at this holy Season, and pathetically adapted to the moſt perfect Diſpoſitions of the Heart, neceſſary for the Sanctification of the Faſt. Compunction and Penance ought to have the principal Share in our Devotions at this Season. More Time than uſual ought alſo to be reſerved for pious Reading, Self-Examination, Conſideration on the Duties of our State, and holy Meditation, of which the Sufferings of Chriſt ought to be a main Object

(90) S. Chryſ. hom. 77. in Matt. n. 6. p. 749. T.vii. ed. Ben.

(91) S. Cæſar. Arelat. hom. 2. Bibl. Patr. T. viii. p. 820.

(92) Theodulph. Aurel. Capitul. 43. T. vii. Conc. Labb. (93) S. Leo, Serm. 85. de Jejun. Septimi Menſis c. 3. p. 349.

Object, with a particular Attention to our own most pressing spiritual Necessities, our ruling and most dangerous Passions, and the Virtues we chiefly stand in need of. It is an excellent Practice to propose to ourselves every Lent the Attainment of some particular Virtue, in the most perfect Degree, and the complete Victory over some Vice. Fasting and Prayer are mutually Supports to each other. Prayer entertains the Spirit of Compunction, and animates and enables the Soul to bear chearfully the Severities of the Fast; it is a spiritual Nourishment, which gives Vigour and Strength to Fasting. On the other Side, Fasting fits the Soul for the Exercises of Prayer, by disengaging her Attention from earthly things, and the Gratification of Sense, and Slavery of the Body; by giving her Wings to soar up to Heaven; by rendering the Mind free and active, and its Sight clear and lively; and by subduing the Body: For the lighter this is made, the more is the Vigour of the Soul encreased. Moreover, the Soul, when afflicted by the Chastisement of the Flesh, pours forth herself more earnestly in humble Compunction and Prayer, and more ardently entreats God to look on her Miseries, with a Sense of which she is most feelingly penetrated by the voluntary Affliction of the Flesh.

It is easy to infer from this Condition, that a close Recollection and Retirement, as far as every one's Circumstances will allow, ought to be the Care of every good Christian during the Lent Fast. And this the Example of Christ, our divine Model, during his forty Days Fast in the Wilderness, also the Example of all the Saints, and the Spirit of the Church strongly inculcate. Christ hid himself in the Desert, to shew what ought to be, in some Degree, the Life of every one who calls himself his Disciple and Imitator, by sequestering himself in some Measure from the World, as far as his Obligations and Circumstances will permit, at certain Seasons of Penance and Prayer. Every one may contrive to find some little more Leisure than usual, to apply his whole Attention

tion to Prayer and spiritual Things, especially on Sundays, and for some little times of Silence, during some Part of his Work, at least, to turn his Heart to God by devout Aspirations, &c. Solitude is the Asylum of Innocence, where Virtue seeks to shelter itself from the Contagion of the World, and where Grace is most easily recovered and strengthened: It is the terrestrial Paradise, where Souls freely converse with God, and breathe the pure Air of Heaven: It is the Region which all ought to covet in Times of Penance and Prayer, as much as is compatible with their Obligations in the World. Those holy Monks and Hermits, who lived always sequestered from the Commerce with the World, rather like Angels than Men, in Lent chose some more remote Wilderness or Cave, which was still more inaccessible to the Distraction of Visitants; witness S. Simeon Stylites, S. Euthymius, S. Cuthbert, and others, mentioned by Bede; and innumerable others, both in the East and the West, down to our Times: Witness also the Rules of all religious Orders more or less; even the present reformed Congregations of Cluny, Monte Cassino, S. Vanne, S. Maur, &c. Hence an ancient pious Father, Author of a Sermon ascribed to S. Ambrose (94), exhorts those who live in Cities, in Lent to inhabit Deserts in Mind and Desire which Advice S. Charles Borromæo vehemently repeats (95).

Under the Alms are comprised all Works of Mercy, and of every other Virtue, as the Fathers often inculcate: And under Prayer all the Exercises of Religion and Piety; and in the first Place frequent Confession, and also Communion, if the Penitent be disposed. One of the Ends proposed by the Church in the Institution of Lent, is the Preparation of our Souls to approach the holy Communion at Easter, with the greatest

(94) S. Ambr. Serm. 23. (in Quadrag. 7.) n. 7. T. ii. in Append. p. 422. (95) Act. Ecc. Mediol. Par. 3. i. Conc. 5. T. i. p. 174, &c.

greatest Purity and the most solemn Devotion (96.) But frequent Communion in Lent was Part of this Preparation. In the Greek Church indeed, it is the Custom in Lent only to say Mass on Saturdays, Sundays, and the Feast of the Annunciation (97). On other Days they say only some of the Prayers of the Mass, without the Consecration, and receive the Eucharist that was consecrated on the Sunday, and reserved for this Purpose. This is called *Missa Præsanctificationum* (a), and is used by the Latins only on Good Friday (b). The Omission of Mass, from the Beginning of their Lent, our Shrove Monday, till Holy Saturday, except on Festivals, is looked upon by the Greeks as the greatest Mark of Sorrow, Compunction and Penance; and all the Laity, except public Penitents, have been accustomed to communicate on Festivals, and every Saturday and Sunday (98). Some among the Greeks, especially Nicetas, the Schismatic Monk, have pretended, that to say Mass in the Morning on a Fasting Day is contrary to the Fast, which Cardinal Humbert justly refutes (99); but repulses the Slanders of a foul-mouthed Adversary with too great Warmth.

In the Western Church, Mass has been always said every Day, and frequent, nay daily Communion, strongly recommended in Lent. Tertullian proves that the Prayer of Sacrifice is not contrary to the Fast; neither is the holy Communion of the Lord's Body, because *it unites us more to God* (100). Mass was said on

(96) S. Chrys. Or. in eos qui Pascha jejunant, contra Judeos. n. 4. T. 1. p. 611, &c. (97) Conc. Quini-sex. five in Trullo. can. 52. T. 6. Conc. p. 1165. (98) On the *Missa Præsanctif.* See Goar. *Euchol. Græcor.* p. 187. Leo Allatius, *De Missa Præsanctif.* p. 1531. Le Brun *Cerem. de la Messe*, T. 2. p. 375. and above all, Thomassin, *Tr. du Jeune*, part. 2. ch. 23. p. 479. & De L'Isle l. 6. ch. 1. p. 470. (99) Card. Humbert, *contra Nicetam.* p. 318. &c. (100) Tertul. *de Orat. Dom.* c. 14. p. 135, 136.

(a) The *Dry Mass*, which S. Lewis caused to be said on Ship-board, and some others imitated, differed, by having neither Consecration nor Communion. Urban VIII. would not allow it to be any where revived or practised. See Mairi, *Hierolex. V. Missa sicca.* p. 366.

(b) Τῶν προεγιασμένων.

on Fasting Days after the Afternoon Sermon, Hymns and Prayers towards Evening. S. Ambrose vehemently exhorts all to attend these Offices every Day in Lent, and “ eat the Body of the Lord Jesus, in whom
 “ is Forgiveness of Sins, the Supplication of divine
 “ Reconciliation, and of eternal Protection. When
 “ the Enemy shall see the Dwelling (of thy Heart)
 “ filled with the Brightness of the heavenly Presence,
 “ and shut against his Snares through Christ, he will
 “ flee, and thou shalt pass the whole Night without
 “ Hurt: Thou wilt not forget on thy Bed that Lord to
 “ whom thou madest the Tender of thy Prayer in the
 “ Evening, and who fed thee in thy Hunger with the
 “ Banquet of his Body (101).” S. Maximus, in a Sermon, by some ascribed to S. Ambrose, says, We want in Lent “ that Food which gives Life, nourishes
 “ the Soul, introduces Christ, and shuts out the
 “ Enemy (102).” The ancient Author of another Sermon, under the Name of S. Ambrose, says, “ I
 “ put you in Mind that in Lent you offer and com-
 “ municate every Day, or at least every Lord’s Day” (103); Theodulphus of Orleans, when the Faithful were much fallen from the Fervour of the primitive Ages, required that all should make their Confession the Week before Lent (104), should hear Mass and Vespers every Day in Lent, and give their Alms before their Refection (105), should receive the Sacrament of the Body and Blood of the Lord every Sunday in Lent, on Maundy Thursday, Good Friday, and Holy Saturday; on Easter Day, and every Day during the Octave (106). The Emperor Lewis Debonnair, in his last Sickness, during the forty Days of Lent, made his Confession, and received the Communion every Day (107). Pope Nicholas, in his Answer
 to

(101) S. Ambr. in Ps. 118. Serm. 8. n. 48. T. i. p. 1073.
 (102) S. Ambr. Serm. 27. (in Quadrag. 11.) n. 5. T. ii. Append. p. 429. (103) Ib. Serm. 25. (in Quadr. 9.) n. 6. p. 426.
 (104) Cap. 36. T. vii. Conc. p. 1145. (105) Ib. c. 36. p. 1146.
 (106) c. 41. ib. (107) See Vita Lud. pii in Spicil. Duchenne T. ii. p. 318.

to the Bulgarians (108), writes as follows upon this Subject: " You inquire if you ought to receive the
 " Communion of the Body and Blood of our Lord,
 " in Lent every Day: that you do so, we humbly
 " pray the Lord, and most earnestly exhort you; but
 " if your Heart be disengaged from Sin, &c. But
 " it is only in Lent that we ought to communicate
 " every Day; though we should at all Times attend
 " the Prayers and Sacrifices of the Faithful." By this Answer it is clear that it was then the Custom at Rome at least for all the Faithful, to communicate every Day in Lent. The learned, pious, and justly famous William, Bishop of Paris, in his Synodal Confessions, orders that all go to Confession before Palm Sunday, on Pain of not being admitted to the Communion till after Low Sunday, and being forbid to eat Flesh till their Communion. Stephen Poncher, another Bishop of Paris, in 1500, commands the same under Pain of being forbid till their Communion, the Use also of Eggs and Cheese, and if they persist obstinate, likewise interdicted the Entrance of the Church (109). S. Charles Borromæo, that zealous Reviver of ancient Discipline, orders the Curates to press all the People to communicate in Lent, if they cannot oftener, at least every Sunday in Lent, and all the Sundays of Advent. He again exhorts the Laity to approach the holy Sacraments every Sunday in Lent, if they cannot every Day (110), &c.

It is a Counsel repeated by the Fathers, Councils and Theologians, that married Persons pass Lent, all other Fasting Days, Holidays, and Vigils, in Continence (111), provided it be done by mutual Consent,
 as

(108) Nich. 1 Resp. ad Consulta Bulgar. c. ix. T. viii. Conc. p. 520. (109) Synodicon. Paris. An. 1502. p. 179. (110) Synodus 4. Mediol. Tit. de Euch. p. 110. Act. Eccl. Mediol. pars. i. p. 110. col. 2. (111) Syn. 5. Mediol. ib. p. 174. col. 2. S. Paul favours this, 1 Cor. vii. 5. The Fathers are express, Origen hom. 10 in Levit. T. ii. ed. Ben. p. 246. S. Basil. hom. 1. de Jejun. n. 9. T. ii. p. 9. S. Greg. Naz. Or. 40. T. i. p. 649. S. Chryl. hom. 51. alias 52. in Matt. n. 5. T. vii. ed. Ben. p. 727. Balsamon,

as is related of S. Lewis and his Queen (112). S. Charles Borromæo (113), and the Roman or Trent Catechism, order it to be strongly recommended. But this at present can only be looked upon as a Counsel, not as a Precept.

Plays, and all Stage Entertainments are most strictly forbid in Lent by the Fathers and Councils (114). The Emperor Justinian enacted a Law to forbid any theatrical Exhibitions ever to be tolerated in Lent, or on Sundays or Holidays (115).

Diligent Attendance on Sermons, Catechism, and all spiritual Instructions, has always been looked upon as one of the great Duties of Christians at this holy Time. S. Basil pressed his Flock never to defraud themselves of their spiritual Nourishment, by any one being absent, without Necessity, from the Sermon which was made them twice every Day, Morning and Afternoon (116). S. Austin and other Fathers frequently mention that they preached every Day in Lent, and often twice a Day, &c.

C H A P.

Balsamon, *Juris Orient.* p. 386. Also the Latins, Ambrosius in c. 7. ep. 1. ad Cor. T. ii. p. 132. & Ambr. in several Sermons. S. Jerom. l. i. adv. Jovin. p. 150, 162. T. iv. S. Aug. Serm. 206. (in Quadr. 2.) n. 3. T. v. p. 922. Serm. 207. (in Quadr. 3.) n. 2. p. 923. Serm. 209. (in Quadr. 5.) n. 3. p. 927. &c. S. Cæsar. Serm. 10. inter Op. S. Aug. n. 5. T. v. Append. p. 22. S. Sligius, hom. 16. T. xii. Bibl. Patr. p. 321. S. Greg. M. l. ii. ep. 94. T. ii. p. 1160. S. Theod. Cantuar. ep. Capitul. n. 33. T. ix. Spicil. p. 55. Concilia Hiberniæ ap. Dachery T. ix. Spicil. p. 42. Greg. Turon. l. 2. de Mirac. S. Martini c. 24. p. 1953. Theodulph. Aurel. Capit. 43. T. vii. Conc. Herard. Archiep. Turon. Capit. 62. Nicolaus I. ad Consulta Bulgar. Cap. 9. T. viii. Conc. Ratherius ep. Veron. Epist. Synodal. T. ii. Spicil. p. 264. Gerson Compend. Theol. de Sept. Sacram. T. 1. p. 292. See Fagnanus in l. iii. Decretal. de Feriis c. 4. n. 10. p. 89. Nat. Alexander, de L'Isle, Thomassin, &c. (112) Gaudefrid. de Bello-Loco ap. Duchesne T. v. p. 448. (113) S. Car. Conc. Mediol. 5. Constitut. 3. T. xv. Conc. p. 574, 575, &c. (114) S. Chrys. hom. 6. de Poenit. n. 1. T. 2. p. 317. Photius, Nomocan. Tit. vii. cap. 1. T. 2. p. 919. Nicolaus I. ad Cons. Bulgar. cap. 47. p. 533. S. Carol. Borr. Acta Eccl. Mediol. Part. iii. Edict. de Quadrag. T. 1. p. 361. (115) Photius Nomocan. tit. 7. cap. 1. (116) S. Bas. hom. 2. de Jejun. n. 8. T. ii. p. 16.

C H A P. VI.

On the interior Dispositions necessary to sanctify
our FASTS.

FASTING is sanctified by the interior Dispositions of the Soul, with which it is undertaken and performed. From these it receives its Name, whether of a Virtue or a Vice; from these it principally derives the Degree of its Merit or Acceptance with God, and first of all from the Intention. The Fast of Mahometan Dervises is Superstition: The Fast of the Indian Brachmans, and of the deluded Banians, is Idolatry: That of the Pharisee was foolish Vanity and Hypocrisy: That of the covetous Man, who grudges himself his daily Food, is base Avarice: And the Fast of him, who out of Love to his Belly, prepares himself by Fasting for a Banquet, is no better than Gluttony. A Motive of Obedience, Religion, and Penance, gives a Fast the Dignity and happy Advantages of all these Virtues. We must fast in Obedience to the Law of God and his Church; also to fit our Souls for the Duties of Prayer and heavenly Contemplation; to consecrate our Bodies pure Victims of Love, Adoration, and Praise to God, in order to glorify him by them; to subdue our Flesh and bring it into Subjection, and punish Sin in it, which we have so often made the Instrument of offending him by all its Senses. And in Proportion to our Fervour in each of these holy Dispositions, shall we stamp these Virtues upon our Fast: But it is a perfect Spirit of Penance which must particularly characterize our Fast in this penitential Season. Our Confessions, Prayers, Sacrifices, Alms, Fasts, and other Works, which compose the external Part of our Penance, derive their Virtue from the interior Spirit of Penance, with which they are accompanied. The first Degree of this Spirit of Penance, and the first Condition required for the Sanctification of our Fast is, that we fast from, and utterly renounce
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all Sin, and study perfectly to die to the inordinate Love of ourselves, the poisonous Source of all our irregular Passions and spiritual Disorders. The Pharisees fasted austerely; but their Fasts, infected with the Hypocrisy, with the Pride and Corruption of their Hearts, only furnished new Matter for their more severe Condemnation, as the Threats denounced against them by the most merciful Redeemer of the World demonstrate (117). The Jews had fasted and afflicted themselves under the Weight of their temporal Calamities, when they complained that God had no Regard to their Supplications. To whom he answered by his Prophet (118), with this severe but just Reproach: "Because in the Day of your Fast is found
 " your own Will. You fast; and being blinded by Pride and Covetousness, you injure Charity by your unjust Law-suits; you contend with your Neighbours for Trifles; you oppress those whose Burdens you ought yourselves to bear; you harbour unjust Suspensions; you slander and backbite; you entertain Hatred, Anger, and Revenge; you abandon your Hearts to the Pursuit of your irregular Appetites; live Slaves to Intemperance, Lust, Enmities, Strife, Ambition, and Pride. " Is this the Fast which I have chosen?" saith the Lord. " Thou fastest, and art angry," says S. Jerom, " what Kind of Fast can that be (119)?" In another Place he calls such Fasts the Martyrdom of Vanity, not of Virtue; and cries out, " Let the foolish Philosophers of Paganism boast of such Martyrs. But God declares, My Spirit rests upon no
 " one but upon him who is humble and meek (120)." And S. Leo, speaking on this Subject, cries out, " What does it avail the Soul to act as if she commands the Body as Mistress and Queen, if all this
 while

(117) S. Chrys. Or. 3. in eos qui Pascha jejunant, contra Judeos. T. i. p. 611. &c.

(118) Isa. lviii. 5. See S. Aug. Serm. 206. (in Quadr. 2.) n. 9. T. v. p. 922. Ed. Ben. & Serm. 207. (in Quadr. 3.) n. 20 p. 223. (119) S. Hier. ep. ad Eustochium p. 46. (120) S. Hieron. ep. ad Paulam. T. iv. p. 56. ed. Ben.

“ while she is a Slave in the Heart? Whilst the Body
 “ fasts from Food, the Soul must fast from Vices,
 “ and govern her Affections and Appetites by the
 “ Sway of her Authority and Dominion (121).”
 This the Fathers call the spiritual Fast (122); the
 general, the essential, and indispensable Fast of our
 whole Lives, of all Times, and of all Ages; but
 which requires a redoubling of our Care and Watch-
 fulness in the penitential Season of Lent. And “ In
 “ this Obligation there is no Excuse, where the whole
 “ depends upon our Will alone,” says S. Austin (a):
 Therefore the Eyes, the Feet, the Hands, all our
 Senses and Faculties must fast, or be carefully restrained
 from all Sin or dangerous Occasion of Evil: Above
 all, our Heart must fast by the strict Government of
 all its Affections, and Curb of all its Vices and Pas-
 sions. In this holy Time we must study to live in the
 greatest Purity of Heart, and in all our Senses and
 Actions, by the most careful and constant Watchful-
 ness over them. That idle Curiosity, which gives a
 boundless Range to our Faculties, and exposes us
 through them to continual Snares on every side, must
 be curbed, and confined to what belongs to Duty,
 and what will improve the Mind and the Heart in the
 Knowledge and Love of God and all Virtue; or at
 least to things serious and useful, which may be re-
 ferred and made conducive to these Ends. Our Ima-
 gination and Thoughts must be kept under Rule by
 sober Recollection, and not suffered to rove upon Ob-
 jects which flatter Covetousness, Vanity, Pride, or
 other inordinate Passions, or which entertain the Mind
 in habitual Indolence, Sloth and Dissipation. Our
 Will, in the first Place, must be vigorously curbed in
 its Desires and Appetites: Must be kept in Subjection,
 and bent to a Pliableness and ready Obedience, which
 may

(121) S. Leo, Serm. 18. de Jejun. cap. 2. (122) Cassian, l. 5.
 Instit. c. 22. & Collat. 21. c. 22. & 15. &c.

(a) *In hoc excusatio nulla est, ubi Voluntas sola tota Facultas est.*
 S. Aug. Serm. 210. n. 12. T. v. p. 932.

may be the Death or Crucifixion of Self and all Stubbornness, the Offspring of Pride, and the Root of all inordinate Passions and Vices. Not only the Powers of our Souls, but our Senses must also be guarded by laying a general Restraint in some Degree upon them; Our Eyes must be taught not to wander without Rule or Order; not to steal unbridled Glances, and throw off that Subordination which ought continually to hold them steadily under the Direction and Command of the Will, and of Reason. The general Sense of the Touch must not be flattered by Softness and Delicacies, and so of the Rest. If they are taught during these forty Days to bear the Yoke of a just Restraint, they will be inured to this happy Subjection, which will give us a Victory over ourselves, and the Mastery of our Passions, easily to be strengthened through the remaining Course of our Lives. In this an Eye must be had to our ruling Passions, and most dangerous Inclinations and Failings, whether Anger, Vanity, Sloth, Intemperance, or any other Vice. This the Fathers never cease to inculcate at this Time. “By Fasting,” says St. Chrysostom (123), “I mean Abstinence from all Sin, which is the end of Abstinence from Food. Therefore we fast from Meat and Drink, that we may curb the Lusts of the Flesh; and make the Horse more easily to obey his Rider. He who fasts, ought above all Things to refrain from Anger, to learn Meekness and Gentleness, to have a contrite Heart; to repel all irregular Desires, to have before him continually the Eye of his Neighbour. A Faster ought to be humble, mild, lowly, a contemner of the Glory of this Life, &c.” In another Sermon (124), he presses the same Obligation with great Earnestness; that this must be done so strenuously that a Man may acquire Habits of these Virtues before the Conclusion of Lent. And in the beginning of Lent (125), he represents

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how

(123) S. Chrys. Rom. 8 in Gen.
Gen. (125) Hom. 2. in Gen.

(124) Idem Hom. 15. in

how this Season prepares the Mind to be a fit Soil to receive the divine Doctrine, just as a Field when the Weeds are killed, is disposed for the Seed. “Fast-
 “ing, (says he) brings tranquillity of Soul, &c.
 “There is no Tumult to-day, no Noise, no chopping
 “of Meat, no running about of Cooks. All these
 “Things being removed, this City is become like a
 “grave, sober and chaste Matron or Mistress of a
 “Family. Upon which when I cast mine Eyes, and
 “observe what a sudden Change there is in it, from
 “what it was Yesterday, I am amazed at the Force of
 “Fasting. For having made an Entrance into every
 “Man’s Soul, it hath purified the Heart, and trans-
 “formed the Mind and Thoughts of Magistrates and
 “private Persons, Rich and Poor, Greeks and Barba-
 “rians. Even he who wears the diadem, like all the
 “rest hath bowed his Soul to this Obedience. And
 “to-day there is no difference between the Table of the
 “Rich and the Poor; but every where a spare Diet, free
 “from Luxury and Vanity. Every one comes to-day
 “with more Pleasure to a slender Table, than Yester-
 “day he came to one furnished with all Dainties, and
 “where the most generous Wines were not wanting.”

A second part of interior Penance is Self-Examination, which exercises a double Function. 1st. The Review of our Consciences. 2d. The consideration of all our Duties. By the first we call ourselves to an Account, by taking a close View of all our Actions, and of all the corrupt Inclinations of our Hearts, in order to discover our most hidden Sins. Though this is the duty of a Christian at all Times, in Lent we ought to give it more time and care, using more than ordinary Diligence in our Evening Examination, and consecrating to it some little Time, on one or two Days a Week, to inquire into the State of our Souls this present Year, chiefly on those Commandments and Obligations which we are most in Danger of transgressing; taking these singly, or one at a Time. Half an Hour at a Time may be usually sufficient, or less; for great Care must be taken not to fall into Scrupulosity, and to perplex our Minds and Consciences: Of
 which

which if there appears any Danger, this Examination ought to be made very short, or entirely forbid us. It ought never to be begun without imploring the Light of divine Grace, and an earnest Desire to discover and lay open impartially all the Wounds of our Souls, not sparing ourselves, that by our Repentance, God may be moved mercifully to spare us. We must examine what were the principal Occasions which betrayed us into Sin, in order to shun them: We must mount up to the Sources or ruling Passions, which are the Springs of the most fatal Disorders in our Affections. Without this Precaution our Hearts will easily remain enslaved to many hidden Vices, and our Repentance itself be very defective. How grossly does Self-love blind and deceive the generality of Men in their favourite Vices and Passions? How grievously do they often delude themselves even in their Repentance itself, in sparing, out of a perverse fondness, their most dangerous Enemies? At least, how seldom do Penitents probe their Spiritual Wounds to the Bottom, by neglecting which their Cure is only palliative, and their evil Habits of Anger, Jealousy, Vanity, Pride, Detraction, or other Vices, continually break out again, and only die with them. Alas! How justly does St. Bernard complain: “ Often under
 “ the exterior Weeds of Penance, a Man is a Slave
 “ of Self-will; and by Covetousness, Vanity, or Ambition, an Idolater of the Mammon, false Glory or
 “ Honours of the World. Which Danger, if we
 “ would shun, we must lay the Axe to the Root of
 “ the Trees, and not content ourselves with lopping
 “ the Branches (126).”

The second Branch of Self-Examination is the *Consideration* of our respective Duties, and the Manner in which we are obliged to acquit ourselves of them. To this we may allot half an Hour every Sunday and Holiday in Lent, reducing all our respective Obligations to certain general Heads: As, 1. Publick Prayer, and the Office of the Church. 2. Private Prayer, what Weekly, and what every Day; also the Manner
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of Performing it. 3. Holy Meditation or Reading, Sermons, Catechism, and keeping Sundays and Holy-days. 4. Evening Self-examination, general and particular, the Sacrament of Penance, and Fasting. 5. The holy Communion, and hearing Mass. 6. The Regulation of our ordinary Actions in order to perform them well; our Rising, Meals, Conversation, Recreations, Sickness, &c. 7. The particular Duties of our State and Calling reduced to certain principal Heads, to be considered apart. 8. Our Duties towards those of our Family, Parents, Children, Wife, Servants, Masters, domestic Companions, &c. 9. Our general Duties to all Neighbours, of Justice, Charity, or civil Society, spiritual and corporal Works of Mercy; what Company we ought to keep or shun; yet so as not to be wanting in Charity, or Respect for all, and the like. We must consider how often each Duty ought to be performed, and in what Manner; make such Resolutions, and lay out our Lives in such a Manner, as to give all due Perfection to every Action, and consequently to our whole Lives; recommending these Purposes to God, in order to beg his Grace, and during the Year from time to time, as once a Week, calling them over, and considering whether we square our Actions by these Rules.

Compunction of Heart, or Sorrow for Sin committed, with a firm Resolution of not sinning for the time to come, is another Part of interior Penance; or rather the Soul and Essence of all true Penance, and the Crown of all its Works, which without this are a Body without Life, a Phantom, or Shadow, and Appearance without the Reality or Substance. Fasting was practised both by the Jews and Pagans, as a Demonstration of Grief, and an outward Act of Mourning, either on temporal or spiritual Occasions; as when David grieved for the Sicknes of his Child (127). The same is to be said of other Marks of Affliction among them, as rending their Garments, falling on the

the Ground, and sitting on, or covering their Head with Dust and Ashes (128). The Greeks and Romans used the same Marks of Affliction, upon the Loss of a dear Friend, or upon any other grievous Misfortune. But Christians, as Fleury observes (129), applying these Marks of Sorrow only to spiritual Things, used them as exterior Demonstrations of that Sorrow which worketh out Salvation, that is, of Compunction for Sins. Fasting amongst the Jews was so naturally understood to express Sorrow and Affliction of Soul, that these Terms were used promiscuously. Whence the great Fast of Expiation, is called "A Day of afflicting their Souls (130)." And Fasting, both in the Old and New Scripture, is usually joined expressly, and always understood, at least, to be attended with Mourning and bitter Sorrow, and its other customary Demonstrations (131). Fasting, therefore, without Sorrow, is mere Hypocrisy. And the Sinner who can call to Mind the Evil he has done, without being touched with Grief, can have no Sense of his Offences, no Dispositions of Penitence. As no greater Calamity can befall a Man than Sin, he who has committed so enormous an Evil, ought to conceive the deepest Grief; which he will naturally express by the strongest Tokens of Sorrow. It is not fit for so grievous an Offender to look up to God, whose Authority he has affronted, without Tears in his Eyes, and a most sorrowful Countenance; nor to appear but in the most mournful Posture and Habit, with the most bitter Expressions of Grief and inward Anguish, knowing that he deserves to be condemned to bewail his Sin unprofitably in Hell, where there is nothing "but weeping, and wailing, and gnashing of Teeth (132)." This God himself requires. By

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(128) Job. i. 20. 11, 12, 13. Gen. xxxvii. 34, 35. 2 Kings (or Sam.) xxi. 10, &c. (129) *Mœurs des Chret.* art. 9. p. 80. (130) Lev. xvi. 29, 31. Isa. lviii. 5. (131) Num. xxx. 14, 2 Kings, or Sam. xii. 16. Ps. xxxiv. 16. Dan. ix. 3. Joel. ii. 12, 13. 2 Mac. xiii. 13. James iv. 9. 10. See Bishop Patrick on *Repentance and Fasting*, ch. 3. p. 10. (132) *Ib.* ch. 3. p. 15.

the Prophet Joel he calls upon Sinners (133): “ Be ye
 “ converted to me in your whole Heart, in Fasting,
 “ and in Weeping, and in Mourning.” And by the
 Apostle St. James: “ Be afflicted, and mourn and
 “ weep. Let your Laughter be turned into Mourn-
 “ ing, and your Joy into Sorrow. Be ye humble
 “ in the Sight of the Lord, and He shall exalt
 “ you (134).” But what God regards in the Peni-
 tent is the Change of the Heart, and the Sincerity of
 its Sorrow; not the bare Protestations or Tokens,
 though these naturally flow from it, and contribute to
 entertain and increase it. Hence God declares again
 by Joel (135): “ Rend your Hearts, and not your
 “ Garments; and be ye converted to the Lord your
 “ God.” And by Ezekiel: “ Make to your-
 “ selves a new Heart, and a new Spirit (136).” It is
 to this sincere Conversion of the Heart, that God in-
 vites all Sinners, especially at the holy time of Lent.
 Now the Church in Mourning herself for them, ad-
 dresses to them, in his Name, his tender Invitations
 and Promises, and thunders out his Threats: Now she
 daily raises her Voice louder and louder to rouse them
 from their Lethargy: Now all her devout Children,
 in Fasting, and in penitential Weeds, pray and weep
 for them, to engage God to shew them Mercy, and by
 their Tears and Example to move them to weep and
 mourn for themselves. The Trumpet has now found-
 ed in Sion, proclaiming the Tender of the divine
 Mercy. The Thunder of God’s Vengeance rolls
 over their guilty Heads, ready, if they persist rebel-
 lious to his Voice, to break upon them, and destroy
 them. They stand upon the very Brink of Eternity;
 and Death, with the most dreadful Horrors of Hell,
 is even now at their Gates. This Summons is, per-
 haps, the last that will be made them. “ Yet forty
 “ Days, and Niniveh shall be destroyed (137).”
 This Threat announced by a Prophet, converted at
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(133) Joel. ii. 12. (134) James iv. 9. 10. (135) Joel.
 13. ii. (136) Ezech. xviii. 32. (137) Jon. iii.

once a proud great City, reeking in the Abominations and Filth of Voluptuousness and Pride. The Church, by her Ministers, now repeats the same to us in the Name of God, and by his Authority and Commission. By forty Days we may understand the short precarious Remainder of our Lives; or especially, this present Lent, or even the beginning of it. For what right have we to imagine, that if we are deaf to this merciful Call, God, who has already spared us preferably to Thousands, whom he has cut off in the mean time in their Sins, will not, in his just Judgments, suddenly snap in two the thin Thread of our Life, to punish our Presumption, and daring wilful Impenitence; or by a still more terrible Judgment, withdraw his most powerful Graces, be silent to us, and abandon us to a reprobate Sense, to a State of spiritual Blindness and Insensibility, in which miserable Souls live only to Sin, and accumulate instead of one many Hells for a dreadful Eternity? We hope we have done Penance. But has it produced worthy Fruits? Is it such as can give us any reasonable Hopes, that by it we shall be so happy as to find Mercy? If we seem to have long since broke the Bonds of Sin, have we faithfully executed all the Conditions of our Penance? Our Fervour should have been as great as that of a David or Magdalen, and if we had received the like Assurances of Pardon, we should still be bound by the Laws of the Love and Gratitude we owe to God, and the conditions of Penitence itself, never to forget that we have sinned, and never to put an End to our Tears and Penance, but continually to increase them, as this will prove the Fervour of our Progress in the divine Love so long as we live. Moreover our daily Infidelities, our Failings in our ordinary Actions, which after all our Resolutions and Endeavours are still full of Sloth and Imperfections, fly in our Faces, and reproach us that we are not yet perfectly converted to God: Our Self-love, by which we seek ourselves even in our Exercises of Religion; our inordinate Attachments to a thousand Objects of Sense, on every

side

side of us ; the Spirit of the World, which discovers itself in all our Affections and Actions, cry out to us, that we have not yet entered seriously upon the great Work of our Conversion ; are yet far from having made to God an *entire* and *perfect* Sacrifice of our Hearts, and from having corrected all our spiritual Disorders. Now is the Time for us to enter thoroughly into ourselves ; to destroy, and do away, by the divine Grace now abundantly offered, the very last Remains and Traces of all the Sins and worldly Lusts of our whole Lives past : To break asunder all the Bands of inordinate Affections, which captivate our Hearts to Creatures, and attach us to any thing which is not God, or which is not loved, or feared in and for him alone : To purge our Hearts of all Self-love, that Bane of all true Virtue, and to put the finishing Stroke to the great Work of our Conversion, which out of Sloth and spiritual Blindness, we have hitherto left so very imperfect. It is a great Work we have here upon our Hands. We are totally to divest ourselves of the Old Man, and to put on the New ; to become crucified to ourselves, and the World, and to form Christ, or his perfect Spirit of Humility, Meekness, Charity, and all other Virtues, in our Hearts, by which we may bear his divine Image, and be made heavenly, that no Obstacle may remain in us to the perfect Reign of his Grace and Love, and to our being admitted at the Hour of our Death into the Choirs of Angels and Saints in the Kingdom of God, where nothing can make its Appearance but what is spotless, perfect, and entirely holy. At Easter we must be found a new pure Paste ; must be clothed with the spotless nuptial Robe of Sanctity, adorned with the Variety of all Virtues, represented by the “ diverse Colours ” wherewith the Raiment of the King’s Daughter is embroidered (138), that we may be worthy, by the divine Mercy, to take our Place amongst the Sons of God at his divine Table. Thus both

both the Just and the Sinner stand in need of Penance. The Church presses all Persons at this Time chearfully to enter the Ranks of her Penitents, and by their Fervour and Constancy to cancel their Debts, purge their Souls, die to their inordinate Appetites, sanctify their Lives, and advance with large Strides to Perfection in all Virtue. She displays before our Eyes the Joys of Heaven, and the Terrors of the divine Judgments: Encourages us by the Example of Magdalen, and so many other fervent Penitents: She allures us by tender Caresses, and affrights us with the Threats of the divine Vengeance just ready to be executed upon impenitent Sinners. As many Voices as the Apostle made use of to his dear Children in the Church of Corinth, so many does our tender Mother the Church, now make use of to draw our Souls to God. But how often soever she changes her Voice, and varies her Exhortations, it is always to cry out to us: "Be converted to the Lord with your whole Heart." To touch our Hearts more powerfully, it is by the adorable Blood and cruel Torments of our dying Redeemer, that she conjures us to consider what we owe to God and ourselves; the things which are for our eternal Peace, whilst Mercy is still offered to us, whilst yet we have time, which shortly will be no more. Rather it is Christ himself, who by the mouth of his Ministers thus calls upon us from his Cross, and by his sacred Wounds and most precious Death. Ah! on this Day of his Mercy let us listen to his Voice, and no longer harden our Hearts (r). This Summons of the divine Mercy, may be the last we shall receive: Nay, this Lent, even this Day, may be the last of our Lives. We have no manner of security that the thin Thread upon which our Life hangs, may not be broken any Moment. Every Minute may be the last of our Lives. There is yet a greater Danger behind. Those who despise the greatest offers of God's Mercy,

and

(r) Ps. xciv. *Hodie si vocem ejus audieritis, nolite obdurare Corda vestra.*

and receive his Grace in vain or without Fruit, provoke him to withdraw the like powerful Means and Opportunities, to be deaf in his turn to incorrigible Sinners, upon whom he has tried such special Graces without Success. The Disease of such as despise the Remedy is desperate. We must lay hold of the divine Mercy when it is graciously offered.

“ Behold now the acceptable Time : Behold now “ the Days of Salvation (139)”. This Life is certainly the utmost period to which our Day of Grace can possibly be extended. From the Words of St. Paul, and those of Isaiah, which he quotes, it is plain that even in Life, God hath disposed certain Seasons of greater Favour and Grace, which we cannot promise ourselves the Return of at Pleasure, and which it infinitely concerns us to make the best Advantage of. Such is the present most solemn holy Season. Now we particularly commemorate the Sufferings of Christ, and his Wounds plead loudly in our Favour. Now the whole Church in one common Prayer and Penance, unites her Supplications, Fasts, Watchings, and Tears in imploring Mercy for us. Our blessed Redeemer says, where two or three are gathered together in his Name, there he is in the midst of them. If the Prayers of one small Assembly of Servants of God offer an agreeable Violence to him, and compel him to shew Mercy ; what shall we say of the joint Suffrages and Affliction of his whole Church together besieging him, as it were, to disarm his Justice ? Will not these cries more forcibly engage his Compassion than the Prayers of Moses did by which the Lord was appeased, when he was bent upon destroying the People for their Idolatry. Whilst Heaven is open to shower down the most abundant Graces, and God is particularly inclined to shew Mercy ; whilst all the Saints are interceding for us Night and Day with so great Earnestness, what Graces, what Mercy may we not hope for, if we open our
Hearts

Hearts to receive them? The Priests now mourn at the Foot of the Altar, and offer the spotless Victim of Propitiation for the Sins of the whole World. They interrupt not their cries to God for Mercy in the most melting strains of the Prophets, repeating with Groans and Tears. “Spare, O Lord, spare thy People; and “give not thine Inheritance to be trodden under “Foot.” All holy religious Persons of both Sexes, those Angels of the Earth, at this time redouble their Ardour in their Solitudes, setting no Bounds to their Austerities, and pouring forth their Tears and Prayers to God Night and Day, to move him to be propitious to them and to all Sinners. All devout Christians in the World join them to the best of their Power in these penitential Exercises and Dispositions: Are assiduous at Church, hearing the Word of God, and attend the public Supplications and Duties of Religion; macerate their Flesh with Fasting and other Severities; employ much Time at home, if their Circumstances allow them, in the Exercises of holy Compunction, Prayer, and devout Meditation or Reading; and are careful in offering to God their Labour and ordinary Actions in a Spirit of Penance, and with great Fervour. God seeing now his Church in Mourning, both Priests and People weeping before him, is easily moved to Compassion on those who humble themselves in his Presence, and deprecate his Anger. Let us lay hold on this acceptable Time, and conjure the sovereign Judge whom we have offended, by the tender Bowels of his Mercy, to save and lift us up.

Some think the Term of this Fast long. But were it shorter, how could a Penitent reap the Advantages proposed in it? How could such a change of Heart as constitutes the very Essence of a Conversion, be wrought in Sinners, according to the ordinary Course of things, and the general Rules of Providence in the Dispensation of his Graces? Again, how could a solid Proof of such a Change be given? What Opportunity would many find of doing condign Penance; Or of grounding their Souls in the Habits of their happy
Change

Change, in the Practice of any one Virtue, or in any Victory over the least Passion or Vice? A penitential Course of this Continuance, is an excellent and wholesome Means of healing our spiritual Disorders, and promoting the great Work of our perfect Sanctification. Our domestic Enemy is subdued by the Maceration of the Flesh. How strong soever a Fortrefs is, it will be easily reduced, if you can find the Means of cutting off its Provisions. How deeply soever Vice has taken Root in the Soul, its Strength will be weakened, and at length reduced by holy Fasting, Compunction, Watchfulness and Prayer. The Soul which was worldly, is thus disengaged from its Ties. He that was enslaved to his own Will, and to the Gratification of his Senses, by an habitual Practice of Retrenchments and Self-denial, learns to die to himself; to become meek, humble, spiritual, and heavenly; to relish only spiritual things, and to find no true Delight but in conversing with Heaven. God also on his side, is liberal in bestowing his choicest Graces, on those who with Fervour make their Application to him at this holy Time. His Treasures are immense; and his Mercy and Beneficence can never be stinted in Liberality. For as his bounty can never be drained, so neither can we set Bounds to his Gifts or Mercy. The more we crave, and open our Hearts to receive, the more will he be pleased in enriching our Souls. What encouragement to Fervour in exerting our utmost Endeavours in all the Means of our Sanctification, which this holy Season affords? Amongst fervent Penitents, no Complaints are heard of the Severity of the Fast. Nothing is perceived, but an holy Emulation to outdo each other. The Term appears to them short. They find no Severity in any Austerities, because they have before their Eyes the Grace of Pardon, by which they are rescued from the Torments of Hell, the Victory over their Passions, by which they are restored to the Liberty of the Saints, and the Crown of immortal Glory, which is the Recompence of their Conflict.

To run this Career with Fervour it behoves us above all Things to begin well, to set out animated with the most perfect Dispositions of Penitence and holy Zeal ; to extinguish in our Hearts the Reign of Sin ; consecrate our Souls to God without reserve, and establish in them the most perfect Reign of his Grace and Love. We must accompany Jesus in Spirit into the Desert, and as much as possible in his Dispositions of burning Zeal and divine Love, and of Hatred of all Sin : We must unite our Fasts and Prayers with his, begging to find Acceptance only through him : We must be faithful in every Duty of this time, in every Means of making our Sacrifice entire, that no Condition be wanting for the perfect Sanctification of our Souls. This Grace we must ask of God with great Earnestness in the beginning, and in our daily Supplications during the Lent ; for which we may say the *Prose : Veni sancte Spiritus*, the *Miserere* Psalm, with the *Our Father* and *Hail Mary* ; invoking also the Intercession of our Guardian Angel, Patrons, and all the blessed Angels and Saints.

If we faithfully acquit ourselves of these Duties, we shall happily celebrate the great Feast of Easter with our Divine Saviour, raised from the Death of Sin, victorious over our Passions, pure in Heart, clean in Mind and Body, clothed with the bright and shining Robe of Virtue, loaded with the Fruits of Justice, Penance, Humility, Meekness, Charity and Patience ; we shall Share in the Triumph and Joy of his Resurrection ; shall reap its glorious Fruits in our Souls, and formed upon its Model in the newness of Life, and the Renovation of our interior Man, shall advance daily in this Path after him till we enter with him, and through him, into his glorious Immortality.

C H A P.

C H A P. VII.

On A S H - W E D N E S D A Y.

THE first Day of Lent, called by the Fathers “the Head of the Fast (a),” was always kept by the Church with great Devotion and Solemnity, whether, according to the Discipline of different Ages and Places, Lent was of six, seven, or eight Weeks.

It was the ordinary Time for Sinners entering a Course of public Canonical Penance, into which they were initiated by the Prayers of the Bishop with his Clergy, and the Imposition of his Hands, when he laid Ashes on the Heads of the Penitents. This is the Origin of the Ceremony of putting Ashes on our Foreheads on this Day, as an emblem and exterior Mark of the interior Consecration of our Hearts to the Exercises of Penance. It is not a superstitious Practice, but an holy Ceremony used by the Church from its most early Times, and recommended by the Example of the Patriarchs and Prophets recorded in the holy Scriptures (1). The ancients in the Eastern Countries expressed deep Grief and Mourning in extraordinary Calamities by rending their Garments, putting on Sackcloth, lying on the Ground, strowing Ashes or Dust on their Head, forbearing Food and the like. Thus the Friends of Job seeing his Affliction, “lifted up their Voice and wept, and rent every
“Man his Garment, and sprinkled Dust upon their
“Heads, and sat down with him upon the Ground
“in Silence (2). Nor are there wanting numerous Examples of this Custom among other Nations, as well as among the Jews and Arabians.

The Servants of God used these Signs chiefly as Emblems of Repentance, or Declarations of their Sorrow

(1) See Catech. Montespel. Bp. Patrick *On Repentance and the Lent Fast*, ch. 3. p. 14. (2) Job 11, 12, 13.

(a) *Caput Jejunii.*

Sorrow for Sin, the greatest of all Evils, and which calls for the deepest Affliction. Holy Job, when he humbled himself before God for his too peremptory Vindication of his own Innocence, did it in the same manner that he had bewailed his Affliction, saying: "I reprehend myself, and do Penance in Dust and Ashes (3)." It is recorded of Josue and the Ancients of Israel, "That they cast Dust upon their Heads (4)," doing Penance in order to appease the Lord, incensed at the sacrilegious Robbery committed by Achan at the taking of Jericho. The Prophets often call upon the Israelites to put on Sackcloth, and to bewail themselves in Ashes, when they exhort them to mourn for their Sins, and seek to recover the divine Favour by an hearty Repentance (5). This, Jeremie advised the City of Jerusalem and the Princes of Juda to do when Nabuchadonozor laid waste their Country for their Sins. "Sprinkle yourselves with Ashes," says he (6). This was practised by Judith, Esther, Mardocai, and Judas the Maccabee. Our Saviour mentions it as an Emblem of Penance, when he says of the Inhabitants of Tyre and Sidon, that if he had wrought his Miracles among them, "they would have done Penance in Sackcloth and Ashes (7)." Penitents among the primitive Christians, were initiated and distinguished by this Sign: Whence they are called by Tertullian, "Men covered with Sackcloth, and marked with Ashes (b)." This Epithet belonged to all Christians, because, as the same Author expresses it, "A Christian is one born to Penance." It is not therefore an idle Ceremony, but a Token or Mark that we are consecrated to the Practice of severe Penance for our Sins. To receive this Ceremony without the Spirit and Sentiments of Penitence is no better than gross Hypocrisy, Disobedience and Mockery.

Dust

(3) Job. xlii. 6. (4) Jos. vii. 7. (5) Bp. Patrick, *loc. cit.* p. 15. (6) Jer. xxv. 34. (7) Mat. ii. 21.

(b) *Conciliati & concinerati,*

Dust and Ashes are likewise a Memorial or Emblem of Death, and are here employed to put us in Mind of our Mortality, as appears from the Words with which the Priest accompanies this Ceremony. “Remember, Man, that Dust thou art, and into Dust thou shalt return.” A Christian religious Life is defined by S. Basil, a constant Meditation on Death. The whole Life of a Christian being nothing else but a Preparation for that great tremendous Passage, he ought never to lose Sight of it in any Action or Undertaking. No Consideration can more powerfully disengage our Hearts from the World and Vices, or excite us to fervent Virtue, especially to the serious Practice of Penance, than that of Death, its inevitable Certainty, the absolute Uncertainty of the time, and of the Circumstances, and the infinite Consequences of this most tremendous Moment. Hence the Church particularly recommends it to us at this solemn holy time, to engage us to examine seriously the State of our own Souls, and as the first Step to make us enter in earnest upon a new Life. The four last Things, other general and particular Motives of Virtue, (especially of those Virtues which our Circumstances principally oblige us to study to improve our Souls in at this time), and the Sufferings of Christ, ought to be the most familiar Subjects of our devout Meditations during the Course of Lent.

C H A P. VIII.

On the ancient Discipline of the CHURCH, relating
to the Penitential CANONS.

ALmighty God is pleased to promise Pardon even for Sins, into which, by a perfidious and ungrateful Relapse, Christians fall after Baptism, if they return to him by sincere Penitence. But he requires as an essential Ingredient or Condition of this Penance, a Resolution or sincere Disposition to undertake

take or bear some satisfactory, painful Atonement, as some small voluntary Chastisement of Sin, and a preservative against the facility of Relapses, to which too easy Conditions, might, by a dangerous Abuse, have proved an Encouragement or Occasion. The Sorrow of Penitence is necessarily afflictive, and is every where spoke of as such. The Stings which the Penitent feels from the Consciousness of his base Ingratitude and Perfidiousness, the Shame of his enormous Guilt, and the sharp Grief wherewith his Heart is wounded for having sinned against an infinite and most gracious God, work in him such a Detestation of his criminal Disobedience, as incline him to afflict and punish himself, and revenge the Cause of his injured God upon his own Body, in order to deprecate the Anger and prevent the dreadful effects of the Justice of God. St. Paul mentions this Disposition as the natural effect of a sincere Sorrow for Sin, and Zeal to remove it. “The Sorrow that is according to God worketh Penance steadfast unto Salvation. For behold, this self-same Thing that ye were made sorrowful according to God, how great Carefulness doth work in you; yea, Indignation; yea, Fear; yea, Desire; yea, Zeal; yea, Revenge (1),” in inflicting Punishments suitable to the Offence. They mourned and afflicted themselves for the Sin of the incestuous Man, and engaged him to humble himself with Weeping, Fasting, and other Severities, because he had not before exercised this holy Revenge upon himself. This is agreeable to what the Apostle said in his first Epistle, that “if we judged ourselves, we should not be judged of the Lord (2).” Where, speaking of the Judgments of Sickness, Weakness, and Death, which God had inflicted on several among them, he mentions the Way to prevent his Judgments being exercised upon them, by afflicting and chastising themselves, by fasting, mourning, and bewailing their Sins, and thus being the Avengers of their own Crimes. These voluntary Chastisements of

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our

(1) 2 Cor. vii. 11. (2) 1. Cor. xi. 31.

our Sins, with a Change of Life, are called by St. John Baptist the *meet*, or *worthy Fruits of Penance* (3), as S. Chrysoftom excellently expounds his Words. After whom S. Gregory the Great writes as follows :
 “ It is one Thing *to bring forth Fruit* ; another *to*
 “ *bring forth worthy Fruit*. For he who hath not com-
 “ mitted unlawful Things, may justly use those
 “ which are lawful; but he who hath done unlaw-
 “ ful Things, ought to deny himself even those
 “ which are lawful, in Proportion to the unlaw-
 “ ful which he hath given himself the Liberty to
 “ enjoy. For the same Fruits of Repentance are not
 “ required of those who have offended little, and of
 “ those who have offended much (4).” In the same
 Sense Tertullian laid down the great Law to be ob-
 served in doing Penance. “ If thy Neighbour ask thee
 “ Why thou art so afflicted, tell him, I have sinned
 “ against God ; I am in Danger of perishing eternally :
 “ Therefore I hold down my Head in Shame and
 “ Confusion ; I macerate and excruciate myself,
 “ that God, whom I have injured by my Sins, may
 “ be reconciled to me, &c. (5).” Likewise S. Cy-
 prian (6), “ Let the Penance bear a just Proportion
 “ to the Sin,” &c. And S. Ambrose, or whoever
 is the Author of the famous Treatise or Exhortation
 of Penance, *to the Lapsed Virgin* : “ According to the
 “ Weight of the Guilt ought to be the Measure of the
 “ Penance. Thou must not repent in Words only,
 “ but in Deeds, which may be thus done. If thou
 “ fettest before thine Eyes from what a sublime Dig-
 “ nity thou art fallen; and believest thyself to be
 “ upon the Brink of utter Darknes, where there is
 “ endless Weeping and Wailing, and Gnashing of
 “ Teeth. When thou hast represented this to thyself
 “ by Faith, then (since the Soul that sins is sentenced
 “ to Hell-fire, and there is no Remedy after Baptism
 “ but that of Repentance), be glad to endure any
 “ Affliction, any Labour, any hard Treatment of
 “ thyself, if so thou mayst but escape eternal Torments.
 “ Be

(3) S. Luke, iii. 3. (4) S. Greg. in hom. 20. in Evang.
 (5) Tert. l. de Poenit. c. 11. (6) S. Cypr. l. de Lapsis.

“ Be thou thyself, if I may advise thee, the most severe
 “ Judge of thine own Offence. If the Sinner would
 “ not spare himself, God would spare him. If he
 “ would put himself to short Pain in this Life, he
 “ might escape eternal Torment in that to come.
 “ A deep Wound must be searched to the Bottom,
 “ and requires a sharp and long Cure. A heinous
 “ Sin necessarily requires a severe Satisfaction.” This
 is the Language of all the ancient Fathers, who perpetually entertain Penitents on Humiliations, Confession, Weeping, Mourning, Affliction, and Neglect of their Body, long Prayers, Fasting, Alms, lying on the Ground, wearing Sackcloth, forbearing all Assemblies of Mirth, or worldly Pleasures and the like: And repeat to them continually that great Maxim, That the less they spare themselves the more will God spare them. S. Paul followed this Rule, with regard to the incestuous Corinthian (7), though being informed of his Fervour, and moved by the Prayers of the whole Church of Corinth, he relaxed his Penance, and gave him a full Pardon *in Christ*, by a plenary Indulgence (8). However no general Canons of Discipline were framed by the Apostles, to define by any settled Rules the Measure of the penal Injunctions to be laid on Penitents, as appears from the History of the young Man, who having been a Captain of Robbers, upon his Repentance was admitted to a Reconciliation by S. John Evangelist (9), though doubtless not without undergoing a suitable Penance. In the second Century, Rules and Canons were laid down to settle this important Point of Discipline according to the standing Maxims of the Church, with regard to the Obligation all Sinners lie under of doing Penance. This Discipline of the Canonical Penance was in Force in all Parts, both of the Eastern and Western Churches in the second Century, and is treated of at large in whole Volumes by Tertullian, the oldest Latin ecclesiastical Writer; by S. Cyprian, and others. We have
 X 2 extant

(7) Cor. v. 1. 2.

(8) 2 Cor. viii.

(9) Euf. Hist. Eccl,

extant the *canonical* Epistle of S. Gregory Thaumaturgus, in the East, drawn up in the Year 250, so called because in it he prescribes Canons, or Rules for prescribing a proportioned Penance for different kinds of Sins; and the four different Stages to be observed in the Course of this Penance, are laid down. We have also, in that and the following Century, the like Canonical Epistles of S. Dionysius and S. Peter of Alexandria, S. Basil, S. Gregory of Nyssa, and the penitential Canons of many Councils (10). In England, S. Theodorus, Archbishop of Canterbury, and Egbert, Archbishop of York, published long *Penitentials* for the same Purpose: Though the penitential Canons of several other English Saxon Bishops and Churches have been inserted among them in all the present Editions, so that it is often a hard Matter to determine which are to be ascribed to them. Out of these Collections every Bishop selected those which made the Rules for his Diocese.

This severe Discipline, though with some Mitigations in several Places, maintained its Ground, both in the Latin and Greek Church, for the Space of twelve hundred Years. Humbert, the fifth General of the Dominicans, in 1277, mentions the solemn Imposition of canonical Penance, as practised when he wrote (11). Hildebert, the learned and pious Bishop of Mans, afterward Archbishop of Tours, who died in 1134, speaks of the Ceremony of expelling penitent Sinners out of the Church on the first Day of Lent, as among the Hebrews the unclean were driven out of the Camp of the People of God. We have a pathetic and beautiful Sermon, which he addressed to such Sinners, before they were turned out of the Church, on that Occasion (12). In Memory of this ancient Discipline it is still the Custom in the Cathedral Church at Mans for certain voluntary Penitents to present themselves

(10) See these Canonical Epistles of the Greek Church, published by Bp. Beveridge, in his *Canones Ecclesiae Graecae*. T. ii.

(11) Humbert, Sermon. xlv. (12) See inter *Opera Hildeberti*, ed. Ben. Sermon. 18. p. 297. & *Hist. Littéraire de la France*, T. ii. p. 277.

themselves on Ash-Wednesday, to be then expelled, and again reconciled on Maundy Thursday (13).

Penitents before Lent confessed their Sins to the Bishop, or some of the Priests approved by him for this Function.

At Constantinople this Confession was only made to the great Penitentiary, till that Office being abolished by Nectarius, upon Account of a public Scandal which had happened, every one was at Liberty to make their Confession to what approved Priest they pleased (14). Nevertheless, the Laws of canonical Penance still subsisted (15), though with some insensible Abatement in their Severity. If the Priest who received the Confession, found any Case to require Canonical Penance, the Penitent was remitted to the Bishop, or his great Penitentiary, who enjoined the Term and Conditions according to the Prescription of the Canons, took down their Names in Writing, and ordered them to present themselves at Church on the first Day of Lent. They accordingly appeared at the Church Door, barefooted, in a mean and torn Garment, such was then the Dress used for Mourning. Being entered the Church, they presented themselves to the Bishop, or his Penitentiary in his Place, with their Heads hanging down, their Eyes often streaming with Tears, and with all the outward Expressions of Guilt, and Demonstrations of a sorrowful and dejected Mind, and prostrating upon the Ground, begged to be admitted to Penance and Absolution. They received from the Hands of the Bishop Ashes to strew on their Heads; and Sackcloth to cover their Bodies, and remained lying upon the Ground, while the Bishop, Clergy, and People kneeling, recited several Penitential Psalms, and long Prayers over them, for the Remission of their Sins. The Bishop and Priests laid Hands upon them, to ratify their Dedication of themselves to Penance. Then the Bishop made them a pathetic Exhortation, and in the

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Close

(13) Hist. Liter. ib. T. ii. p. 371. (14) Orig. hom. 2. in Pf. xxxvii. n. 6. T. ii. p. 688. (15) Socrates, Hist. l. c. Sozom.

Close gave them to understand, that as God drove Adam out of Paradise for his Transgression, so was he going to drive them out of the Church, for a time, bidding them to be of good Courage, and labour strenuously in doing due Penance, in Hope of the divine Mercy. Then he actually pushed them from him, and bad the inferior Ministers expel them out of the Church. The Clergy following them to the Door; repeated this Responsory to them: "In the Sweat of thy Face shalt thou eat thy Bread. For Dust thou art, and unto Dust thou shalt return (16)." Those who were guilty of public scandalous Sins, were ordered to make the Exomologesis (b), or public Confession of them (17): But not of all Secret Sins, as Morinus evidently mistakes, this depending upon the Discretion of the Priest according to Circumstances. Such an Action would have been often scandalous, and sometimes dangerous to the Penitent, and against the Law of Nature itself. That it was not necessarily or always done, is clear, from what Morinus himself takes Notice of, and proves beyond Contradiction (18), viz. that many innocent of any Crime, out of Devotion voluntarily subjected themselves to a Course of Penance, such as the Canons prescribed for Sinners.

This also appears from the Canon of S. Basil's canonical Epistle to S. Amphilochius (19), in which he "says: "It is forbid by the Fathers for an Adul-
" tress to be discovered by her Penance, lest it should be an Occasion of her Death (c)." Nay, to avoid giving

(16) Gratian. Dist. 50. cap. 64. Vetus Penitentialia Roman. Burchard. Petit. Not. in Poenitent. S. Theod. Cantuar. p. 21. to p. 79. Bona Rerum Liturg. l. ii. n. 7. 16, &c. (17) See many Examples in Morinus, l. ii. de Poenit. c. 9. 10. & Witsasse p. 590, 591. (18) ib. l. v. c. 7. n. 7. (19) S. Bas. ep. Can. ad. Amph. Can. 34. T. ii. p. 771.

(b) This Greek Word, which signifies *Confession*, is often used both by the Greek and Latin Fathers for the whole laborious Course of Penance.

(c) Adultery by the *Lex Julia de Adulteriis*, enacted by Augustus, was punished with *Relegation* or Banishment, without Forfeiture

giving any Suspicion to a jealous Husband, though she passed the regular Term of Penance, she did not go through the different Stages prescribed for that Crime, but remained always among the *Consistentes*, as Balsamon explains this Canon (20). St. Basil lays down the same Rule for wilful Murder (21), when some indiscreetly obliged all Sinners to make a public Confession of secret Sins, S. Leo condemns their Presumption, which he calls unjust, and contrary to the Apostolic Rule, since it is enough to discover the Guilt of Consciences in secret Confession to the Priests alone (22).” Yet, for the greater Humiliation of the Penitent, where no Inconvenience or Scandal was to

(20) Not. ib. (21) ib. Can. 56. p. 755. See also his *Regula brev. Interr.* 229. (22) S. Leo. ep. 136. fol. 18. c. 2. p. 719.

feiture of Privileges, not with Death as some Moderns have falsely understood it, whom Cujas refutes in *lib. singul. Papin. de Adulteriis*, ad. l. ii. & *Observ.* l. vi. c. 1. & l. xx. c. 18.—Selden thinks Adultery was not made capital before Justinian, (*Uxor Hebr.* l. 3. c. 12.) but is mistaken. Constantine the Great ordered both Parties if convicted, to be punished with Death. (*Cod. Theodos.* l. ix. tit. 40. *de Pænis*, l. 1.) which is still more evident in the Laws of his Sons, Constans, (*Cod. Theod.* l. ii. Tit. 36. *Quorum appellat.* l. 4. & Gothofred. Not. ib) and Constantius. Nay Constans orders Adulterers like Parricides to be fowed in a Sack, with a Dog, a Cock, a Serpent and an Ape, and drowned in the Sea, or in a River. But this was soon brought back to beheading, as Constantine had enacted: For under Valentinian I. in 368, Cethegus, a Senator, was beheaded for Adultery by the Law, *Quamvis* (*Cod. de Adult.*) as Ammianus Marcellinus mentions, (l. xxviii. c. 1.) Majorian in the West, in 460, mitigated this Severity by restoring the old Law, which inflicted only Relegation. In the East, Justinian leaves the Law of Constantine for beheading, in Force; as he declares (*Novell* 134. c. 10. *Authent. Coll.* 9. Tit. 17.) but restrains this to the Man, and all who knowingly aid and assist him to commit the Crime. For he commands the Woman to be scourged and sent into a Monastery. Posterior Emperors in the East, changed the Punishment of Death for Adultery into bastinading, and cutting off the Nose, which was confirmed by Leo the Philosopher, l. lx. Tit. 37, leg. 73. Harmenopulus, (l. 6. Tit. 2. n. 20. and n. 14.) who wrote his *πρωτοβιβλιον νομῶν* 250 Years after the Basilicon. See the Constitution of Leo, Phil. Const. 32. *ad Calcem Corporis & Juris civilis*.

be apprehended, the Priests sometimes enjoined the public Confession of certain secret Sins; otherwise Origen could not say: "Look carefully about to whom thou oughtest to confess thy Sin. Know first the Abilities of thy Physician. Whatever he shall say or advise, follow it. If he should see such to be the Nature of thy Disease, that it ought to be manifested in the Assembly of the whole Church for the Cure and the Edification of others, this is to be done with great Deliberation, and by the Advice of a skilful Physician (23)."; This also is manifest from S. Austin (24) and others. Those always did their Penance privately, who by performing it publickly in all its Parts, would have given Occasion to strong Suspicions, especially where Crimes would have given Scandal, or exposed the Penitents to Danger of their Lives. But, as Fleury observes (25), to see Christians fasting, praying, and prostrating themselves on the Earth purely out of Devotion, was then so common a Sight, that no one formed any Suspicion from it, nor thought of inquiring into the particular Occasions. All during the whole Term of their Penance, lay on the bare Floor, and fasted on Bread and Water often in the Week according to their Strength and the Priest's Injunctions, refrained from all Worldly Diversions, and all Entertainments and Feasting, abstained from bathing, lived retired in painful laborious Exercises, and assiduous humble Prayer. On Sundays and at all religious Assemblies they only made their Appearance before the Church Door in their penitential Weeds, to throw themselves at the Feet of the Faithful who were entering the Church, to beg their Prayers; some were admitted within the Church before the holy Mysteries or Canon of the Mass, to make their Prostrations, and receive the Imposition of Hands of the Bishop and Clergy, and attend to the Prayers which these recited

(23) Orig. Hom. 2. in Ps. xxxvii. n. 6. T. ii. p. 688. (24) St. Aug. Serm. 351. fol. Hom. 50. inter 50. T. v. p. 1359.

(25) Mœurs des Chr. § 36. p. 153.

cited over them. They were obliged, if able, to be very liberal in their Alms (26), and fervent in all good Works. Some Canons in certain Churches, command Penitents to cut off their Hair, or shave their Heads, as another Indication of their Sorrow and mourning. Women were enjoined to wear a penitential Veil, and either to cut of their Hair, or appear with it dishevelled and hanging loose about their Shoulders (27). St. Jerom describing the Penance of Fabiola says, “ she stood in the Rank of the Penitents, “ the Bishop, Priests and People weeping with her, “ she appearing with her Hair dishevelled, her Face, “ Hands and Neck, dirty (28).” For not only the Penitents took Shame to themselves, and expressed their Sorrow with Tears and all other Demonstrations, but the whole Church, with a compassionate fellow-feeling, shared in their Grief, suffering with their suffering Fellow-members, and weeping and mourning with them. Socrates represents to us in what Manner this was done at Rome, saying, that not only the Penitents prostrated themselves upon the Ground with Lamentation and Wailing; but that the Bishop meeting them in their proper Station or Rank, fell to the Earth likewise with Tears, whilst all the Congregation wept with them. Then the Bishop rose up, and raised the Penitents, and made the usual Prayers for them, and so dismissed them from the Church before the Oblation of the Holy Mysteries was begun (29). No Person, how great soever in the World, was exempt from the common Rules of doing Penance. The Example of Theodosius, one of the greatest Princes that ever wore the Imperial Diadem, is an Instance: Fabiola, one of the most illustrious and richest young Ladies in Rome, having been divorced from her debauched Husband on Account of his repeated Adulteries, took a second Husband, imagining that not con-

(26) S. Cypr. de Lapsis p. 135. (27) Conc. Agathen. can. 15. Conc. Toletan. 3. Can. 12. S. Optat l. 2. p. 59. & 61. S. Ambr. ad Virgin. Laps. c. 8. &c. (28) St. Hier. ep. 30 in Epit. Fabiolæ. (29) Socrates Hist. l. vii. c. 16.

condemned by the Gospel which was allowed by the Imperial Laws ; but being soon instructed in the Obligation of the Holy Christian Law on this Head, she renounced her unlawful second Marriage, and for her Fault subjected herself at the Gate of the Lateran Basilic in the Sight of all Rome, to the severe Discipline of canonical Penance, with that Compunction and Fervour of which S. Jerom has left us a moving Description drawn with his masterly Pen (30). The first Day of Lent was the ordinary Time for entering upon a Course of canonical Penance : But it might be imposed in any other Season. St. Ambrose put the Emperor Theodosius under this Discipline at Christmas. The Times assigned for the Course of each Penitent were longer or shorter, according to the Enormity of their Sins, and the different usages of Churches. Those penitential Canons which are still extant, differ considerably from one another ; but the more ancient are generally the more severe. St. Basil (31) allots two Years for Theft, seven for Fornication, eleven for Perjury, fifteen for Adultery, twenty for Murder, and the whole Life for Apostacy.

The Term of canonical Penance was usually divided into four different Stages, according to which there were in the Church four different Orders of Penitents, called *the Weepers, the Hearers, the Prostrators, and the Co-standers*, or those that prayed in the Church *standing* (d).

As to the Weepers, St. Gregory Thaumaturgus says (32) “ The Place of the Mourners is without the Gate of the Church, where the Sinner must stand, and beg the Prayers of the Faithful as they enter.” And St. Basil (33) “ The first Year they “ are

(30) St. Hier. ep. ad. Oceanum de Epitaphio Fabiolæ, p. 657.

(31) St. Basil ep. 3. Canon ad S. Amphil. can. 56. 58. 59. 61. 64. 73. (32) Can. ii. (33) Can. 32. see can. 56. 57. 58. 59. 60. 64. 66. 75. p. 324. i Greg. Thaum. c. 1.

(d) Called in Greek *προσκλαίοντες, ακροώμενοι υποπίπτοντες*, and *συνιστάμενοι*. By the Latins, *Flentes, Audientes, Prostrati, and Consistentes*.

“ are to weep before the Gate of the Church.” They were to come to the Door of the Church, at the Hours of Prayer, to stand there clothed with Sackcloth, to have Ashes on their Heads, and not to cut their Hair. In this Posture they endeavoured to excite the divine Compassion, by their Humiliations and Tears, and employing also the Intercession of the Faithful, they besought all who entered the Church to have Pity on them, and to pray for them. Accordingly they did so; and the whole Church in her public Offices, and in the Mass always prayed for Penitents in particular, as she still doth in the Time of Lent. Penitents in this first Stage are often mentioned as standing in the open Air: They were however allowed to stand in the Porch which was covered, though without the Door. But there were some who for more enormous Crimes were forbid to take Shelter in the Porch, or even to enter the Courts or Yard belonging to the Church (e). These were called *Hyemantes*, or exposed to the Severity of the Winter and other Seasons. Thus the ancient Council of Ancyra in 315 (34), speaking of those who have committed Uncleanness with Beasts, or who by Scandal have drawn others into Sin, or spiritual Lepers infecting others with the Contagion of Hell, orders them to pray with those who are banished at a Distance from the Church, and pray exposed to the Inclemency of the Weather (f). This denotes an extraordinary Punishment.

(34) Conc. T. i. p. 1455. Can. 17.

(e) *Atriæ*.

(f) *Hyemantes*, in Greek *χειμαζόμενοι*. Some understand this of Demoniacs, who are so called by many modern Greeks and Translators, and in the Title of the Prayer for Energumens in the present Greek Euchologium (Goar. p. 724). And thus is the Term expounded by Bp. Beveridge (Not. in Can. ii. Conc. Nicæn. n. 4. p. 72.) And Dodwel (Diff. i. in Cypr. p. 4.) gives this Sense to the Word *Clidomeni* in St. Cyprian's Epistles, which he thinks contracted from *Clydonizomeni* *χειμαζόμενοι* of the same Import with *χλυδωνιζόμενοι*, and used by S. Amphilochius and S. Chrysostom for Persons distracted or possessed, with

ishment. Beveridge and Dodwel explain it of being ranked among the Demoniacs, and those that were mad, which certainly was a great Severity. But those that were mad, were ordinarily incapable of Prayer; and a Passage in Tertullian leads us to understand this Term of a Class of Penitents in the first Rank. For speaking of the Degrees and Malignancy of heinous Offences, and the Discipline of the Church in chastising them, he says, there are some impious Furies of Lust, far transgressing all the Laws of Nature, which are Monsters rather than Vices, for which Sinners were expelled not only from the Doors of the Church, but from all covered Places belonging to it (35).

The second Class of Penitents was that of the *Hearers*. After having passed through the first Ranks, and finished the Term prescribed them among the Weepers, with edification and fervour, they were received by the Bishop, or Penitentiary, into the second Order, which was the first of those who had the Privilege of entering the Church. These were allowed to stay to hear the Instructions and Sermon; but were obliged to depart before any of the Prayers were begun, with the rest, (Catechumens, and others) who went by the general Name of *Hearers*. They stood near the Door, or in the lowest Part of the Church. St. Gregory Thaumaturgus assigns them their Station (36) in the *Narthex* (called sometimes in Latin *Vestibulum*, i. e. an inner Porch, or the lowest Part of the Church) (g). Here they stood with the Catechumens of

(35) Tert. l. de Pudicitia, c. 4. (36) Can. 11.

an evil Spirit, whom the Latins called *Maniaci* and *Lymphatici*. To be ranked with these was a great Punishment. But it is clear from Tertullian (*de Pud. c. 4.*) that this Name was given to a particular Class of Penitents among the *Weepers*, or in the first Rank, who were not suffered to enter the very Courts or Yard before the Church. See this proved by Albaspinæus Observ. in Can. 17. Conc. Ancyr. Card. Bona Rerum Liturg. l. i, c. 17. n. 5. Suicerus, *Thesaur. Eccles.* v. *χεσμαζόμενοι* T. ii. p. 1507. 1508.

(g) Churches often had only two Parts, the Sanctuary or Chancel for the Priests and Clergy, and the Court or *Atrium* for the Laity

of the lowest Rank, and were dismissed with them before any Prayers begun. St. Basil says (37), they were Hearers only, and not permitted to be present at any Part of the public Office: Hence in the Apostolic Constitutions, among the Ceremonies of the public Office it is mentioned, that the Deacon always proclaimed as soon as the Sermon was ended: "Let none of the Hearers, let none of the Unbelievers be present (h)."

The third Rank of Penitents was that of the *Kneelers*, or *Prostrators*, who stayed in the Church whilst certain Prayers were said for them, but remained all the Time on their Knees, or prostrate. They also received the Imposition of Hands from the Bishop and Priests (38). The Forms of several of these Prayers are recorded in the Apostolic Constitutions (39). The Station of these Penitents was towards the upper End of the *Narthex* (40); and they went out with the Catechumens of the second Rank.

The fourth Class of Penitents were the *Consistents*, or *Co-standers*, who joined the Faithful in Prayer to the End, and stood up with the rest on Sundays, &c. but were not allowed to make their Offering, or communicate (41).

St. Basil orders for wilful Murder, four Years among the Weepers, then five among the Hearers, afterward seven among the Prostrators, and lastly, four more among the Co-standers. For Adultery, four in the first Class, five in the Second, four in the Third, and five in the last. For Fornication, seven Years, viz. two in the First, two in the Second, two in the Third, and one in

(37) S. Bas. ib. Can. 75. See S. Greg. Nyssen. Can. 3.

(38) Conc. Laodic. Can. 19. S. Chrys. hom. 18 in 2 Cor. & hom. 71. in Matt. &c. (39) Const. Apost. l. viii. c. 8. & 9.

(40) S. Greg. Thaum. Can. 11. (41) Con. Ancy. Can. 19. Conc. Nic. Can. 11, 12. Conc. Ancy. Can. 4, 5.

Laity, as Morinus observes (l. vi. c. 1. de Pœnit.) Then the lower Part of this Court or Neve was called *Narthex*.

(h) *Nequis Audientium, Nequis Infidelium*, Constit. l. viii. cap. 5.

in the last, or that of the Co-standers. For Theft, two Years; for Perjury ten Years; plundering the Graves of the Dead ten Years; for Incest, the same as for Murder; for Divination, ten Years; for Apostacy, the whole Life among the Weepers, to be allowed to receive the Communion only at the Article of Death. He allows some Mitigation in Favour of those who sinned only by Compulsion, or grievous Fear, and of those who were their own Accusers. St. Gregory of Nyssa, orders for simple Fornication, nine Years; for Adultery, that Term doubled; for Murder, twenty-seven; for Apostacy, the whole Life, &c. St. Peter of Alexandria prescribes only forty Days for those who yielded under the Severity of Torments, and speedily returned to God with perfect Compunction.

When Sinners had given Proofs of the Sincerity of their Conversion, and gone through the Stages of Penance, according to the Rules of Discipline established in the Church, they received a reconciliatory Absolution. They were brought to the Altar in Sackcloth, the Habit in which they had performed their Penance, and there bathed in Tears after solemn Prayers, were absolved by the Bishop (42). This was sometimes performed at the bottom of the Chancel near the Pulpit, in the view of all the People (43). Absolution was always given in a solemn Form of Words, with Imposition of Hands by the Bishop (44), or Penitentiary, and other Priests. Maundy Thursday was the ordinary Day for the Penitents to receive this solemn Absolution (45), whence it is still pronounced by the Bishop with great Ceremony at the Altar on this Day at Paris, and in many other Places. Though this was sometimes done on Wednesday (46), Good-Friday, or

(42) Conc. Tol. i. Can. 2. S. Optat. l. ii. p. 57. S. Hier. Dial. contra Lucifer. c. 2. (43) Conc. Carthag. 3. Can. 32. Cod. Afric. Can. 43. See Albaspinæus, Not. in Conc. Carth. 3. Can. 32. (44) S. Cypr. ep. 12. alias 17, ad Plebem, p. 39. S. Optat. l. ii. c. 20. p. 44. Constit. Apostol. l. ii. c. 18. (45) S. Innoc. I. ep. i. ad Decent. c. 7. S. Hier. ep. ad Ocean. in Epitaph. Fabiolæ, &c. (46) S. Ambros. ep. 33. ad Marcellin. Soror. &c.

or some other Day in Holy-Week, or at some other Time. The Archdeacon having represented to the Bishop that this being a proper time for Clemency, it was reasonable to bring back the strayed Sheep into the Fold. The Archpriest also interceded for the Penitents, and gave his Testimonial that they were duly disposed, and worthy to be reconciled. For to him it belonged to examine them during the Time of their Penance. Then the Bishop made them a suitable Exhortation, putting them in Mind of the Mercies of God, and of that newness of Life in which they were obliged to live for the time to come, requiring them in Token of their sincere Resolution, Promise and Engagement so to do, to hold up their Hands (47). When they had thus renewed their Purposes, and the Declaration of their Contrition for their Sins which they had confessed, the Bishop pronounced the Sentence of Absolution. Then they put off their penitential Weeds, shaved, trimmed, and dressed themselves, and joined the rest of the Faithful in all Exercises of Devotion, and received with them the holy Communion (48).

The Severity of this Discipline of canonical Penance, began to suffer some Mitigations from the 7th Century, as appears from the Penitential of St. Theodorus of Canterbury (49). In the 11th Century they began to be frequently redeemed, and the Austerities commuted for other less painful good Works, especially for long and austere Pilgrimages to Jerusalem, the Tombs of the Apostles, &c. for engaging to serve in the Crusades, &c. and afterwards for other more easy Practices of Piety, &c. (50).

Bishops had always been accustomed to relax the Severity of this Discipline, by granting Indulgences on certain extraordinary Occasions, as when the Penitent

(47) S. Elig. hom. 8. & 11. (48) See Fleury ch. 36. p. 224.

(49) See Morinus de Poenit. l. vi. c. 27. & Petit. in S. Theod. Cant. T. ii. (50) See Morin. l. x. c. 16, 17, 18, 19, 20.

tent shewed an extraordinary Fervour (51), at the joint Prayers of the whole Church (52), upon the breaking out of any Persecution, when the Faithful stood in particular need of the Sacraments for Courage and Grace to stand their Ground (53); also at the Intercession of Martyrs and Confessors, though St. Cyprian found himself often obliged to refuse such Petitions, when there was no sufficient Cause for granting the Indulgence desired, and when they would have only tended to enervate the Discipline of Penance, and would not have satisfied the divine Justice, or given a Peace conformably to the divine Laws, and which would have been ratified in Heaven.

In danger of Death, Absolution was given to Penitents; but if they recovered, they performed the entire Course prescribed by the Canons.

Idolatry, Murder, and Fornication were chastised with particular Severity, and on that Account are called the Canonical Crimes. But under these general Heads were comprised all other Sins which belonged to each Species. As under the first, Divination, and the various kinds of Superstition: Under the second, all grievous personal Injuries against others, according to the Judgment of the Bishop or Priest: Under the last, every Sin of Impurity. Many are distinctly specified in several penitential Canons. In Churches, and in Cases where the Canons did not descend to Particulars, the Determination of the Term and Manner of the Penance depended upon the Discretion of the Bishop, who had an Eye to the Decision of the Canons with respect to the capital Sins of that Species. St. John Climacus insists on the extraordinary Enormity of Sins of Impurity from the Severity with which the

(51) Conc. Nicæn. Can. 12. Conc. Ancr. Can. 5. 22, 25. Conc. Ilerd. (of Lerida) Can. 5. Conc. Calced. Can. 16. S. Basil M. Can. 74. S. Greg. Nyss. ep. Cap. ad Letoi, &c.

(52) 2 Cor. ii. 7. 10. S. Aug. (53) S. Cypr. ep. 54 ad Corn. l. de Lapsis, p. 128. ep. 10. al. 16. ad Cler. p. 37. ep. 11. al. 15. ad Martyr. p. 34.

the Canons rank them with Idolatry and Murder (54). In prescribing the Penance, a Regard was had not only to the Enormity of the Sin, but also to the difficulty of the Cure, the Penance being both a Remedy and a Chastisement.

Besides the three chiefest canonical Crimes, other Sins were subjected to canonical Penance, as appears from the ancient Canons, especially those which are diffusive, and descend to a detail (55). Though all the Tables of Canons left many Things to the Decision of the Bishops, giving only Rules which might serve to direct them.

Antony Arnaud (56), the judicious and learned F. Le Brun (57), and some others are persuaded, that all mortal Sins were subjected to a canonical Course of Penance, though some only of three Days; consequently that no one in a State of mortal Sin was ever allowed to assist at Mass. This they infer from a Passage of St. Dionysius the Areopagite, or whoever was Author of the Book "On the Celestial Hierarchie," who says: "That Demoniacs who by their corporal Possession, are in some Degree under the Power of the Devil in their corporal Organs, are not suffered to assist at the divine Mysteries; and much more all those, who by being in a State of Sin, are spiritually and much worse enslaved under his Tyranny." But others think (58), that for some Mortal Sins, Absolution was given without any canonical Course of public Penance. For St. Gregory of Nyssa (59), wonders how Covetousness had been passed over by the Fathers, without any legal Regulation of canonical Penance. And St. Basil writes (60): "He who has taken Usury, if he gives his unjust Gain to the Poor, and is cured of that Vice,
VOL. I. Y " may

(54) S. Joan. Clim. gr. 15. Bibl. Patr. T. vi. pars. 2. p. 269 & 305. (55) See the Collections of ancient penitential Canons made by S. Charles Borromeo, Sylvius, the Author of *La Pratique de Verdun*. (56) *L. sur la frequente Communion*.

(57) Explic. des Liturgies. (58) So. Nat. Alexander Sæc. 3. dist. 6. T. iii. p. 637. (59) S. Gr. Nyss. Can. 6. T. i. p. 953. (60) S. Basil. Can. 14. T. ii. p. 765.

“ may be admitted to the Priesthood.” He therefore did not undergo public canonical Penance. The Council of Nice admitted the Novatians (61), and the Council of Laodicea all Heretics without canonical public Penance (62). In this Case indeed, it was presumed that many had been only *material* Heretics, that their Hearts had already been in their Dispositions sincerely open to Conviction, and that their Errors had not sprung from Obstinacy, Malice, Envy, Pride, Covetousness, Libertinism, human Respect, Sloth or other Passions: In short had not been wilful and obstinate, so as to have incurred any mortal Guilt before God (63). As to the Authors and Ringleaders whose conduct had been so obnoxious as to carry Guilt on their Foreheads, it was esteemed a great Part of their Satisfaction; if, by their Humility, Labours and Penance, they brought back to the Truth those whom they had seduced.

Secret Sins were subjected to this canonical Penance, though not ordinarily, as has been said, to any public Confession. For the Canons make no distinction of public and secret Sins. St. Basil shews Adultery, though secret, to have been liable to the same penitential Term, as if it had been public (64). And it appears evident of other Sins from the same Father (65), from the Council of Elvire (66), St. Gregory of Nyssa (67), St. Gregory Thaumaturgus (68), St. Ambrose (69), St. Augustin (70), &c. And is proved by the learned French Bishop Aubepine, or Albaspinæus (71), Morinus (72), Natalis Alexander (73), Petavius, and the venerable Servants of God, the Cardinals

(61) Conc. Nic. I. Can. 8. (62) Can. 7. (63) S. Aug. ep. ad Glor. Eleus. (64) S. Bas. ep. 3. Canon. (65) S. Bas. Can. 61. (66) Conc. Eliber. Can. 76. (67) Nyss. Can. 4. (68) S. Greg. Thaum. Can. 18. T. ii. ed. Bever. (69) S. Ambr. l. i. de Pœnit. c. 16. (70) S. Aug. Serm. 351. ol. 50 inter 50. (71) Albasp. Not. in Can. 32. Conc. 3. Carthag. (72) Morin. de Pœnit. l. ii. c. 5. l. v. c. 9. l. x. c. 17. (73) Nat. Alex. Diff. 6. qu. 2. in Sæc. 3. Hist. Eccles. See also Witasse de Pœnit. p. 708. Contra Jac. Petit. Diff. 2. in S. Theodor. Cantuar. T. ii. p. 61. & Sirmund. in Hist. Pœnit. publicæ.

inals Bellarmine and Baronius. But the Fervour of Christians being much abated in the East, and probably no one undertaking such Courses of Austerities out of voluntary Devotion, so that a canonical penitential Course seemed a public Confession in general of some grievous Sin; this Discipline began to be chiefly restrained to public Sins in the seventh Century, which Mitigation seems to have been brought by St. Theodorus of Canterbury, from the Greek Church into England: From which Time, in most Churches only private Penances were ordinarily enjoined for secret Sins, but proportioned to that which was public, prescribed by the Canons. Among the Greeks, even to this Day, though Ignorance and Degeneracy of Manners have entirely disfigured their Discipline, it is the Custom for Priests to order Sinners for certain Cases to refrain for a certain Term from approaching the holy Communion, doubtless for the Practice of penitential Austerities (74). St. Charles Borromæo exhorts Confessors to have an Eye to the penitential Canons in prescribing Penances in Confession, for which Reason he published an Abstract of many such Canons (75), a Compilation from the ancient Penitentials.

Public Penance was, as all agree, a perpetual Irregularity, or bar to the Person being ever admitted to holy Orders. Whence some, who think all mortal Sins were subjected to canonical Penance, say that no one who was conscious of having ever forfeited his baptismal Innocence by mortal Sin, could ever be promoted to holy Orders; on which see the rigorous Dissertation of Cardinal D'Aguirre. A Bishop, Priest or Deacon, who fell into any Sin for which canonical Penance was prescribed, was deposed, and irregular for his whole Life: Nor could this Irregularity be ever dispensed with, or the Person be ever rehabilitated for the Exercise of any sacred Functions of his State

(74) See Goar in Eucholog.
Confessar.

(75) S. Car. Borr. Instruct.

State (76). This Deposition and Irregularity being itself a perpetual Penance, no Bishop or Priest could be compelled to undergo the canonical Penance (i). And the contrary Practice of the Donatists was severely reprehended by St. Optatus (77) and the whole Catholic Church, as absolutely contrary to her general and perpetual Discipline.

Public canonical Penance could never be given more than once, as all Monuments of ecclesiastical Antiquity proclaim (78). The Reason which the Fathers alledge was, lest a Facility might prove an Encouragement to relapsing Sinners, and lest it should open a Door to false or imperfect Conversions, of which easy Relapses are a Sign.

But those who having once done Penance, had the Misfortune to relapse, were not abandoned to despair. On the contrary they were strenuously encouraged to place a firm Hope in the divine Mercy, and to continue in the most fervent Practice of Penance to their Death. As for leaving them abandoned to despair, St. Augustine says (79), "Who amongst us ever fell into such a Phrenzy?" May "God preserve all from such a barbarous and sacrilegious Madness." Pope Siricius explains the Discipline

(76) See this demonstrated by Morinus (l. iv. c. 14. l. v. c. 11.) Lupus (T. iv. Scholior. in Can. 6. Apostolicorum, p. 590.) and above all Cardinal D'Aguire (Dissert. 10. p. 28, 32, 52, 74, 76.)

(77) S. Optat. l. i. n. 24. l. ii. n. 26. S. Leo ep. 2. (ol. 92.) p. 407. S. Aug. l. i. de Baptismo contra Donatistas, c. 1.

(78) See Tertullian l. de Pœnit. c. 5. S. Ambros. l. ii. de Pœn. c. x. S. Aug. ep. 153. ol. 54, &c.

(79) S. Aug. ep. 153. T. ii. p. 526.

(i) Morinus (l. iv. c. 12.) and Witaſſe (T. ii. de Pœnit. p. 628.) imagine this Exemption of the higher Clergy from public Penance, to have only been introduced in the fourth Century, and that for the three first Centuries Bishops and Priests underwent it like others, besides their Degradation. But S. Optatus and S. Leo call this Exemption, the perpetual and constant Custom of the Church. The Example of Natalis, a Bishop (Euseb. l. v. Hist. c. ult.) and some others only shew that some voluntarily subjected themselves to that Law, or they are to be understood of private Penance.

cipline of the Church with regard to them in the following Decree : “ As to these, because they are no
 “ more allowed the Suffrage of canonical Penance,
 “ we decree, that they join the Faithful within the
 “ Church in Prayer only, and that they assist, though
 “ undeserving, at the Celebration of the Mysteries.
 “ But that they live for ever banished from the Lord’s
 “ Table, that by this Punishment at least they may
 “ be stirred up to deep Compunction, and punish
 “ themselves for their Sins, and give Example to
 “ others. Yet when they begin to depart going to
 “ the Lord, we order that by all Means they be
 “ strengthened with his Viaticum by the Grace of
 “ Communion (80).”

From this Decree it is clear, that by the most approved Discipline of the Church, it was always commanded that no Person at the Article of Death should be deprived of the Benefit of Absolution, and even of the holy Communion, if he asked it with Signs of a sincere conversion to God (k) : Which is confirmed by the first general Council of Nice, in the following Words : “ Concerning those who are at the Article of
 “ Death, the ancient and exact Law shall be observed,
 “ that no one be deprived of the last, and most necessary Viaticum. In general, to every one in his
 “ last Passage, the Bishop shall give it, after having
 “ tried him by examining his Dispositions (81).” Hence Pope Innocent I. (82) declares, with regard to those who pretended that Absolution is not to be given to certain Penitents in their last Passage : “ We tremble
 “ with Horror to think that any one can be capable of
 “ so great Hardness and Impiety. What is this but

Y 3

to

(80) Siricius ep. 1. ad Himerium, T. ii. Conc. p. 1019.

(81) Conc. Nicen. 1. Can. 13. T. ii. Conc. p. 42. See Conc. Carthag. 4. can. 78. T. ii. Conc. p. 1205. Conc. Araus. 1. Can. 3. T. iii. 3. Conc. p. 1448. S. Nyssen. ep. Canonic. ad Letoium. Can. 2. &c.

(82) Ep. 2. Conc. T. ii. p. 1619. & Cap: *Agnovimus* Causa 27. de Pœnit.

(k) St. Cyprian, indeed (ep. 52. ad Antonian. Fello 55, p. 248.) forbids those to receive the Communion and Peace who did not ask it before their last Sickness, giving this Rea-

“ to add Death to Death, and barbarously to murder
 “ his Soul which is departing unabsolved.” Which
 Words are inserted in the Canon Law.

Though the Severity of this Discipline of canonical Penance be now disused, still Sin is the same, and the Nature, Law, and Conditions of Penance, are the same. For we cannot have received a new Gospel, or have learned another Road to Heaven: We have received no new nor more easy Means of appeasing the divine Justice which we have provoked by our Sins. We must then study in the Rules of this ancient Discipline, to proportion our Remedies to the Depth of our Wounds: Not to spare ourselves in the Practice of necessary Mortification; and especially to excite in our Hearts the most perfect Spirit of Compunction, and consecrate this time to Tears and assiduous Prayer. To stir up these Dispositions in our Hearts, the Church

son: “ Because the Fear of Death extorts this Desire, not
 “ sincere Repentance. Nor does he deserve to receive this
 “ Comfort in Death, who did not think in the Time of his
 “ Health, that he was to die.” But he seems only to
 speak of the canonical Absolution from public Penance, such as
 Deacons could give by a special Commission, or he must be understood of the holy Eucharist. The same seems to be the Meaning of the ancient Council of Elvire in Spain (Can. 1, 2, 3, 11, 12, 66, 73.) which forbids those who had lapsed into Idolatry or Incest; and to Informers and Slanderers, and Bauds or Procurers to be admitted to communion, even at their Death. If Absolution was meant, it could only be for a Terror to others, not to encourage Despair. But even the Refusal of the holy Eucharist at Death, if the dying Person gave Marks of Repentance, was contrary to the general and most approved Discipline. Such certainly was the inhuman Law of State in France (never approved by the Clergy) by which Criminals condemned to Death were denied the Benefit of Confession and Absolution, till at the Request of the Clergy it was abolished by Charles VI. in 1396. The Custom still subsists in that Kingdom of refusing the holy Eucharist or Viaticum to Criminals, who are to be hanged, out of a false Pretence of Respect for so great a Sacrament: A Pretence which the Church has never authorized, and it is to be wished, the Practice was abolished out of Christian Charity, and holy Zeal. Though the Church might establish such a Custom for certain extraordinary Cases, “ not in Despair of Pardon, but out of Zeal for maintaining the Vigour of Discipline: To use the Words of St. Austin (Ep. 185. ol. 50. ad Bonifac.)

Church, by the Ashes we receive, puts us in mind of Death, which lies in wait like a Thief to surprize us when we least expect it. Also by this Ceremony we are solemnly dedicated to the Practice of Penance, and bear its Badge as if we were clad with Sack-cloth. With what Fervour ought we to run its Career, uniting in Spirit our weak Endeavours with the Sufferings of our divine Redeemer, and carrying the Ensigns of his Cross and precious Wounds in the Mortification of our Flesh, that dying to the old Man, we may be transformed into his Image, and renewed by and thro' him. A Christian must be all Fire, and full of Zeal to sound and cleanse all the Corruption of his Heart, to repair by Works of Penance, all the Remains of Sin, and all the Havock it has made in his Soul, to destroy its Empire there, to weaken Concupiscence, subdue the Passions, and form in his Heart the true Spirit of Christ, by all Virtues of which he is the perfect Model, especially Humility, Meekness, Charity, Mercy, the Spirit of Prayer and holy Zeal. Not only the Load of our own Debts, and the Necessity we lie under of subduing our Passions, call upon us to do Penance: But the Sins of the whole World, and the Chastisements which hang over it, increase our Obligation. Fellow-members must feel each others Miseries and Dangers, and look upon themselves as charged with each others Burthens. For Achan's Sacrilege the whole People did Penance. Every one must be penetrated with a feeling Compassion for the Disorders of the World; must weep, sigh and humble himself for them, making up with all the Faithful one Body, of which Jesus Christ is the Head; he must look upon every one's Wounds as his own, and take Part in them, and implore the divine Mercy for all. These Sighs and Groans, this Compassion are a Duty so inseparable from Lent, as to make a Part of all the Prayers and Offices of the Church. How many Sinners have been rescued from eternal Perdition, how many public Calamities averted by the Prayers and Fasts of the Church? Men, certainly, had never
greater

greater Reason to dread the Weight of the divine Anger than in the present Age. The Evils under which the World groans, and the Scourges with which God afflicts Christendom on every Side, ought to excite us to deprecate his Judgment and just Vengeance, and labour by our Tears and Fasts to appease his Anger. Not to insist on the temporal Calamities, though even these are the Chastisements of Sin, and Manifestations of the divine Indignation, can we behold without Floods of Tears the spiritual Blindness and Miseries which overspread the Face of the Universe, and seem to prepare the Way to that great Defection from the Faith of which Christ said: "When the Son of Man shall come, do you think he shall find Faith upon Earth?" The frightful Growth of Impiety, Irreligion, and downright Infidelity; the Overflowings of Vice which has opened its very Flood-gates, and publicly set up its Standard both in the Cities and in the Country, so as to leave little Traces of Virtue in the Lives of the generality of Christians, and to banish the holy Maxims of the Gospel out of their Hearts, substituting in their room those of the World which it so severely condemns. If we have any Zeal for the divine Honour which we see every Day so outrageously injured; or if we have any Love of the spiritual Beauty, or any Joy in the Exaltation of the Church of Christ; any Bowels of Affection for our Neighbour, and Desire of his Salvation, why do we not clothe ourselves in Sack-cloth, cover our Heads with Ashes, and in Tears, watching and fasting implore the Mercy of God, who in his Indignation has abandoned so many Christian Souls a Prey to their Lusts and Pride, and made them a laughing-stock to Devils? Moses was so moved to see the Anger of God kindled against his People, that he prayed even to see himself blotted out of the Book of those who were to enter the promised Land, provided God would spare them. St. Paul prayed to be himself an Anathema, if that could have been a Means of procuring the

the Salvation of his Brethren, the Jews. The Saints, whose Lives were so innocent and so holy, imputed to their own Faults and Sloth, a Share of the public Guilt which armed the Anger of Heaven against Mankind, and set no Bounds to their Fervour in doing Penance in order to move God to Mercy: And shall we, who have so great Reason to fear that God's Anger is kindled against the World in Part, on Account of our Sins, remain hardened and insensible amidst the Arrows of divine Vengeance? Shall we see so many Souls perish without using our utmost Endeavours to engage the divine Mercy to rescue and save them, and to avert those Judgments in which we deserve to be involved with them?

C H A P. IX.

On the FIRST SUNDAY in L E N T.

ON this Day the Church sets before our Eyes the holy Retirement and Fast of Christ in the Wilderness, to put us in mind of our Obligation of striving to form our interior Dispositions and Spirit upon this divine Model, and though we cannot fast as he fasted for us, that we may imitate him as we are able, and according to our Strength, to use the Words of St. Gregory Nazianzen.

Our divine Redeemer entered upon this extraordinary Fast immediately after his Baptism, to shew us with what Care we are bound to preserve and strengthen the Treasure of Grace after we have received it. He fasted and prayed before he was tempted, to teach us how we are to arm ourselves against the Assaults of the Enemy: It was before he produced himself to the World, in his public Ministry, that he made this wonderful Retreat, setting us an Example also in what manner we ought earnestly to sue for the divine Blessing before we undertake any considerable Enterprise, and to proportion our Preparation and Endeavours

vours

yours to the Importance of the Work. The Exercises he recommends to us in the Desert, are chiefly holy Retirement, Mortification, Penance, and Prayer.

Immediately after his Baptism, before he was tempted, and before he manifested himself to the World by his Preaching and Miracles, he withdrew into the Wilderness. By flying from the World we shun many dangerous Occasions of Sin, of Vanity, and Loss of Time, to which its Slavery unavoidably exposes us. Entire Solitude is indeed a State to which very few are called, and in which others, for Want of necessary Fervour, would often find the most dangerous Occasions of Sloth, and become their own worst Tempters. But every Christian is bound with great Watchfulness to shun the dangerous Amusements of the World, its poisonous Pleasures and Entertainments, its Sloth and Idleness, the Hurry of its constant Dissipation, its Vanities, and the Company, or familiar Converse with those who are intoxicated with its Spirit and false Maxims of Ambition, Pride, Revenge, Jealousy, Envy, Covetousness, Intemperance, and Sensuality; who walk Enemies of the Cross of Christ, Strangers to the Spirit of his holy Gospel. These are the Rocks which every one in the World must keep at a Distance from, being careful, whilst he fails in no Duty of Charity and civil Society to any one, not to cultivate an Intimacy but with the small Number, and only with such whose Conversation and Example breathe an Air of Piety, Religion, and the Gospel, and which is most pure and free from the baneful Contagion of Vice in all its Shapes. He must be employed in regular, serious, and rational Occupations, and reserve to himself Hours for Retirement, and Christian Devotions and Considerations. Thus far Christian Solitude is the first Part of Penance, and belongs to our general and most indispensable Obligation of shunning the Vanities and Dangers of the World, which we solemnly renounced in our baptismal Engagements. From time to time, especially in the holy Season of Lent, we ought to embrace
a closer

a cloſer Retirement, if our Circumſtances will permit, in order to enter ſeriouſly into ourſelves, and diſengage our Hearts more and more from the World.

This general Retirement, and habitual Spirit of Recollection, as alſo ſet Hours or Times of cloſer Solitude, are not only a Duty of Penance, for the Sequeſtration of our Hearts from Sin and the World, but they are alſo a neceſſary Preparation for the eſſential and great Duty of Prayer. A Chriſtian Life is a Life of Prayer; and in it certain Intervals ought to be dedicated entirely to this Heavenly Exerciſe. Now Solitude removes the Impediments, and diſpoſes the Heart to Purity, Recollection, and Fervour in Devotion. In Solitude Souls are diſengaged from the World, which is ſure, more or leſs, to entangle and defile the Affections. The Jews in Egypt were forbid by God to offer him a Sacrifice amidſt the Abominations of a Land overrun with Idolatry and Vice; and were commanded to go three Days March into the Wilderneſs, and there to offer him pure Holocauſts. It is in holy Retirement that Souls pour forth their pureſt Affections before their Creator; and are reciprocally diſpoſed to liſten to his Voice, whiſt he ſpeaks more freely *to their Hearts* by his interior Inſpirations, viſits them with his moſt abundant Graces, and feeds them with his Heavenly Conſolations. The Children of Iſrael were only favoured with Manna, the Bread of Heaven (1), whiſt they were in the Deſert: It failed them as ſoon as they taſted the Fruits of the Country (2). And God himſelf declares that he firſt draws a choſen Soul into Retirement, before he makes her hear his Voice, and relish the Sweetneſs of his divine Word in her Heart (3), “ I will lead her into “ the Wilderneſs, and will ſpeak to her Heart.”

The very Noiſe of the World deafens her to his holy Calls; and renders her incapable either of attending to them, or of raiſing her Thoughts and Affections entirely to Heaven, and occupying them with due Application

(1) Exod. xvi. 31. (2) Joſ. v. 12. (3) Oſee, 4.

Application of all her Powers on God alone. He who would see and hear much of worldly Things can never preserve his Mind free from a Tumult of distracting Thoughts. If we desire to obtain that blessed Cleanness of Heart, by which Men are disposed for the Grace, by which they will be raised to see God, and enjoy his Communications in this Life; or if we desire to live united in Spirit to him, we must retire with Jesus into Solitude, as far as may suit the Circumstances of our State. We must fly too great an Hurry of Company and Visits; not be curious in inquiring after News, and listening to Reports; nor desirous to extend an idle Acquaintance. Neither must we seek to fill our Ears with hearing, nor our Eyes with beholding Objects of worldly Vanity. Ah! with what empty Follies and Trifles do Men distract their Minds, and disturb the Peace of their Souls! It was from the School of the Holy Ghost that the holy Fathers learned their Love for holy Retirement, to teach us the Obligation of flying superfluous Distraction, and buried themselves in Deserts to be farther removed from the Occasions. The Christian Solitude is more that of the Heart than that of the Body; its End being to depart from the World in Spirit, and to be joined with God. He who is engaged in the World, must study in it to cultivate this interior Solitude, by not setting his Heart on the Vanities of the World, not being involved in its superfluous Cares, or in the Concerns of others; not prying into, nor judging their Actions; in a Word, shunning whatever can draw his Soul from the closest Union with God.

The End, nay the very Soul of Christian Retirement, is devout Prayer. We may contemplate our Divine Leader and Captain, sometimes standing, sometimes kneeling, sometimes prostrate on the Ground, pouring forth his Soul in profoundly adoring his Heavenly Father, in praising him, in thanking him for all his Mercies, and in deprecating with Floods of Tears his Anger kindled against Sinners; and intreating him to shew us Mercy, and receive us into Favour. The
Angels

Angels attended, and ministered unto him in the Desert (4), to shew that in Prayer the Heavenly Spirits accompany us, and carry up our Petitions, or recommend them to God. Jesus continued frequently to retire from the Company of Men into the Mountains to pray, and often passed whole Nights in Prayer, teaching us by his Example, besides our daily Devotions, and our constant Attention to God, to set apart certain Seasons, to dedicate ourselves entirely to the holy Exercise of Prayer: A Duty in which St. Paul supposes no Christian can fail. Such a Season is particularly the holy Time of Lent, in which we strive to imitate our Divine Redeemer, according to our Strength, in his Prayer and Fasting of forty Days. (5).

Jesus is our Model in his Practice of Mortification. Near that Part of the River Jordan where he was baptized, there lies a wild frightful Desert, called the Wilderness of the Forty Days Fast, because, according to the Tradition of the Country, Christ made Choice of that Place for his Retreat. Out of Devotion many Hermits retired into the same in succeeding Ages; several Ruins of whose Cells and Hutts are still to be seen in the Rocks and Mountains there. Our Travellers describe this Desert as the most dreary, dry, barren, and dismal Place that can be imagined; full of high rocky Mountains, so torn and disordered as to seem as if the Earth had suffered in that Spot some great Convulsion, in which its very Bowels were turned outward, says Mr. Maundrelle. The frightful Precipices, and broken Cliffs, fill the Beholders with Horror and Amazement. These desolate Hills, this most comfortless and abandoned Place, was the Theatre of the Conflict of the Son of God with Satan, of his Penance and Tears for us, and of the Heavenly Delights which he tasted in Heavenly Contemplation and Prayer. Here he spent forty Days without any earthly Comfort, or enjoying any other earthly Company than that of wild Beasts (6). All this Time he

(4) Mark, i. 13. (5) Matt. iv. 11. (6) Mark i. 13.

he macerated his most holy virginal Body with a continual Fast, without eating or drinking (7). He would chastise in his most pure and adorable Flesh the Guilt of the Intemperance of Adam, and of all our Sensualities and Lusts; would obtain for us victorious Graces, and teach us by Fasting to obtain them, in order to subdue our criminal Flesh, which by our Rebellion against God has revolted, and is become our domestic, most treacherous, and most dangerous Enemy. Jesus was not content to institute and give a sovereign Virtue and Strength to the Remedy; but seeing our Souls sick to Death, yet out of Sloth, Cowardice, and Delicacy, unwilling to make Use of the Remedy, He, in his infinite Mercy, prepared for us, was pleased to drink the Cup himself, with all its Bitterness, to the very Dregs, to encourage us chearfully to take after him a Dose so necessary for our Cure. Are we not ready to die with Shame and Confusion at our base Pusillanimity, in refusing to do any thing for ourselves, whilst we see our God and innocent Redeemer fast with so much Rigour only for us, and to set us an Example? If we look on the Holy of Holies, the Lord of all Creatures, subjected to this voluntary Chastisement for our Sake, we shall certainly be animated with great Zeal to undertake, and chearfully perform our Duty, in the Fast commanded by the Church, after his Example; and to walk, though at such a Distance, in the Steps of a Man-God, our gracious Saviour and great Leader and Captain.

The Evangelist tells us, that after his Fast *he was hungry*. Violent Hunger is so raging a Pain that it has often driven Men to the greatest Extremities in a Fast but of a few Days. What then must have been the Torment of this long Fast of our Divine Redeemer, in a Body so perfect, so sensible as his was? He was pleased miraculously to support its Life, Vigour, and Strength, that it might be able to bear the full Austerity of such an Abstinence; yet he would not
by

(7) Luke, iv. 2.

by a Miracle abate the least Part of its Mortification and Pain. Such, for our Sake, was his Love of the Cross. Every thing must be made easy, nay amiable and delightful in such Company, and after such an Example.

C H A P. X.

On MID-LENT SUNDAY.

IT is called the Sunday *Lætare* from that first Word of the Introit of the Mass, which signifies *Rejoice*, being an Invitation addressed to Sion or the Church, and to every faithful Soul. The Church intermingles, in her penitential Office of this Season, frequent Expressions of spiritual Joy, for the incomprehensible Mercy of our Redemption, accomplished by the Sufferings and Death of Christ. The Festival on which we commemorate them, being now at Hand, she bids us to be comforted under spiritual Miseries, and contemplate the Graces which our Redeemer comes to bestow on us (1). Can we consider the immense Love, Goodness, Mercy, Wisdom, and Justice of God, displayed in this most adorable Mystery, the dreadful State of Evils from which we are rescued by it, the Honour to which we are raised, and the infinite Advantages of which we are put in Possession by it, without Transports of Love, Gratitude, and holy Joy? Do we not wish we could fix our whole Attention on this great Mystery, to contemplate and adore God in it without Intermision, for Time and Eternity? The Church exhorts us to approach this great Solemnity, penetrated with the most profound Sentiments of Thanksgiving, Praise, Adoration, Love, and the most perfect Humiliation, Annihilation, and Sacrifice of ourselves, with which we ought to accompany our Compunction, and our Meditation on these great Mysteries, especially at this holy Time.

C H A P.

(1) See Gavant. Comm. in Rubricas Missalis, part. iv. tit. 6.

C H A P. XI.

On PASSION SUNDAY.

TH E whole Lent is consecrated particularly to honour and commemorate the adorable Sufferings and Death of our Divine Redeemer, which are indeed at all times, by his express Institution and Command, the daily great Object in all our Devotions, which can only be made acceptable through this great Mystery; and the Holy Mass and Communion are nothing else but its unbloody Exhibition. But the two last Weeks of Lent, and particularly the latter, being the annual Commemoration of these most adorable of all Mysteries, the Church makes them the entire Object of her public Office. To conform to her pious Views, we must in them redouble our Fervour, especially in our Spirit of holy Mourning and Penance, adapted to this Season. Before the first Vespers of Passion Sunday, the Cross, and all Pictures and Images in the Churches are covered with Purple, or at least dark-coloured Veils, on which no Image ought to be represented (2). By this Nakedness in her Ornaments the Church appears more solemnly mournful. It is likewise represented, that Christ before his Passion did not walk in public, but lay for some time hid for Fear of his Enemies, as we read in the Gospel on Passion Sunday. The Church also omits the *Gloria Patri*, and the like Doxologies, in many Parts of her public Office, to express the Excess of her Mourning, and excite her Children to attend on her solemn Prayers in the most serious Spirit of Compunction, that, bowed down under the Weight of our Sorrows and Iniquities (2), we may offer to God the Sacrifice of our Tears, which are as it were the Blood of the Heart, immolated by holy Grief, and poured forth before God, according to the beautiful Expression of S. Austin. In Proportion

(1) Gavant. in Missal. part. iv. tit. 7. (2) Baruc ii.

tion to the Fervour of our Penitence, will be the Earnestness of our Desires and Endeavours to rise from Sin, in which we shall spare no Pains or Care to destroy it in our Hearts, and exert our Strength in our utmost Efforts, in waging War against, and in subduing our irregular Appetites, and in crying to God for Mercy, in the Words of the Royal Penitent and Prophet (3). The Soul which sees herself the Object of his Anger, and considers, that though his very Essence is Goodness and Mercy, and his divine Heart nothing but Love and Charity itself, yet by Sin he is frozen toward her, and his Omnipotence armed to take Revenge on her Rébellions, by which she has provoked his Indignation, must be alarmed and terrified. Therefore she must be solicitous, especially at this holy time, by every Means which God in his infinite Mercy has instituted, to engage him to reinstate her in his Favour, and to enrich her with his most precious Graces, through the Mediatorship of Christ, and through his holy Sufferings and Death, which the Church now especially commemorates, and by which Pardon and all Graces are purchased for us, and offered to us.

(3) Pf. vi. & Pf. xxxiv.



THE SIXTH
TREATISE.



ON
HOLY WEEK.



CHAP. I.

THE Greeks and Latins anciently called it
 T the *Great Week*; the *Holy Week*; sometimes
 the *Painful Week*, or the Week of Austeri-
 ties; also the Week of Sorrows, the *Days*
of the Cross, or of *Sufferings*. “We call it the Great
 “Week,” says St. Chrysostom (1), “not that it con-
 “sists of a greater Number of Days, or that Days in
 “it are longer; but on Account of the great Things
 “which God hath wrought in it. For on these Days
 “was the Tyranny of the Devil overthrown, Death
 “disarmed, Sin and its Curse taken away, Heaven
 “opened and made accessible, and Men made fel-
 “lows with the Angels, &c.” The Fast of this Week
 was

(1) S. Chryf. in Pf. cxlv. T. v. p. 526. ed. Ben. See also him
 Hom. xxx. in Gen. p. 294. T. iv.

was two ways more austere than in the rest of Lent; first in the Xerophagy (a), or living on dry Meats, namely Bread and Salt with no other drink but Water, which no one touched before Evening: And this was an universal Law, rigorously observed by all Christians, as St. Epiphanius testifies. This Father confines the Xerophagy to Bread and Salt; but it is expressly mentioned in the Apostolic Constitutions, that with Bread it was allowed to eat Herbs or Pulse, which was not dressed by Fire. The other additional Austerity consisted in the superposition of the Fast, which was only of Devotion according to every one's Strength and Fervour. For the more zealous continued their Fast for several Days together without any Sustenance; some passing over the whole six Days in this manner without any Abatement till Cock-crowing on Easter-Sunday Morning; others the two, three, or four last Days (2). We are assured by St. Epiphanius quoted above (3), that in the fourth Century, when he wrote, even those Christians who had least Fervour and Zeal, only eat Bread with a little Salt, and drank Water once a Day at Evening, all Holy Week. The Greeks who never fast on other Saturdays in Lent, which they keep an inferiour kind of Festival, observe a rigorous inviolable Fast on Easter Eve. Great Watchings in the Night were also a Duty of this Week, especially on Easter-Eve, and are mentioned by St. Chrysostom, and other Fathers.

More abundant Alms ought always to accompany the austerer Fasts of Holy Week, as the Fathers testify. "Many in the Great Week," says St. Chrysostom (4), "prolong their Fasts (by Superposition), increase their Watchings, and double their Alms, to honour so holy a Time." The nearer we approach to the Solemnity of Christ's Sufferings and Re-

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urrection,

(a) *Ξεροφαγία*(2) S. Epiph. *Expos. Fidei*, n. 9 & 23. & *hær.* 29. *Nazaræor. S. Dion. Alex. ep. Can. i. ap. Bevereg. Constit. Apost. l. v. c. 18.*(3) *Expos. Fidei*, n. 9. (4) S. Chrys. *Hom. xl. n. 1. T. i. vet. ed. &c.*

urrection, by which Mysteries all the greatest Blessings were poured forth upon Men, the more are we obliged to shew all manner of Acts of Mercy and Kindness toward our Brethren.

The Christian Emperors anciently exercised this Charity in granting a general Release from Prison to all Debtors and Criminals, certain more grievous Crimes only excepted. This Indulgence was extended to the whole Great Week before, and to the Week following Easter-day, as is clear from the imperial Laws still extant (5). Whence St. Ambrose said (6): “ The holy Days of the last Week in Lent, are the
“ time when the Bonds of Debtors were to be loosed.” And St. Chrysostom says (7): “ That the Emperors
“ set Prisoners at Liberty on the Paschal Solemnity,
“ that they might imitate, as far as in them lay, the
“ Example of our Lord, who at this Time delivered
“ us from the Bonds of our Sins, and made us ca-
“ pable of enjoying numberless Blessings. For we
“ ought, as much as possible, to imitate his Mercy
“ and Kindness.” And in another Sermon spoken in the Passion Week (8), he says: “ The imperial Let-
“ ters are sent forth, commanding all Prisoners to be
“ loosed from their Bonds, &c.”

Masters likewise, during these two Weeks of the Passion, and of the Pasch of the Resurrection, often made free several of their Slaves or Servants bound for a Term of Years (9). Hence the imperial Laws of Theodosius which forbid all other judicial Acts or legal Processes during these two Weeks, allow whatever was done by way of Charity for the Manumission of Slaves, as most agreeable to this holy Solemnity.
“ Let all Actions at Law, whether Publick or Private,
“ cease in the fifteen Paschal Days. Yet all Men
“ have

(5) Cod. Theod. l. ix. tit. 38. *de Indulgent. Criminum*, leg. 3 and 4. (6) S. Ambr. ep. 33. vet. ed. (7) St. Chrys. hom. xxx. in Gen. T. ii. p. 427. (8) Id. hom. in Ps. cxlv. T. iii. p. 823. quæ est Hom. 78, in Hebdomadam Magnam, T. v. ed. Savil. p. 541. (9) S. Greg. Nyss. hom. iii. de Resurr. Chr. T. iii. p. 420.

“ have Liberty at this Time to grant Freedom to their
 “ Slaves, and whatever Acts are necessary to be done
 “ at Law for this Purpose, are not prohibited.”
 These are the Terms of the Edict of that religious Emperor (10). This is the same Exception which Constantine the Great had made with respect to the Lord's Day, on which he forbade all other proceedings at Law (11).

By the abovementioned Law, and others enacted by several of the first Christian Emperors (12), the first of which was published by Constantine the Great (13), during the two Paschal Weeks, of the Cross, and of the Resurrection; in Honour of those great Mysteries, all Courts of Law or the Administration of Justice, are commanded to be shut, and all judicial Proceedings forbid and declared void, except Acts of Mercy.

Both these Weeks being set apart for the most solemn Offices of the Church, Sermons, and both private and publick Devotions, all Servants had a Vacation from bodily Labour all this time, that they might have Leisure and Opportunity to attend the Worship of God, and the Concerns of their Souls. In the Apostolic Constitutions, this Law is mentioned in the following Words (14). “ In the Great Week (before
 “ Easter) and the Week following, let Servants rest
 “ from their Labour; because the one is the time of
 “ our Lord's Passion, and the other of his Resurrec-
 “ tion; and Servants have need to be instructed in the
 “ Knowledge of these Mysteries.

The exterior Solemnity with which the Church has ever observed this holy Time, puts Christians in mind of their Obligation of redoubling their Fervour in all the holy Exercises of Lent, and in all Works of Piety and Religion. No one can deserve to bear the Name of

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(10) Cod. Justin. l. iii. tit. 12. de Feriis, leg. 8. (11) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 1. See Bingham, l. xx. ch. 5. Sect. 7. & l. xxi. ch. 1. sect. 29. (12) Cod. Theod. l. ii. tit. 8. de Feriis, leg. 2. S. Aug. Serm. 19. ex editis a Sirmondo, &c. (13) Constant. M. apud Scaliger. de Emendat. Tempora. l. vii. p. 776. (14) Constit. Apost. l. viii. cap. 33.

a Christian, who is so slothful as to fail in this Duty. By closing well the holy Time of Lent, we shall reap abundant Fruits of our Penance, and of the sacred Mysteries which we here commemorate. All who call themselves Children of the Church, strive to outdo themselves and each other on this great Solemnity, as St. Bernard observes (15). The Sentence which was passed in the old Law against those who should neglect to sanctify the yearly great Fast of the Expiation (16), will be executed in a much more dreadful Manner upon those pretended Christians, who let pass the Commemoration of these most tender and adorable Mysteries, without being touched with a due Sense of Compunction, Gratitude, Love and Piety. St. Bernard, in a Sermon made in the beginning of this Holy Week, stirs up his Religious to Fervour in the following Words (17): “ Be
 “ attentive with all possible Watchfulness, and with
 “ the whole Application of your Souls, that the Com-
 “ memoration of these great Mysteries may not pass
 “ you in vain. God is going to pour forth his most
 “ abundant Blessings. Let your Hearts be penetrated
 “ with Piety and Devotion. Restrain your Senses
 “ under a strict Discipline, cleanse your Consciences,
 “ purify and sanctify your Affections, and prepare
 “ your Souls to receive the excellent Gifts, which will
 “ be most plentifully conferred upon those who shall
 “ be disposed.”

All the Exercises of Lent must be now continued with redoubled Fervour, to which we must excite ourselves by the most devout Meditation on the Cross and Passion of our divine Redeemer. This must be the great and only Object of our Thoughts and devout Entertainments at this Time. The divine Jesus suffering, Jesus nailed to a Cross, Jesus dying for our Sins must always be present to our Minds; our Hearts must be continually occupied on Him. In his Presence,

(15) S. Bern. Sermon. de Pass. Domini. (16) Leviticus xxiii.
 27, 28, 29. (17) S. Bern. Sermon. de Pass. Dom. seu 4. Major.
 hebdom.

fence, and at the Foot of his Cross we must perform all our religious and penitential Exercises, by which we study to die to ourselves, that dying with him we may rise with him, conformed in our interior to his holy Image.

CHAP II.

ON PALM-SUNDAY.

ON this Day the Church honours the triumphant Entry of our divine Redeemer into Jerusalem, five Days before his Crucifixion (1). He was pleased, before the Humiliation of his Passion, to be acknowledged and received as the Messias, the Saviour of the World, and King of Souls. This was a most sacred and august Ceremony, a triumph truly great and glorious in the Eyes of Heaven, though humble in the Sight of Men. The Son of God made Man for the Redemption of Mankind, having finished the course of his Ministry, and preaching through the Cities and Country of Palestine, in order to consummate his great Sacrifice at Jerusalem, in the Sight of all the People assembled to keep the Feast of the Passover, went up to that City on account of that Festival, but to be offered himself the real Victim for the Sins of the whole World, which the Paschal Lamb, offered on that Feast in the Jewish Law, had prefigured. Burning with an eager desire to accomplish this great Work, in order to rescue our Souls from the Slavery of Sin and Hell, and to establish in them the Reign of his Grace and Love, he cheerfully went up to the Theatre of his bloody Conflict and Victory. As an Emblem of the first Fruits of his conquest of Souls he would make a public Entry into the City, which was a kind of Triumph; but such a Triumph as suited the Spirit of Humility, and contempt of the World,

(1) Mat. xxi. Mark. xv. Luke xix.

World, Meekness and Peace which he came to plant in the Hearts of Men, and which might heal the deep Wound of their Pride.

When he drew near to Jerusalem, he stopped at the House of his devout Friends, Lazarus, and his two Sisters Mary and Martha, in the Village of Bethania, almost two Miles from the City. With this holy Family he rested the Sabbath-day, and on Sunday Morning proceeded to the City. Being come near Bethphage, a Village which was a kind of Suburb of Jerusalem, built on a part of Mount Olivet, he sent two Disciples into the Village, to bring an Ass for him to ride on. To shew that he knew all things, and was Lord of Men and all Creatures, He said to them: " You will find an Ass tied, and a Colt with her: " Loose them, and bring them to me. And if any " Man shall say any thing to you, say ye, the Lord " hath need of them, and he will let them go." The Disciples obeyed, found the Ass and Fole as Jesus had told them; and the owner upon hearing that Christ had occasion for them, letting them go, they brought them to Jesus. Our divine Redeemer and King, who had been always accustomed to perform his Journeys and Missions on Foot, who when tired, had sat down at a Well, and asked only a little Water of a Samaritan Woman to refresh himself, which yet he is not read to have Drank; and who often had not a Cover to shelter him from the Weather, nor a Place where to rest his Head, on this occasion would make his Entry mounted on an Ass, on which no one had before sat. St. Mark and St. Luke mention only the Fole, because that was the Beast on which Jesus chiefly rode. This Circumstance was foretold by the Prophet Zacharie (2), by which Prediction it was a known characteristic Action of the Messias. " Rejoice greatly, " O Daughter of Sion: Shout for Joy, O Daughter " of Jerusalem: Behold thy King will come to thee, " the just One and the Saviour: He is Poor, and " Riding

Riding upon an Afs, and upon a Colt the Fole of a Afs, fays the Prophet.

It was neither difhonourable nor unufual among the Jews, for Persons even of the firft Difinction, to ride on Affes (3), though Mules and Horses were preferred for that Purpose. But a young Afs not yet broke, and without any common covering for Riding, according to the Custom of that Age, was certainly mean Equipage for the Saviour of the World. But fome of his Difciples fpread their own Clothes on the Afs on which he fat: Others ftrewed their Garments, and green Boughs which they lopped from the Trees, in the Way where he was to pafs. And Crouds, confifting chiefly of the Poor or the lower Rank of the People, and of innocent Children, walking before and behind him, with green Boughs in their Hands, magnified God with loud Voices, and repeated the Praifes of Jesus whom they faluted and proclaimed the long expected Meffiah, or Chrift the Saviour of his People, repeating in joyful Acclamations of Praise and Thankfgiving: “ Hofanna to the Son of David: “ Blessed is he that cometh in the Name of “ the Lord: Hofanna in the Higheft.” The Hebrew word *Hofanna* is manifefly applied to Chrift by the royal Prophet (4), as St. Jerom obferves (5), who adds that its import is, *Lord, fave!* where we are to underftand, *Him* or *thy Chrift!* The meaning therefore of this Acclamation of Joy and Praise is, “ Salvation and a prosperous Reign to the Meffiah” who is by Excellence the Son of David promifed by all the Prophets, *and who comes in the Name of the Lord*, being the Shilo, or He who is fent by him to fave his People, and eftablifh his Kingdom or Church.

How deplorable is the blindnefs of the wife Ones, and the greateft part of the great Ones of the World, who puffed up with Self-fufficiency cannot difcern the divine Truth, and fuffer the Prize to be borne away by

(3) See Grot. Pole. Syn. Critic. Calmet in Comm. & in Diction. 10, ib. (4) Pf. cxviii. (5) S. Hier. l. iii. in Matt. c. 21. p. 69. T. iv. ed. Ben.

by the little ones, who walking in Simplicity and Humility open their Eyes to the divine Light, and their Hearts to all the Motions of Grace. Of the Number of these blind proud Ones, were those Pharisees who swelled with Indignation and Jealousy upon seeing the triumphant Reception of our blessed Saviour, and hearing the Praises which the Multitude gave to God and his Christ, complained to Jesus himself, that he did not rebuke the People and stop their Mouths. Christ meekly shewed them how acceptable to God the Zeal and Devotion of this People was, and how indispensable the Obligation is of rendering to God the Homage of our Praise and Thanksgiving for his incomprehensible Mercies, especially for his having sent his Son to be the Propitiation of our Sins, making them this answer: "If these should hold their Peace, the Stones would cry out (6)". It is easy to God to raise Children of Abraham out of Stones; and this he would do rather than due Praise should not be given him. By the Choice which Christ made of the Poor, and of Children to sing his Praises, we learn that the Simplicity of humble Hearts, teeming with Sentiments of Thanksgiving, Love and Praise, is the most essential of all Conditions to render our Homages acceptable to him. Can any Christian be found so ungrateful, and so insensible as to neglect this Duty? The Prophets, the Heralds of Heaven, announce to us who he is who comes, what is the End of his coming, namely to redeem and raise us to Glory; how adorable, and how amiable he is in his Appearance among us, and how infinite are the Treasures of his Mercy and Graces. Isaiah cries out: "Say to the Daughter of Sion: Behold, thy Saviour comes (7)". And Zachary quoted by St. Matthew (8): "Tell ye the Daughter of Sion: Behold thy King cometh unto thee, meek, and sitting upon an Ass, and a Colt the Fole of an Ass under the Yoke. Are we able

(6) St. Luke xix. 40.

(7) Isa. lxii. 11.

(8) Matt. xxi. 5.

able to contain ourselves in Raptures of Astonishment and holy Joy, when we hear these Invitations, and contemplate this great Mystery? Do we not break forth into the most inflamed Canticles of spiritual Jubilee, Praise, Adoration, Love, and Thanksgiving, with the most perfect Oblation and Consecration of ourselves to our most amiable Saviour and God, desiring and purposing to remain ever his irrevocable and universal Holocaust of Thanksgiving, Love and Praise, in Time and Eternity. Prostrate in Spirit before him, we ought to summon the whole Creation to join us in praising him, and in magnifying his Mercy for ever and ever. For this we may recite with the most ardent Devotion the Canticle of the Three Children, or some of the last Psalms of the Psalter or of Lauds; or the *Te Deum*, or some of the Doxologies of the Church for this Day; or the Hymn "Gloria, Laus, et Honor, tibi fit Rex, Christe, Redemptor," &c.

In Imitation of those devout Jews who strewed green Olive and Palm-tree Branches, on the Road before Christ as he rode, we bear Palms, or other green Boughs or Sprigs, such as the Climate affords in the Season. These are blessed, because the Church maketh Use of nothing in her Ceremonies which is not first blessed: Which Custom is confirmed by the most ancient Rituals, and derived from Apostolic Tradition. These Branches the Faithful receive from the Priest, kissing out of Respect first the Priest's Hand, then the Palm, according to the general Rubrick, when we receive any thing in Church from the Priest; as in presenting any thing to him the thing presented is first kissed, then the Hand of the Priest. We hold the Palms in our Right Hand at the Procession, and whilst the Passion and the last Gospel are said, to imitate the Zeal of these pious Jews, in praising and glorifying our Divine Redeemer and adorable Victim, so much more worthy our best Homages the more he humbles himself for us. The People spread their Garments in his Way: Let us prostrate our Hearts before him by repeated Acts of Adoration. Let us adore him triumphing over the Devil and Sin, by his
Death

Death on the Cross, and make him triumph in our Hearts, by subjecting them entirely to his divine Reign and Love.

The Procession is instituted that we may be excited by this Ceremony to attend in Spirit, and honour Christ in his triumphal Entry, when he marched up to Jerusalem to enter upon his Passion: Doxologies are sung in Honour of our High Priest and Redeemer, with an Hymn of Praise. This last is sung by two or four Precentors, who go before the Procession into the Church, and shut the Door. These represent the Heavenly Spirits celebrating the Triumph of Christ on Earth. The Choir, standing without the Church Door, and answering to the Hymn, represents the Church on Earth joining the celestial Choirs in paying their Homages to Christ. After the Hymn the Sub-deacon knocks at the Door, by striking it with the Staff of the Cross, which he carries at the Head of the Choir in the Procession; and the Door being opened, the Choir enters, and the Precentors mingle in it. This Ceremony signifies that Christ, by his Death and Victory, removed the Veil of the Sanctuary, and admitted the People into it; that is, he opened the Gates of Heaven to Men, destroyed the Partition-Wall, and made Men on Earth one Body with the holy Angels, uniting the Church triumphant and militant.

Whilst we make our Divine Redeemer a Tender of our Homages, and acknowledge him our Lord, our King, and our God, we must earnestly intreat him to take entire Possession of our Hearts, subduing all our Appetites and Powers to his holy Reign, banishing all rebellions, Scandals, and whatever can in the least oppose his most holy Will, that it alone, or his Grace and Love, may reign sovereignly and without Controul, in all our Affections, Faculties and Senses; and that by bearing his Marks, by his Spirit engraved on them, and shewn forth in them, and by them, in all our Desires, Thoughts, Actions, and Words, we may be for ever more his. This we must ask of Him by the most earnest and importunate Intreaties,

treaties, conjuring him to hear us in this Request, by all the Motives of his infinitely tender Mercy, especially by the Titles of Redemption and Conquest, that we whom he came from Heaven to seek, and for whose Salvation he has done and suffered so much, may not, through our Sloth and Malice, make void in us all his Designs of Love and Mercy, and the great Work of his Incarnation and Sufferings. Our Prayer we must put up with many Tears, or at least with spiritual Tears or an earnest Desire of them, with an humble Compunction for our Hardness of Heart, which under all our spiritual Miseries yields none, to bear our Divine Redeemer Company in the Floods of Tears and Blood which he shed, and in his loud Cry and Groans to his Father for us. Our Petitions ought to be laid before the Throne of the Divine Mercy, with those inexpressible Sighs and Groanings, and those earnest Desires which the Holy Ghost raises in Hearts which he animates with his holy Spirit of Prayer, with a Feeling of the Weight of their own Miseries, and with a Sense of God's gracious Mercy and Goodness. To ask such a Mercy remissly, is to slight it, and to betray a want of a Sense of our extreme Necessities, or of the inestimable Value of the Grace of our Redemption.

Our Homages of Praise, and our Supplications, must not consist merely in Words, or exterior Expressions and Ceremonies, which would be Mockery and Hypocrisy: They must be the Work of the Heart, and of an Heart penetrated with the deepest Sentiments. These must be sincere and solid, such as are only produced by an Heart truly dead to Vice, to the World, and to inordinate Self-Love, and perfectly converted to God. Passing tender Motions of Piety do not suffice, though they often impose upon the World, and upon pretended Converts themselves. But God is the *Searcher of Reins and Hearts* to the Bottom, and is not to be deceived by flattering Lips and Appearances.

It

It was a most bitter and sorrowful Reflection to our Divine Redeemer, in his triumphant Entry itself, to foresee, that far the greatest Part of those who hailed him with their Acclamations and Praises, would, by the Influence of their Rulers, in five Days, change them into Curses and Blasphemies, and instead of Hossannas, would cry out: “Crucify him! Crucify him!” Who can court or rely upon so false and treacherous a World? Let all our Confidence be placed in God alone, our unshaken and eternal Support. Who also does not fear the Insincerity and the Fickleness of his own Heart? God alone is our Strength. By Watchfulness and Prayer we must preserve, and always improve in our Hearts the Treasure of his Grace, by which alone we shall be able to maintain our Ground, grow daily in his saving Knowledge and Love, and attain to the Crown of Salvation and eternal Life. The Palms which we carry in the Procession this Day, are not only Ensigns of the Part we take in the triumphal Reception of Christ, and Marks, Protestations, and Expressions of our spiritual Joy, Love, and Praise; but, as it appears from the Prayers of the Church in blessing them, they are also to be looked upon by us as Emblems, both of the Crowns of our Victories over our spiritual Enemies, and 2dly, of the Fruit of good Works. The Slothful and Cowards cannot be entitled to these Crowns, the Recompence of Victories, to which they cannot pretend (10). We must strenuously exercise ourselves in this Warfare, by Penance, Mortification, Watchfulness, and humble and assiduous Prayer; and must animate ourselves continually, under the Shield of the Divine Protection, to fight a good Fight, and resist even to Blood. During the Procession of this Day, we must arm ourselves with this Resolution, and earnestly beg this Grace of being victorious over all Vice and Enemies; also that we may bear the Fruit of all Virtues and good Works, fearing the dreadful Curse of the barren Fig-Tree, for having so long in vain *cumbered the*
Ground

Ground (11), and that which God pronounced by the Mouth of the Baptist: "Every Tree that bringeth not forth good Fruit, shall be cut down, and cast into the Fire (12)." Every Grace in our Heart is a Seed sown by the Hand of God in its proper Soil; must ever grow, and push out new Branches, Flowers, and Fruit of good Works; which if it ceases to do, it necessarily decays and dies. Hence the Royal Prophet compares the Just Man to a Tree planted in a fruitful Soil, well watered, and loaded continually with new Fruit (13).

The Church reads this Day the History of our Lord's Passion, not only to shew it must be the principal Object of our Devotion this whole Week, but also to teach us to accompany even our Joy with a Spirit of Compunction, and the Meditation on the Cross, as S. Bernard takes Notice (14).

(11) Luke xiii. (12) Matt. iii. 10. (13) Ps. i. 3. (14) S. Bern. Serm. 1. & 2. in Dom. in Palmar.

C H A P. III.

On the OFFICE of the TENEBRÆ.

SO long as Christians spent the greatest Part of the Nights during Holy Week, especially the four last Days, in *general* Watchings in the Churches, this Office was said at Midnight: which Practice was still continued within the last six Hundred Years, or in the twelfth Century, as is manifest from the old Roman Order, and the Comments of Mabillon and Martenne. It is the Matins of the Office of Thursday anticipated the Evening foregoing. It is called the Office of *Tenebræ*, from that Latin Word which signifies *Darkness*; for toward the End, all the Lights are extinguished, both to express the deepest Mourning, and in Memory of the Darkness which covered the whole Earth at our Lord's Crucifixion.

The

The Noise which is made in the End, by beating a little the Desks or Books, and the Ground with the Hands and Feet, represents the Earth-quake, and the Splitting of the Rocks, in the convulsive Agonies, which even inanimate Nature felt at the Death of the Son of God. For the Offices during these three Days are a kind of Funeral Obsequies, which the Church pays to her Divine Spouse and Redeemer.

In a triangular Candlestick, placed on the Left, or Epistle Side of the Altar, are set fifteen Candles, seven on each Side, and one on the Top. The Candles on each Side are put out, one after every Psalm, beginning from the lowest toward the Gospel Side, then on the opposite. After these fourteen, the white Candle on the Top being left burning, whilst the *Benedictus* is sung, the six Candles on the Altar are put out, one after each Verse. At the Beginning of the Verse, after the *Benedictus*, the white Candle is taken down from the Top of the triangular Candlestick, and hid under the Altar, whilst the *Miserere* Psalm, and the Prayer are recited; after which it is brought out again. These Candles are not to be white, or made of blanched Wax, but of common or yellow Wax, as the ancient Roman *Ceremonial of Bishops* prescribes; because such are used by the Church in Times of Penance or Mourning, whenever she makes use of purple or black Ornaments. But the Candle placed on the Top of the triangular Candlestick is in most Dioceses white, because it represents Christ himself. This Number of Candles, and this Manner of placing them, and gradually extinguishing them, is a very ancient Rite, and occurs in a Manuscript Copy of the Old *Roman Order* (of the Divine Office) of the seventh Century, published by Mabillon (1). The solemn Rites used by the Church, especially on great Festivals, are of primitive Antiquity (2).

Amongst the Interpreters of sacred Rites, who wrote chiefly in the 9th and 11th Centuries, some tell us, that all these Candles represent Christ, and their Ex-
 tinction

(1) Mabillon, *Musæum Ital.* T. ii. p. 22. (2) See Bocquin *Tr. sur la Liturgie.*

inction the mournful Death of him who is the Life and the Light of the World. Others say, these yellow Candles represent the eleven Apostles, the B. Virgin, and the other holy Women, and all the Disciples; and the Extinction of these Lights, their Flight or Mourning: But the white Candle on the Top of the triangular Candlestick, Christ himself. On which account it is only hid under the Altar, and again produced, to shew that Christ was only hid in the Sepulchre for a short time, and rose again, says Amularius. This last Allusion to his Resurrection is admitted by all, even those who take all the Candles to express only the Extinction of the Life of Christ, our Light, and the deep Grief of his Church in her Mourning; and perhaps only this was intended in the original Institution of this Rite.

On Wednesday, the Jews, in their great Council, formed their Conspiracy to take away the Life of Christ, by a criminal Prosecution which they charged themselves to carry on against him, before Pilate, the Roman Governor. Hence the Commencement of the Stages of his Passion is dated from this Day; and Wednesday is a Weekly Fast of the Stations in the Greek Church, no less than Friday; and was also in the Latin Church in the primitive Ages.

C H A P. IV.

MAUNDY THURSDAY.

THE Church on this Day commemorates the last Supper of our Divine Redeemer, with the Institution of the holy Eucharist, and the washing of the Feet of the Apostles. The solemn Consecration of the holy Oils is performed by the Bishops on this Day. The rest of the Office of the Church on it belongs to our Lord's Passion.

This being the Day on which our Divine Redeemer, at his last Supper, instituted the Holy Sacrament and Sacrifice of his adorable Body and Blood, in the blessed Eucharist, and commanding his Apostles, and their Successors in the Christian Priesthood, to continue the same, ordained them Priests of the New Law, and appointed them Ministers and Dispensers of his Sacraments, Mass is said in white, with the greatest Solemnity, in Thanksgiving for, and in Honour of this incomprehensible Mystery of divine Love and Grace. But in the High Mass the Peace is not given as usual, in Detestation of the treacherous Kiss of Peace, by which Judas the Iscariot, on this Day, betrayed his Divine Master into the Hands of his Enemies. The Laity all communicated on this Day: Those who fasted, in the Evening, in Imitation of our Lord's last Supper; and those who could not fast, in the Morning (1). After Mass, the Blessed Eucharist is removed from the Tabernacle on the Altar, and kept in some other decent Place. Anciently it was never kept on the high Altar, but either in some rich Tabernacle, placed in some other Part of the Church, against the Wall or some Pillar, decently ornamented, and often with great Magnificence, as is still seen in some Cathedral and Abbatial Churches, as in the great Cistercian Nunnery of Flines in Flanders, &c. or in a Gold or Silver Figure of a Dove hanging above, and a little before the Altar, which was let down by a rich Cord shut up in a gilt Tube, which was bent in a Bow over the Altar, and came down behind it, as is still done in several old Cathedral and Abbatial Churches, in France and in other Countries (2). When the Custom was introduced in many Churches, to keep the Holy Eucharist in a Tabernacle upon the Altar, it was necessary to remove it at this time, when, by the ancient Rite, the Altar is to be naked, and without any Ornaments (3). Thus Necessity first gave Occasion to the Custom of removing the Holy Sacrament from

(1) S. Aug. ep. cxviii. ad Januar. c. 7. Prat. Spir. c. 79, &c.
 (2) See Le Brun, Liturgie. (3) Gavant.

from the Altar. But it was always the Custom that the Place where it is reserved should be decently embellished. Though Purity and Devotion of Heart is the most acceptable Ornament to God, who wants not our Gold, or Jewels: Yet Devotion itself teaches us to consecrate to God some Part of the richest Ornaments we are possessed of, to testify how much we desire to honour him in his holy Places and Mysteries. This God himself commanded in the old Law. Christians in the first Ages, under the Pressure of Poverty and Persecutions, found Means to furnish rich Vessels and Ornaments for the divine Mysteries; which were much increased when the Emperors themselves became zealous Votaries and Protectors. Incredible were the Presents of the Popes to the Churches for this Purpose, both before and after the Church enjoyed Peace and Liberty, as is mentioned in the most ancient Pontificals, or short Accounts of their Lives and Transactions. At this holy time of Devotion to these holy Mysteries, it is the Custom to deck the Repositories with more than ordinary Magnificence. Decency, at least, is a necessary Part of the Respect that is due. These Repositories the People call Sepulchers of our divine Redeemer, and they visit them to honour him made by Death a Sacrifice of Love and of Propitiation for our Sins. Nor is there any Inconvenience to represent his Burial by Anticipation, which the Parts of the Church-office which follow do not leave equal Opportunities and Leisure for.

With other consecrated Hosts, one is reserved on this Day for the Communion of the Priest on the Morrow, which is Good Friday. For no Mass being allowed to be said on that Day, the Priest says the latter Part of the Prayers of the Mass without consecrating any Elements, and receives the Host reserved from the foregoing Day. This is called the "Mass of the Pre-sanctified Mysteries, *Missa præsanctificatorum*:" Such as is said in the Cathedral at Milan, on every Friday in Lent, and in the Greek Church, on every Day in Lent, except Saturdays, Sundays and the Feast of the Annunciation.

After the Mass of Maundy Thursday, the Bells cease to ring till the "*Gloria in Excelsis*," at the Mass of Midnight for Easter, anticipated before Noon on the Eve. This is done as a Sign of Mourning, and in Imitation of the Silence and Grief of the Apostles at the Sufferings and Death of Christ.

The blessed Sacrament being taken away, all the Altars are uncovered, and stript quite naked of all Ornaments, to express the most profound Grief and Mourning of the Church, and to represent the Nakedness and abandoned State of Christ upon the Cross.

Christ, at his last Supper, not only washed the Feet of his Apostles, but gave all his Disciples a strict Command to do the same, that is, readily to serve each other in exercising all Actions of Charity and Humility, of which he had set them the Example. Such Offices performed in the true Spirit of those Virtues have an incredible Efficacy in improving the Heart in the strongest Sentiments of those Virtues; and the Occasions of them have been ardently embraced by all the Saints. In Imitation of our blessed Redeemer, Christians, Kings, Popes, Bishops, Superiors in religious Houses, and others, wash the Feet of some poor Persons, or of their Colleagues and Fellows on this Day; which Ceremony is called the *Mandate*, from the first Word of the first Anthem of it: *Mandatum novum do vobis*, &c. Hence this Day is usually called in English, *Maundy* or *Mandy-Thursday*. The Greeks stiled it the *Holy and Great Fifth-Day of the Week of the Passion*; which Name is given it by John Moschus (4), and St. Chrysostom (5).

On this Day the Catechumens or Candidates of Baptism were accustomed to bathe and wash their Bodies, that they might approach the sacred Laver decently and clean, when they were to be baptized on Easter-Eve. It was also customary for many others who out of a Spirit of Mortification and Penance had refrained from using the Bath all Lent, to bathe this Day in order to cleanse their Bodies from all Filth which

(4) Prat. Spirit. c. 79.
Judæ, T. 2.

(5) S. Chryf. hom. de Proditione

which they might have contracted by the austerities of Lent (a). In like Manner as it was among the Ancients a Mark of mourning in Times of Affliction never to clip or take any Care of their Beards, so in Lent many Christians looked upon this as a Part of their Penance. But they thought it a necessary Duty to trim their Beards, and the Priests and Monks to shave their Crowns or Tonsures on Maundy-Thursdai, that they might appear decent at the Easter, and in an Habit becoming the Joy and Triumph of that holy Solemnity. For Good-Friday and Holy-Saturday were then kept as Holy-days of Obligation, and entirely taken up in the Church. And it was then strictly forbid, as a Part of servile Work, for any one to be shaved on a Sunday or Holyday. St. Richard, Bishop of Chichester, when he had been busy on a Saturday till None, or three of the Clock in the Afternoon, would not be shaved or shorn after that Hour, the Sunday's Office then beginning with the first Vespers. Another eminent Person in England about that Time, went half-shaved all Sunday, because the Hour of None struck when he was shaved only on one Side. But Shaving was not then so frequent, nor looked upon as so necessary a Part of Dress, or of Decency, and of Respect for others as it now is. These Examples are mentioned, the Precept of not shaving on Holy-days strongly enforced, and the Custom of shaving on Thursday in Holy Week described and explained in an old English Sermon preached at Derby, about the Year when the Relicks of St. Wenefride were translated to Shrewsbury, as appears in the Sermon preached

A a 2

(a) Bathing was anciently much in use and deservedly, for keeping the Bodies clean, and the cutaneous Pores open for the Sake of insensible Perspirations so essential to Health. Bathing was more necessary before the use of Linen, especially in hot Climates, when the Obstruction of the cutaneous Pores by Scurf or Filth, exposed Men to the most dreadful cutaneous Disorders, as Leprosies, &c. and to the most fatal internal Diseases. On the Advantages of bathing, and on the Precautions necessary to prevent all Inconveniencies and Dangers in using it, see Sir John Floyer, &c.

by the same Author on her Festival. His Discourse on this Day is entitled *On Shere-Thursday* (b). This being then the vulgar Name given in England from the above-mentioned Custom to the Day we now call Maundy-Thursday. The Preacher dwells much on this Custom, and says, the Shaving of the Body puts us in mind of our main Obligation of paring away the vicious Inclinations and Superfluities of the Soul, and of becoming a new Creature in Christ, in which consists the essential Preparation for the holy and joyful Feast of Easter.

On this same Day the *Competentes*, or those who were prepared to receive Baptism on Easter-Eve, rehearsed the Creed before the Bishop and Priests, which Ceremony is fixed by the Council of Laodicea to the fifth Day of the Great Week (6). Theodorus Lector (7) says, Timotheus Bishop of Constantinople, in 512, first ordered the Creed to be recited in that Church at every Synaxis, or Assembly for celebrating the divine Mysteries, which before used only to be repeated once a Year by the Catechumens on the Parasceve or Eve to our Saviour's Passion, when they were catechized by the Bishop, and examined on their Dispositions, and on their Behaviour during the Course of their Instruction and Discipline.

The Holy Oils, according to the present Discipline of the Church, are consecrated by the Bishop on this Day. These are of three Kinds, used by the Church in the Administration of three holy Sacraments; 1. *The Oil of the Sick*, which serves to anoint the Sick in moral Danger of Death, in the Sacrament of Extreme Unction: 2. *The Oil of Catechumens* used in anointing the Breast and Shoulders in Baptism before the Sacrament is given. 3. *The Chrism*, which is Oil of Olives mixed with natural Balsam. Not only the true Balsam of Gilead or Mecca, but also those lately brought

(6) Conc. Laodic. Can. 46. (7) Theodor. 1. 2. p. 563.

(b) The Title of this ancient English Ms. is, *Discourses on the Festivals*. That on Shere-Thursday occurs fol. 73. The Ms. is in the Possession of Mr. Martin of Palgrave, near Eye, in Suffolk, Attorney at Law.

brought from the East Indies, or from America, though Substances very different in their kind, are valid for this Purpose, as was declared by Pius IV, in a Letter to the Bishops in India, quoted by Henriquez. Chrism is used in anointing the Head at Baptism immediately after the Sacrament is administered by the Ablution. It is also used in the Sacrament of Confirmation; and in consecrating Bishops, Churches, Altars, Chalices, &c. The two first kinds of holy Oils consist of pure natural Oil of Olives without any Mixture; but each has a peculiar Episcopal Benediction appropriated to it. Formerly the holy Oils were consecrated on Easter-Eve immediately before the solemn Administration of Baptism. This august Ceremony was afterward anticipated on the Thursday, that the Oils might be sent to each Parish for Saturday, when every Curate blesses the baptismal Font (mingling with the Water some Drops of the consecrated Chrism, and of the Oil of Catechumens) and afterward administers solemn Baptism, if any are found to receive it. The Chrism and Oils of the preceding Year are decently burnt so soon as the new are received, the Canons being in this Point extremely severe in forbidding the old to be made use of when the new can be procured. They ought not, however, to be sent but by a Clergyman, where this is possible.

Maundy Thursday is chosen by the Church for this most awful Ceremony, not only for the Convenience of the Time for the solemn Administration of Baptism on Holy Saturday, but also because on this Day the greatest Mysteries were established by our divine Redeemer when he instituted the perpetual Sacrifice and Sacrament of the blessed Eucharist, and ordained his Apostles Priests to consecrate and offer the same. The Bishop is assisted in this Ceremony by twelve Priests, seven Deacons, seven Subdeacons, and many other inferior Ministers, all habited in the proper Ornaments of their respective Orders. The Sacramentary of St. Gregory does not determine the Number, but orders that

that all assist (c). The Consecration of the holy Oils is performed by several Prayers, repeated Signs of the Cross, breathing upon them, and iterated Blessings. These Ceremonies are partly authorized by the Example of Christ, as when he breathed upon his Apostles, saying: "Receive ye the Holy Ghost;" partly confirmed by the Authority of the Church from the very time of the Apostles, as the Sign of the Cross, without which no sacred Rite is duly performed in the Church as St. Austin and St. Chrysostom observe (7). If these Ceremonies seem to Protestants mean and contemptible, they ought to call to Mind that Axiom of St. Austin," If Piety considers them, it will discover in them nothing but what gives Edification, and raises our Attention to God and the wonderful Effects of his Grace." The Actions are in themselves nothing, but the Things which God operates by these feeble Elements when employed in the Sacraments, are most sublime, and truly divine. These being altogether spiritual, and Man corporeal and tied to the Instruments of his Senses, God is pleased to accompany his Operations in the Sacraments with certain sensible Signs which he has chosen, and which raise our Attention to the spiritual Effects which they both signify and produce through his Power. Experience shews that where Religion is left quite naked, Men especially those who form with greater Difficulty any Conceptions of spiritual things, soon lose Sight of it, and it is obliterated out of their Minds. Nor could Men ever be united in any Society, but by some exterior Marks or Bands. Religion therefore, though its Soul or Essence consist in the interior, requires also sometimes the Succour of something that falls under the Senses. In the

(7) S. Chryf. Hom. 55. in Matt. Aug. Tr. 118. in Joan.

(c) Anciently when the Bishop said Mass, all the Priests of his Church assisted, offered it and concurred in all its Parts with him. Of this Custom we have a Remnant in the Ordination of Priests who on that Occasion, all say Mass with the Bishop. This Ceremony in consecrating the holy Oils seems derived from the same Discipline. The Church is most tenacious of ancient Rites.

the old Law, the Multitude of Ceremonies were a Preservative in an Ignorant and superstitious People from the Superstitions of Idolatry (d). In the new Law they are few, but far more sublime and powerful, adapted to this more perfect State of Religion.

After the Consecration of the Chrism and Oils, they are called holy. So was even the Shew-bread, the Temple, the Tabernacle, the Vessels, and whatever was dedicated to the divine Service, by any Consecration or even simple Deputation in the old Law. The Epithets of Honour which were given, and the respect which was shewn these Things, were only Tokens of Religion to God, to whose Service they belonged, and for whose Sake alone they were had in Veneration, and could not be profaned without the Guilt of Sacrilege. The Ministers of God and holy Things never fall into Contempt among Men, but Religion itself is soon extinguished in their Hearts. For a true Sense of the Honour due to the Deity naturally inspires Respect for whatever has a near Relation to him or his Worship. This the Jews extended to the whole Mountain on which his Temple stood.

The Bishop and the Priests who attend him, salute with Reverence the holy Chrism and Oils each separately, when they are consecrated, saying: *Hail holy Chrism*. At this Protestants take great Offence: but without Reason, whether the Salutation be meant to be addressed to Christ or to the Holy Ghost, the Sanctifier of Souls by this material Element: Or whether it be understood to be a bare Protestation of a relative Respect for the things dedicated to God. In both Senses such a Manner of Speech is easy, and common in all Languages, and both in civil and sacred Matters; and being a bold though plain and natural Metaphor, it expresses in a more vehement and affecting Manner a strong Commotion or Passion of the Mind than Words which are no way figurative, could convey. How strongly affecting are the beautiful Apostrophes which Cicero so often addresses to the Capitol, Forum, Rostrum, Temples and Walls of Rome

(d) See this proved by Dr. Young, in 2 vols. 8vo.

Rome, which there is no one who does not naturally understand to be directed to the People, and in a much more pathetic Language than if they had been immediately addressed. Who can understand of the Walls, not of the dear Flock he was going to leave, the tender and melting addresses which St. Gregory Nazianzen made in his Farewel Sermon, to the Church of the Resurrection in which he then, and had so often before, preached, and to the Courts and other Parts of the City of Constantinople? The Royal Prophet (10), the Jews in their Captivity (11), and the Prophets in numberless Occasions use such figurative expressions, to the Tabernacle, to the City of Jerusalem, the Hills, the Heavens, and other inanimate Beings without any Shadow of error or idolatry. So the Church, in the Hymn composed by Fortunatus, the ancient and learned Bishop of Poitiers, and in some others of equal or higher Antiquity, salutes the Cross of Christ, and calls it our only Hope; but under this figurative Expression addresses these warm Ejaculations to Christ for us nailed to the Cross, and making it the Instrument of the Salvation which he brings us on it. Or in some of these Exclamations addressed to the Cross, we express a relative Veneration for the Instrument of our Redeemer's precious Sufferings and Death; which we also express by kissing it; but our Hearts direct all their Homages and Petitions only to Christ, through his sacred Passion and Death. We say the same of the Salutations of the holy Oils, which are of the highest Antiquity, and occur in the Sacramentary of S. Gregory the Great (e). The holy Eucharist, the most excellent of all the Sacraments (f), so far surpasses all other Mysteries or spiritual Treasures, with the perpetual Possession of which the Church is enriched by her heavenly Spouse, that it ought every where to be distinguished as of a superior Order and Rank. It is on this Account that it is forbid in the Canon

(10) Ps. cxiii. 5,

(11) Ps. cxxxvi. 6.

(e) See on them the Notes of Dom. Menard, the learned Benedictin Monk,

(f) Conc. Trid.

Canon Law to keep the holy Oils or any other Thing in the same Tabernacle with it, except the Vessels for its use. But after that holy Sacrament and Sacrifice, and the other Sacraments in their actual Administration, nothing is esteemed so sacred as the consecrated Chrism, and the holy Oils, of which the Fathers from the first Ages always speak in the most lofty Strain. See St. Irenæus, S. Theophilus of Antioch, Tertullian, Origen, S. Cyprian, S. Cornelius, S. Cyril of Jerusalem, S. Pacian, and others quoted at length by Sanbeuve, Tournely, &c.

C H A P. V.

On G O O D F R I D A Y.

ON this Day the precious Death of the Divine Redeemer, and Spouse of our Souls, engrosses all the Attention and Devotion of the Faithful. The Church in her whole Office expresses the deepest Mourning and Compunction. The altars are naked, except at the Priest's Communion, when the Ornaments are black, and the Crucifix is covered with a black Veil till the Prostration; after which it is left uncovered. No Mass is said or Sacrifices offered, only the holy Sacrament which was reserved the Day before, is received in one kind only by the Priest, who recites the Lord's Prayer, and a small Part of the Prayers of the Mass, without any consecration of the Eucharist; for none is performed on this Day, according to the ancient Discipline of both the Latin and Greek Churches. No others receive the holy Communion except the Priest who celebrates the divine Office, and the Sick in moral Danger of Death, to whom it is administered by way of Viaticum (1).

The Morning Office after the canonical Hours, is opened by mourning Versicles from the Prophets, the
divine

(1) See Beuvelet, Gavant.

divine Promises of Mercy through Christ, and a Prayer to obtain that Mercy. Then is read for an Epistle, the divine Mandate for the Sacrifice of the Paschal Lamb in the Mosaic Law, the most noble Figure of the bloody Sacrifice of Christ on the Cross. After this, the History of Christ's Passion, from the Gospel of St. John is sung.

The Church, on this Day, puts up her Prayers for all States and Conditions of Men, expressly naming Heathens and Jews. In private Prayers we pray for all by Name, without Exception. The Church also in her public Suffrages, prays for the Conversion and Salvation of Infidels of every Denomination; but in order to express her Abhorrence of wilful Apostates, and to distinguish them from Children who live within her Pale and enjoy the Advantages of her Communion, she forbids her Ministers publickly to name such at Mass, or at her Altar. She makes an Exception to this Discipline on Good Friday, because on this Day Christ died for all Men. It is therefore reasonable on it to beg publickly by Name, and in a more explicate Manner, that all reap the Fruit of his Death, for which she presents the Names of all at his Altar, as Alcuin observes. No Genuflexion is made before the Prayer which is offered for the Jews, as is prescribed for the rest, because the Jews mocked Christ by bending their Knees to him. These Prayers for all Orders and Conditions occur in the Sacramentary of St. Gregory the Great, and are mentioned by St. Coelestine I.

After these Prayers follow the Exposition and Veneration of the Cross, the Improperia, the Priest's Communion, with the Mass of the *Pre-sanctified Mysteries*, and Vespers. This whole Week being the Triumph of the Cross, it is the Custom at this Time to bend a Knee in passing before it on the high Altar, though the blessed Sacrament be not there (2). At this Ceremony, and at the Exposition and Veneration of the Cross on this Day, the modern Calvinists take so great Offence

(2) Gavant,

Offence, as to charge the Catholic Church, on this account, with Superstition and downright Idolatry; a Crime of high Treason against God, and of all others in its own Nature the most enormous, as the Fathers often call it (3). But is it the Cross, or its Image itself, or the Respect and Veneration that is paid, or the Word by which this Veneration is expressed, that gives them so much Scandal?

(3) See them quoted by Nat. Alexander T. i. in Decalog.

C H A P. VI.

On the DEVOTION to the C R O S S.

THE Cross, since Christ, by the Humiliation of his Death thereon, has made it the Instrument of his Triumph over Sin and Hell, and of our Redemption, is become the Christian's Glory: It is the Symbol of his Faith, the Pledge of his Hope, the powerful Incentive of his Love, and the Emblem and School of all Virtues. The more Christ was humbled for us by the Ignominy of his Cross, the more ought he to be honoured by us in it. As it was the Title of his most glorious Victory, in which he conquered Hell, restored Man to Heaven, repaired the Injuries done to the Deity, and displayed, in the most sublime Manner, his infinite Power, Goodness, Mercy, Love, Justice, Wisdom, and other Attributes, so does he now make it the singular Title of his own Glory. Great Conquerors have often assumed Surnames and new Titles from their Exploits, or from the Countries which they subdued.

Thus, amongst the Romans, one is called the African, another the Germanic, another the British, another the Parthian. These indeed were Badges of a base Vanity, and empty Honours, often imaginary, generally sullied with infamous Crimes. But Jesus, in the Excess of his Goodness, has been pleased to take a new Title from his Death on the Cross, because it is
his

his most glorious Exploit and divine Victory, and the strongest Demonstration of his Mercy and Love. And this Surname he retains with singular Complacency, after his Resurrection, and on the Throne of his Glory in Heaven, to Eternity. “ You seek Jesus “ the Crucified (1),” said the Angel to the devout Women at the Sepulchre. And S. Paul says, “ We “ preach Christ Crucified (2).” And again, “ Jesus “ and him Crucified (3).” By the Cross his sacred Humanity merited its Exaltation above all Creatures to the supreme Throne of Glory (4). The Cross was the Sceptre, or the Throne of his Royalty. “ Tell “ the Nations that God hath reigned from the Wood “ (5), ” as S. Justin (6) and other Fathers read that Passage. The adorable Name Jesus, written on the Title placed over the Cross, expresses, that by it He is our Saviour, delivers us from Sin and Hell, and adorns our Souls with all Graces and Virtues. The same Title, or Superscription, announces him who hangs on the Cross, to be the King of the Jews, foretold by the Prophets. Upon the Bed of the Cross, and with the Price of his precious Blood, he cleansed and sanctified a faithful People of true Adorers, a numerous Family of Children to his Heavenly Father, and purchased and formed his Church, or spiritual Kingdom of all Nations. By his Cross were we spiritually born and adopted into the Number of his Sons, and restored to the incomparable Privileges of his Dignity. The Cross was the Altar on which he offered the great Sacrifice of our Redemption, presenting himself the great Victim of infinite Homage to the Glory of his Father, and a superabundant Atonement for the Sins of the whole World. It is in the Ensign of his Quality of the Redeemer of Man, which he delights and glories above all his other Titles, as his
Mercy

(1) Matt. xxviii. 5. Mark, xvi. 6. (2) 1 Cor. i. 23. (3) 1 Cor. ii. 2. (4) Phil. ii. 9. (5) Ps. xcv. 80. (6) S. Justin: Dial. cum Truph. Tertull. adv. Judæ. c. 11. et 13. Lactant. Arnobius vel alius in Ps. S. Aug. & Cassiodor. hic S. Leo. MSerm. 4. de Passion, &c.

Mercy and Love, of which this is the greatest Work; the most astonishing Effort and Exertion, are over all his other Mysteries. The Cross is the Memorial of the Sufferings of our dearest Redeemer, and the Pledge of his infinite Love towards us. On the Cross he espoused us to himself for ever, by his Blood, and declared us his Brethren and Coheirs. It is the outward Badge and Token of our near and sacred Relation to him, and of the glorious Character we inwardly bear, by being his Disciples and chosen People. It is the distinguishing Mark of our Christianity, as Circumcision was of the Jewish People. It is the Buckler of our Faith, and the Terror of Devils, being the Ensign of Christ's Victory and Triumph over them. It is an Act of our Faith, Hope, and Love; and both excites and expresses this triple Homage of our Souls, by which we glorify God.

Christ places his Glory in his Cross. His Crucifixion and Death was the continual Object of his Thoughts and Desires, during his mortal Life on Earth (7), and the Subject of his frequent Entertainment (8), even during his glorious Transfiguration (9). By his Promise to draw all things to himself, by being exalted on the Cross, he attributes to its Power the Conversion of all Nations, the Establishment and Propagation of his Church, and the Efficacy and Fruit of all his other Mysteries (10). After his Resurrection, he derives from the Cross his favourite Title of Honour, and the especial endearing Epithet of his Love for Man: Nor can we wonder that the Angels and his Disciples distinguish him by the same (11). At the last Day, when he shall come in great Glory and Majesty to judge the Living and the Dead, his Banner will be borne before him in the Clouds (12), which is, as S. Chrysostom, S. Ephrem, and other Fathers unanimously expound (13), his Cross, shining with such

(7) Luke, xii. 50. xxii. 15, (8) Mat. xx. 19. (9) Luke, ix. 31. (10) John, xii. 32. (11) Mat. xviii. 5. Mark, xvi. 6. Act. iv. 10, &c. (12) Matt. xxiv. 30. (13) Hilary, S. Chrysostom, S. Jerom, S. Ephrem, S. Bede, &c.

such dazzling Brightness, as would eclipse the brightest Rays of the Sun. The Apostles, in Imitation of their Divine Master, placed both his and their own Glory in this great Instrument of Salvation. With what glowing Sentiments of Devotion does S. Paul speak of his Crucified Saviour, and of his Cross? “ I judged not myself to know any thing among you but
 “ Jesus Christ, and him crucified (14). God forbid
 “ that I should glory, save in the Cross of our Lord
 “ Jesus Christ (15).” To glory in a thing is to esteem it, to love it, and to look upon it as our Greatness and Happiness. “ Every Man glories in those things in
 “ which he thinks himself great”, as S. Thomas Aquinas says. Shall not the Cross be the Object of the Christian’s Glory, since Christ himself calls it his own Glory. For he spoke of the Humiliation of his Cross, when he prayed his Father to glorify him by it (16). He calls it his Exaltation (17). And S. Paul says
 “ For it God hath exalted him (18).” The highest Glory of the Humanity of Christ arises from the Humiliation of his Cross. Now we are to enter into the Sentiments of our Divine Lord. “ Let this Mind be
 “ in you which was also in Christ Jesus (19).”

By the Cross, Christ rescued us from the Slavery of Sin, and the Devil, vanquished and dethroned the Enemy of our Souls, and translated us from the Region of Darkness, and the Shades of eternal Death, into his admirable Kingdom of Light. On it he purchased and prepared for us the most powerful Remedies, to expel the Poison of Vice, to heal all our deep Wounds, to correct all the Disorders of our Souls, to strengthen our Weakness, and to implant and nourish all good Desires of Virtue. It is the great Chair or Pulpit of our Divine Master, and Doctor of Salvation, on which he delivers to us the most important and sublime Lessons of all Virtue, and of eternal Life. By learning devoutly to relish his adorable Cross, we deeply imbibe these Sentiments, become more and
 more

(14) 1 Cor. ii. 2. (15) Gal. vi. 14. (16) John, xvii. 5.
 (17) John, iii. (18) Phil. ii. 9. (19) Phil. ii. 5.

more crucified to the World and to Self-love, are happily transformed into the new Man, and bear his Image in our Souls. Here all Objects change their Colours, and are presented in their true Light, very different from that in which they appear in the Eyes of the World, and the Passions. Here the Soul lives in the very Flames of the Divine Love, and her Heart itself becomes all Flame, whilst she contemplates the Excess of Love, triumphing in the Breast of our God and Saviour, for Love of us vile Sinners, nailed to the Cross, and sprinkling it with his Blood, to seal his new Testament, or Alliance, and to confirm his Law of Love. Here we learn the true Love of our Neighbour, which Christ so earnestly presses upon us from his Cross, both by Word and Example. Here perfect Meekness and Humility are deeply imprinted in our Hearts, the two Virtues which Jesus particularly commands us to learn of him, and which he most pathetically preaches to us from his Cross. For where shall we go to learn these things, but to the great School of the Cross of Christ, in which Humiliations become the Object of our Glory and Desires, and Poverty of Spirit is shewn to be our most precious Treasure. Here we begin to relish a true Pleasure in suffering, and to regard as nothing all Labour, Fatigues, and Crosses, in the Service of him who has done and suffered so much for us. What Obedience shall we learn by contemplating Christ made obedient unto Death (20), and learning Obedience from those things which he suffered (21). In a word, whoever desires the Glory of Heavenly Science and Virtue, let him devoutly approach the Cross, and read therein. Here he will meet with the most sublime Doctrine, and the most moving Lessons that were ever delivered. For Christ crucified is the most excellent Pattern of all Virtue, and the Book of all spiritual Knowledge. S. Paul studied to forget every thing else, because he found in the Cross alone all true Science (22). All true Disciples of Jesus imitated this

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B b

Apostle,

Apostle, and bear Evidence to the same Truth: Where, says a celebrated Writer, did S. Bernard learn his ardent Spirit of Divine Love, and Unction of tender Devotion, but from the Sufferings of his Redeemer, of which he made himself a Nofegay, always to carry about with him? Where did the glorious S. Austin treasure up his spiritual Science, but by feeding his Soul, as he says, from the Wounds of Christ? It was from the Book of the Cross that the admirable S. Francis conceived his seraphic Ardours. S. Thomas was indebted to it for his wonderful Lights, and on all Occasions had recourse in the first place to the Foot of the Crucifix. S. Bonaventure seems, says S. Francis of Sales, when he wrote the spiritual Effusions of his Soul, to have no other Paper than the Cross, no other Pen than the Lance, no other Ink than what is dipped in the precious Blood of Christ. With what feeling Sentiments did he cry out, It is good for us to be with the Cross. Let us make here three Tabernacles, one in his Feet, another in his Hands, and a third in his sacred Side. Here I will rest, I will watch, I will read, I will speak, having always before my Eyes this divine Book, to study in it the Science of Salvation during the whole Day, and as often as I awake in the Night. Dwelling in Spirit under the Branches of the Cross, I will cry out with the Spouse in holy Transports: "I have seated myself
 " under the Shade of him whom I had desired; and
 " his Fruit is sweet to my Throat (23). The Prophet Jonas rejoiced exceedingly in the Shade of
 " the Ivy-bush, or Gourd, which the Lord had
 " prepared for him, and under which he reposed with
 " great Delight (24). But what ought to be the Joy
 " of Christians," cries out S. Francis of Sales, " is
 " the holy Cross of our Saviour, under which they
 " rest, and refresh in Spirit their wearied Hearts, find
 " a far more sweet, comfortable, and durable Shade,
 " and

(23) Cant. ii. 3. (24) Jon. iv. 6.

“ and are defended and guarded by that sacred Wood:
 “ We will then say: “ Let Jonas rejoice in his Ivy,
 “ Let Abraham prepare a Feast for the Angels under
 “ the Tree in Mambre, let Ismael be heard by God
 “ under the Tree in the Desert, and let Elias be fed
 “ under the Juniper in the Wilderness: As for our
 “ Part, it shall be our Comfort and our Joy to dwell
 “ in Spirit under the Shade of the Cross. Here we
 “ will feast our Hearts: Its Fruits shall be our conti-
 “ nual most delicious Food: Under it we will offer
 “ our Cries and Tears to the Father, through the Son,
 “ who made himself our Sacrifice on this Tree.
 “ Here we will cry with S. Paul, (25), “ God forbid
 “ that I should glory, save in the Cross of our Lord
 “ Jesus Christ (26).” Let the Children of this World
 place their Glory, and seek an imaginary Greatness,
 Pleasure, or Felicity, in the base, filthy, fleeting and
 criminal Objects of Vanity, Pride, and sensual Grati-
 fications, by which they forfeit the very Dignity of
 their Nature, and “ are made like to the senseless
 “ Brutes (27),” which, instead of Content, fill the
 Heart with Emptiness, Trouble and Bitterness, and
 which pass like a Dream or Shadow (28). “ I saw
 “ the wicked Man highly exalted, like the Cedars of
 “ Libanus: I did but pass by, and behold, he was
 “ no more, and I sought him, and his Place was not
 “ found (29).” Tell me, what are all the perishable
 Riches and Kingdoms of the World? Emptiness, Va-
 nity, and Folly; full of Snares, Evils, and Sin.
 But the Advantages and Glory of the Cross of Christ,
 and its spiritual Kingdom, are immense and eternal.
 In it therefore we ought immensely to rejoice. It shall
 be our Glory, because in it we have found Redemp-
 tion and Salvation; spiritual Health, Strength, and
 Beauty; and its Fruits are Grace, a glorious Resurrection
 and Immortality. Also because it is the dear Pledge of
 the

B b 2

(25) Gal. vi. 14. (26) S. Fr. Sales, Etendart de la Croix.
 (27) Ps. xiii. 21. (28) Ps. lxxv. 6. Ps. xxxviii. 7. 1 John, ii.
 17. (29) Ps. xxxvi. 35, 36.

the infinite Love which God bears us, and the Ensign of his Victory over Sin and the Devil, and of our Triumph in him. Therefore we most justly glory in the Cross; and this signal Pledge of the infinite Charity and Mercy of the Son of God is placed with great Honour in the whole Church. The Sign of the Cross has been the Object of the Devotion and Glory of Christians through all Ages; yet in these degenerate times it is reviled by Heretics, and profaned and not understood by Catholics. A short Exposition of the Doctrine and Practice of the Church will clearly detect and confute the Error of the former, and correct the Abuse of the latter. It is a capital Duty incumbent on every Christian to be thoroughly instructed in every venerable Observance and Rite of his holy Religion; especially if recommended by hourly and continual sacred Use and Devotion, from the Origin and Foundation of Christianity.

C H A P. VII.

On the devout Use of the SIGN of the CROSS.

IF our Divine Saviour be infinitely adorable, and amiable to us, especially under the most endearing Title of our Redeemer, and on account of his sacred Death and Sufferings, every Memorial of him, particularly of his Crucifixion for us, must be dear and precious to us, and must excite in our Souls the most tender and profound Sentiments of Adoration, Love, Gratitude, Praise, and Devotion; this Mystery being the highest Display of the Power and Wisdom of God (1). Our Devotion to this great Mystery is chiefly interior, and that of the Heart. But this, if sincere, seeks frequently to give itself Vent, by breaking forth into various outward suitable Expressions of the Sentiments which glow in the Breast: And reciprocally

(1) 1 Cor. i. 23.

ciprocally such outward Acts, which proceed from the Fervour of the Heart, entertain and kindle more and more the Flame of Devotion in the Heart. The Soul nourishes her Affections in Silence by Reflection, and inward Acts of the Will; but this is not to be done constantly. So close and so necessary is the Connection of the Soul and Senses, in this embodied State, that they stand in need of their mutual Intercourse and Help. And he who would confine his Devotion merely within his own Affections, though they are its proper Seat, will be in Danger of becoming in the end quite destitute. It is indeed a more fatal and criminal State of Hypocrisy to place Religion in bare outward Professions and Forms. But, on the other Side, to neglect all outward Marks, would be to reduce it to such a State of Nakedness as would leave it in a short time no more than a Shadow or a Name. Hence S. Austin observes, that Men never could be united or maintained in the Observance of any Religion, whether true or false, without the Use of certain Signs or Symbols. If, in the Mosaic Dispensation, God was pleased to multiply outward Rites, in order to withdraw a gross People from the Danger of Superstition and Idolatry, and to conduct them in the Paths of Truth and Virtue more by Impressions of Sense; in the New Law Christ instituted his perpetual great Sacrifice, and Holy Sacraments, and authorised by his own Practice outward religious Rites, and commissioned and gave Authority to his Apostles and their Successors, in the Government of his Church, to establish such other sacred Rites and Ceremonies as become the public Worship, and are expressive of, and proper to excite Devotion. The principal Ceremonies used by the Church at this Day, in the Administration of the Sacraments, and in its solemn Worship, are clearly mentioned in the Writings and Monuments of the very first Ages (2). Amongst these religious Rites and

B b 3

Ceremonies,

(2) See the Institutiones Catholicæ of Montpelier on the Sacraments, &c.

Ceremonies, from the very Infancy of the Church, the Use of the Sign of the Cross has ever been most sacred, and most frequent in all other Religious Practices, and in every Action. It is from the Church we receive this Practice, and from the Tradition of all Ages from the Apostles. We cannot therefore fear any Danger of being deceived.

The primitive Christians consecrated themselves to God, and implored his Blessing in every Action by forming on their Foreheads, Breast, or whole Body, the holy Sign of the Cross. Of this the most ancient Writers of the Church are incontestable Vouchers, Tertullian, the oldest amongst the Latin Fathers (3), mentions it in the following Words: “ At every Step
 “ when we walk, go out of Doors, or come in;
 “ when we put on any Garment, or our Shoes; when
 “ we wash ourselves, go to Table, light a Lamp, or
 “ Fire, go to Bed, or sit down; and whatever other
 “ Action, or Conversation we are called to, we sign
 “ our Foreheads with the Sign of the Cross. Of
 “ this, and other such Practices of Discipline, if you
 “ require a Law, you will find none in the sacred
 “ Writings. Tradition is held forth, the Foundress;
 “ Custom, has confirmed it, and Fidelity has main-
 “ tained this Practice.” The same Author tells us,
 “ That Christians often prayed with their Arms lifted
 “ up, and stretched out in the Form of a Cross, with a
 “ low Voice, and casting down their Eyes (4).” With
 equal Devotion and frequency was the Sign of the
 Cross used among the Greek and Oriental Christians,
 how distant soever in Place, and how widely soever
 their Languages, Maxims, Manners, and Customs
 differed. Let St. Cyril, first Catechist, afterward Arch-
 bishop of Jerusalem, who flourished under the two
 first Christian Emperors, be Voucher for the Practice
 of the Greek Churches. Instructing the Catechumens
 in the Doctrine and religious Observances of the
 Christian

(3) Tert. l. *de Coronâ*, c. 2. p. 102. Dom. (4) Tert. *de Orat.*

Christian Faith, in order to prepare them for Baptism, he says (5): "Let us not blush at the Cross of Christ. If another conceals it, do you form and bear it openly on your Forehead, that the Devils seeing the Royal Standard may fly far from you, and tremble. Make use of this Sign when you eat, drink, sit, lie down, rise up, speak, or walk; in a Word, in every Action, &c." St. Ephrem, the most ancient and illustrious Doctor of the Syriac Church, speaks to the same Purpose; and with Words of Fire; so warm is his Devotion, whenever he mentions the Cross of our divine Redeemer (6). He styles it the Armour of a Christian, and says: "Cover thyself with the Sign of the Cross as with a Shield, signing with it thy Limbs and thy Heart: But content not thyself to make this Sign barely with thy Hand; sign thyself also with thy Mind, and on thy Heart still more carefully. Arm thyself with this Sign; likewise at thy Studies, at coming in and going out of Doors, and at all times. Sign with it also thy Bed, and whatever thou passest by, or usest sign first therewith in the Name of the Father, and of the Son, and of the Holy Ghost. For this is an invincible Armour, and no one can hurt thee if thou art covered with it." In his Sermon, *On the precious and life-giving Cross* (7), he says: "Let us paint and carve this life-giving Sign on our Doors, on our Foreheads, on our Eyes, Mouth, and Breast, and on all our Limbs. Let us be adorned and armed with this invincible Armour of Christians. For it is the Conqueror of Death, the Hope of the World; the Light of the utmost Boundaries of the Earth; the Opener of the Gates of Paradise; the Destroyer of Heresies, the Rampart of the true Faith; the great, and prophetic Guard of the Church. Fail not, O Christian, to carry this Armour about with thee in every Place, all Days

(5) S. Cyr. Hieros. Catech. 4. n. 10. (6) S. Ephrem *De Panopliâ seu Armaturâ spirituali*, p. 369. ed. Nov. Vatic.
 (7) S. Ephr. Sermon, *de pretiosâ Cruce*, p. 537. ib.

“ Days and Nights, every Hour, every Moment.
 “ Do nothing without it. Whether thou composest
 “ thyself to sleep, or watchest awake; whether thou
 “ art at work, or eatest, or drinkest, or travellest by
 “ Land or Water, or whatever else thou doest, sign
 “ and arm all thy Limbs with this saving Sign of the
 “ Cross, and thou shalt never fear.”

It has been the Custom of Christians to begin and end all Prayer with the Sign of the Cross, and to repeat it very often in the holy Sacrifice, in every Consecration, Exorcism, and Sacrament. Whence St. Austin writes (8): “ Which Sign, if it be not formed on the Foreheads of those who are baptized, or on the Water in which they are regenerated; or on the Oil with which they are anointed with Chrism; or on the Sacrifice with which they are fed, nothing in these Things is duly performed (a).” To the same purpose, St. Chrysostom says: “ If a Person is to be regenerated by Baptism, the Cross is there employed; if to be fed with the mystical Food, if to be ordained, or whatever else is to be done, this Ensign of Victory is there. We carefully paint it on our House, Walls and Windows, and on our Foreheads, arming our Souls with it.” Here he adds a pompous Enumeration of the Virtues and miraculous Power of this saving Sign. From this Practice, which no Heretic in the primitive Ages durst so much as call in Question, St. Basil proves the use and necessity of Tradition against Heretics. “ If,” (says he) (9), “ we reject unwritten Customs, we shall very much injure the Gospel, and reduce Faith to a mere Name: In which to mention the first and most common Practice, who taught by Writings that we must mark those who hope in Christ, with the Sign of the Cross (10).” St. Athanasius says

(8) S. Aug. Tr. 118. in Joan. n. 5. (9) S. Chrysost. Hom. 54. (olim. 55.) in Matt. T. i. ch. 551, 552.

(10) S. Basil. l. de Spir. Sancto, c. 27.

(a) *Nihil eorum rite perficitur.* S. Aug. Tr. 118. in Joan. n. 5.

says of Grace, or the Blessing of Meat before Meals :
 “ When thou art sat down at Table, and beginnest to
 “ break thy Bread, having signed it with the Sign of
 “ the Cross—give Thanks (11).” Hence in the Litur-
 gy, we are regularly to make the Sign of the Cross at
 all evangelical Words, at the End of the Gospel,
 Creed, *Gloria in excelsis*, &c.” Says Durandus,
 Bishop of Mandes (12). The Greeks in all their dif-
 ferent Liturgies, the Maronites in their Chaldee Litur-
 gy, and the other Oriental Christians repeat the Sign
 of the Cross, even more frequently than the Latins.
 These Liturgies are formed upon the Models prescribed
 by those Apostles by whom each Church was founded.
 That of Alexandria is derived as to the basis from St.
 Mark, whatever accidental Additions may have been
 made upon the increase of the Church in the three,
 or four first Centuries ; that of Jerusalem from St.
 James the Less, and agrees with that explained by St.
 Cyril of Jerusalem, and so of others. Yet they all
 agree, as in the essential Parts of the Sacrifice, so in the
 Practice of repeating often the Sign of the Cross ;
 than which nothing can be a more convincing Proof of
 an Apostolic Institution and Precept.

The Sign of the Cross, has always been used by
 the Church as an excellent Prayer to ask the divine
 Blessings, through Christ’s precious Death, and to conse-
 crate our Souls through it to God ; and in particular to
 arm ourselves with divine Strength against our spiritual
 Enemies, visible and invisible. The Martyrs armed
 themselves with it for their Combats. In the Acts of
 St. Euplius, Martyr, in the Year 204, it is record-
 ed (13), that, “ Before he answered the President, he
 “ boldly signed his Forehead with his Hand.” In
 those of St. Theodotus, in 303 (14), it is said, that
 when he was going with others to carry off the
 Bodies of seven Martyrs, upon hearing a sudden
 Noise, “ affrighted, he imprinted on his Forehead
 “ the

(11) S. Athan. l. *de Virginit.* n. 13.
 tens. in *Rationali Divinorum Officiorum.*
Sincer. (14) *ib.* p. 344.

(12) Durand. *Mima-*
 (13) Ruinart. *Acta*

“ the Sign of the Cross.” And when he was apprehended, coming into the Presence of the Judge, “ he armed his whole Body with the Sign of the Cross (b).” St. Romanus walked to the Fire, carrying on his Shoulders, and on his Forehead the royal Sign of the Cross, says the Historian Eusebius (15), and so of others. The Saints have been accustomed to use it with particular Confidence against the Devil under all Temptations ; the Cross filling with Terror that infernal Fiend, who cannot stand the Sight of the glorious Instrument of his overthrow, by which he was stripped of his Dominion over our Souls. “ All Illusions and Deceits of the Devil are broken and driven away by the sole Sign of the Cross,” says St. Athanasius (16). He adds : “ Let him who would make the Trial come, and in the midst of Incantments of Devils, Impostures of Oracles, and Illusions of Sorcery, let him but make the Sign of the Cross which they deride, and he will immediately see how by it Devils are chased away, Oracles struck dumb, and magical Charms dissolved (17).” The wonderful Power of this Sign in breaking the Stratagems of the Devil, and expelling him from us, he frequently extols, and relates in his Life of St. Antony (18), that by it that Saint banished the Spectres and Phantoms which the Enemy had raised to disturb him. St. Gregory of Nyssa gives us the like Accounts of St. Gregory Thaumaturgus (19). St. Gregory Nazianzen, in his Book to Nemefius, a Pagan (20), says, that whenever the Devil raised Phantoms to disturb him, he never failed to drive him away by the Sign of the Cross, though formed only in the Air. In his short

(b) *Totum suum Corpus signo crucis muniens in Stadium processit.*
ap. Ruinart.

(15) Euf. l. de Resurrect. p. 358.

(16) S. Athan. l. de Incarnatione Verbi, n. 47. p. 88. T. i. ed. Ben. (17) Ib. cap. sequ. (18) S. Ath. in vitâ S. Anton,

n. 13. &c. (19) S. Gr. Nyss. T. ii. p. 980. See him also T. iii. p. 548. and 573. (20) p. 879.

Short Poem, entitled, *Against the Devil* (21), he says, That in the Cross of Christ he places all his Glory, and bids the Fiend to keep his Distance and tremble, lest if he approach he be struck with the Cross, with which his whole Body was signed, and which he bore in all his Actions. The same Father (22), and Theodoret (23), tell us, that when Julian the Apostate, had by Magic been suffered by God to raise a Spectre, in a sudden Fright, by an Habit which he had contracted whilst a Christian, he made the Sign of the Cross, at which the Phantom disappeared: And so a second Time: Whereupon the Magician persuaded him, that his Demons were fled out of Abhorrence, not out of Fear, or Weakness. If any suspect this to have been a hearsay Report, at least, they must allow this to have been the constant Doctrine and Practice of that early Age. St. Gregory Nazianzen mentions that under Temptations, especially to Anger, this Sign was his Buckler, to repel the Enemy's Darts. "Under any Assault, fly to God, and intreat him to be your Protection, to heal your Passion, and to be propitious to you, who have injured no one. Then arm yourself with the Sign of the Cross, which all the Devils fear and tremble before. This Shield I have ever used against them all (24)." This Advice, St. Jerom gives to the Virgin Eustochium (25): "If in Bed you are assaulted by any filthy Temptation, take up the Shield of Faith, by which all the fiery Darts of the Devil are extinguished. In all Places, in every Action, let your Hand form the Sign of the Cross." To add one modern Instance out of many, St. Teresa assures us, in her own Life (26), that one Day the Devil, by a Phantom, appeared to sit on the Letters of her Book to disturb her at her Devotions; but she drove him away thrice by the Sign of

(21) p. 833. (22) Or. 3. in Julian. (23) Hist. Eccl. l. iii. c. 1. (24) S. Gr. Naz. Carm. adversus Iram, p. 233. (25) S. Hieron. ep. 18. al. 22. ad Eustoch. See also his ep. ad Heliod. Likewise S. Austin, l. i. Conf. c. 11. n. 17. & Enarr. (26) Ch. 31. p. 206.

of the Cross, and at last sprinkled the Book with Holy-Water; after which he returned no more.

The Saints, who since Christ have been endowed with the miraculous Powers, most frequently employed the Sign of the Cross, in exerting them, whether in exorcising Demoniacs, and expelling Devils, or in raising the Dead, and restoring the Sick to Health. St. Austin relates in what manner Innocentia, a Woman of Carthage, was healed of an incurable Ulcer in her Breast, by the Sign of the Cross formed upon it. St. Gregory of Nyssa, in his Life of his Sister, St. Macrina, tells us that “ She made the
“ Sign of the Cross on her Eyes, Mouth, and
“ Heart. She hung about her Neck, an Iron-ring, in
“ which was enchased a Particle of the true Tree of
“ Life.” And he relates, that when she was reduced to extremity by Sicknefs, she was miraculously restored to Health by the Sign of the Cross formed by her Mother at her request upon her Breast. The ancient most authentic Lives of the Saints of the primitive Ages, are full of Histories of Miracles wrought by the Sign of the Cross. See those of St. Paul, St. Hilarion, and others, by St. Jerom: Those compiled by Theodoret, the illustrious Bishop of Cyrus (27). St. Martin employed this sacred Sign in performing continual Miracles, and made it his Buckler against all Dangers and Phantoms of the Devil, of which Sulpicius Severus has recorded long Histories (28). Victor, the learned and pious Bishop of Vitis (29), tells us, that St. Eugenius of Carthage, by it restored Sight to a blind Man, named Felix. Nothing is more manifest than that this was the Practice of the Church in all Countries, how different soever in Manners, Customs, and even in many Points of ecclesiastical Discipline; and that it was every where confirmed from the first Ages of the Church by the Doctrine and Example, of all
its

(27) Theodoret. Hist. Eccl. l. v. c. 21. Hist. Relig. c. 2, 3, 8, 9, 13, &c. (28) Sulp. Sev. in Vita S. Martini, & in Dialog.

(29) De Persec. Vandal. l. ii, c. 17. p. 94.

its most eminent, most learned holy Bishops, Teachers, and Saints. The same was so frequently confirmed by Miracles, that St. Chrysostom calls the Sign of the Cross, “ A Defence against all Evil, and a Medicine “ against all Sickness (30).” And the like Epithets are frequently given it by other Fathers.

In the Sign of the Cross is comprised the excellency of every kind or form of Prayer; in the first Place, Acts of Faith, Hope and Charity, the three theological Virtues by which we glorify God by the rational Homage of our Hearts. It is both an inward and an outward Act and Profession of Faith. The fundamental Mysteries which the Christian Religion essentially obliges us explicitly to believe and profess, are the Trinity of Persons in the Unity of the Godhead, and the Incarnation and Death of the Son of God for the Redemption of Man. By using the Word *Name* in the Singular, not *Names* in the Plural, we express the Unity of God, and by naming the three distinct Persons, we acknowledge the Trinity. The very Sign of the Cross implies the Belief of the Incarnation and Death of Christ. Whilst the Devotion of the Heart forms these Acts inwardly by the Assent and Attention of the Mind, the Words accompanied with the Sign of the Cross, are the most proper outward Profession of the same. Hence has the Sign of the Cross always been looked upon as the most sacred Badge, and distinguishing Mark of Christians. The Martyrs by it declared their Faith before Persecutors; and a Christian being asked his Religion, often answered by this Sign rather than by Words. Whence St. Austin remarks (31), that if a Catechumen before he was by Baptism initiated in the Mysteries of our Religion, or admitted into the Number, and allowed to partake in the Privileges of a Disciple of Christ, was asked what Religion he professed, this he declared by making the Sign of the Cross. And to this Day the Christians of all the different Sects and Countries in the East, have so

(30) S. Chrysost. T. xi. p. 387. 4. ed. Savil.
Tr. 11. in Joan. T. iii. p. 376. ed. Ben.

(31) S. Aug.

so strongly imbibed this Idea, that they cannot be persuaded that any are Christians who do not devoutly use this Sign. As by Faith the Soul is raised above Goods which are visible and temporal, so by Hope she is raised to, and by Love is put in possession of God and his spiritual and immortal Gifts. Faith therefore is the Foundation of the spiritual Life of God in the Soul, and hope and divine Love raise the Superstructure. Now the Cross being the Motive of our Hope, nothing can more strongly excite and animate, or in a more lively and proper manner express it. "The Christian wants not the painful Operation of Circumcision," says St. Ambrose, "who carrying about the Cross of our Lord writes every Moment the Contempt of Death upon his Forehead, knowing that he cannot attain to Salvation without the Cross." By this sacred Sign we express our Hope of Pardon, Grace, and everlasting Life, through the precious Death of Christ, by which alone we can be saved. The same is an Act of Love, Adoration, Praise and Sacrifice. The more amiable and adorable Christ is to us in his Sufferings, and to how much greater Indignities and Torments he subjected himself for our Sake, the more ought the Emblem of his Sufferings, of the greatest Effort of his Love, and our Redemption, Grace and Glory, be most dear, precious and adorable to us. By this Sign we shew that we blush not at his Humiliation, but look upon it as his and our own highest Glory, and that we pay him all Honour, Praise and Homages for the same; and in the most profound Sense of Gratitude and Devotion, consecrate ourselves to him for ever, bear in Mind his Mercy by which we are redeemed, and confess his Greatness and Glory both in the infinite Majesty of his Divinity, and in the beautiful Stole of his Humanity. By the same we profess ourselves his Followers; for the Cross is the Ensign and Badge of our Order, and the Arms of our heavenly King, our God, and crucified Saviour. Let others boast of Garters, Ribbons and Stars, which are worn and gazed upon,

because

because the Badges of worldly Honours conferred by Princes, we will think it the highest Honour, and the greatest Advantage and Happiness to wear the Livery, and bear the holy Ensign of the King of Kings, expressive of his greatest Mysteries. By it we glorify him for the Indignities he was pleased to suffer for us, and proclaim aloud the Honour of his Cross, which though before his Death an Object of Infamy and Disgrace, is now planted on the Forehead of Kings (32), since Christ has by this Wood, not by Steel, triumphed over Hell, and subdued the World to his spiritual Kingdom. By making the Sign of the Cross, we remind ourselves of the great Example and Lessons of Patience, Humility, and all Virtue which he has set us, and declare ourselves Sons of the Cross, enrolled under its Banner; bound always to carry it in our Hearts by our Love of Humiliation, and in our Bodies by the Practice of Mortification and Penance. To use continually the Sign of the Cross, yet to live Enemies to it, and Strangers to the Spirit of Christ crucified, is to be a Scandal and Reproach to our Religion. Christians therefore dishonour the Cross, when they use this sacred Sign without Devotion: And Infidels and Heretics who deride and condemn it.

The latter who charge this Act of Devotion with Superstition, seem to forget that they allow the Piety and Obligation of the Duty of Religion in offering to God the outward as well as inward Homage of Adoration, Praise, Invocation and Love. This they do by Words, which are only Signs. Why then should other decent and suitable Signs or Symbols, authorized by the Church through all Ages, be deemed Superstitious, since they are but to the Eyes what Words are to the Ears; and are equally the Expression of the inward Homage of the Heart? Some object that the Instrument of a Parent's Death ought to be an Object of our Abhorrence; but this can hold only, when his Death was an Infamy. That of our divine Redeemer is the

(32) S. Aug. Enarr. in Ps. 54.

Summit of his and our Glory. If Christ crucified be a Stumbling Block to the Jews, and foolishness to the Gentiles, to them that are called he is the Power of God and the Wisdom of God (33). To use this sacred Sign without Attention, or without any Sentiment of Devotion, is to profane it and to mock God. We must use it with the primitive Christians to consecrate ourselves and every Action of ours to God by it, to implore his Blessing and Grace, through the precious Death of our Redeemer, to vanquish the Devil, and repel his Assaults, and to offer to God through Christ the Homage of our Hearts, by a Sacrifice of Faith, Hope and Love.

(33) 1 Cor. i. 23.

C H A P. VIII.

HOLY-SATURDAY OR EASTER-EVE.

THE Burial of Christ, or rather Christ lying in the Sepulchre amongst the Dead, and the Descent of his blessed Soul into Hell, are the Mysteries which ought this Day to occupy our Devotion; on which the Meditations on the Life of Christ may be consulted. The Church anciently allowed no Mass to be said on this Day, to express her deep Mourning for the Loss of her divine Spouse. At present the Office and Mass of the Resurrection, which were anciently said at Midnight, are anticipated and performed a little before Noon. Though during this part of the Office the devout Christian's Attention is taken up on our Lord's Resurrection, he will return to consider the Glory of his Sepulchre the rest of the Day. For this long Office was formerly begun at three o'Clock in the Afternoon by blessing the Fire, and then the Paschal Candle. After this the ancient Prophecies were read, the Font blessed, and Baptism solemnly administered. After Matins, at Midnight, the Mass of the Resurrection was celebrated; and the faithful conce-
nued

nued Watching in the Church from three o'Clock in the Afternoon till Morning on Easter-day. The Hour usually allotted for Evening-song being taken up with the other Offices, Vespers were for some time quite omitted. When this divine Service was anticipated in the Morning, they were thrown into the close of it, but so abridged as to have only one short Psalm (1).

The first part of the Office is the blessing of the Fire: Which Rite is very ancient, and found in the oldest liturgical Books, though at Rome it was some time performed on Maundy-Thursdai, as appears from the old Roman Order published by Mabillon, and by the Letters of Pope Zacharie (2).

The Church has been accustomed often to bless most Things the Faithful make use of in common Life. Hence in the most ancient Rituals we find proper Blessings for a new House, a new dwelling Place, a new Bed, a new Ship, Candles, Bread, new Fruit, Food of every kind, Water, &c. (3). It is only by the divine Blessing that any Creature can be serviceable to us, and evil Spirits restrained from every where hurting us. It is then a part of Religion to beg that God would be pleased to give his divine Blessing, to his Creatures when we make use of them; by which Prayer we also acknowledge that we receive and hold all Things of him, and use them in his Name. Whatever is employed in his Service at the Altar, ought first to be blessed, and such has always been the Custom of the Church. Even Respect for the divine Service seems in some Measure to require this, that Creatures, which in the Language of the holy Scripture, groan under the Slavery of Corruption, and are often the Instruments of the Pride, Vanity and Intemperance of Men who abuse and pervert them, should be purified and consecrated to God, before they are used in his immediate Service. The Mystery of Christ's

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(1) See Martenne, de Officiis divinis, c. 24. Item, l. de Antiquis Ecclesiæ ritibus. (2) Apud Baron. ad. an. 751.

(3) See the Roman Ritual and Missal, and those of other Churches, especially such as are most ancient.

Resurrection being the spiritual Renovation of the World, Easter has always been esteemed the most suitable Season for blessing many things we make use of. Fire enlightens our Altars and Churches, and is of great and continual Use in our natural and civil Life: It therefore ought to be blessed, and before the Paschal Candle, for which it is required. And it is the Custom for all Lights and Fires to be put out, and lighted up anew from Fire struck from a Flint, and blessed. This new Fire represents Christ rising to kindle in our Hearts a new spiritual Fire of his Love; the old profane Fire of our earthly Passions being first extinguished in us by his Victory over Sin. It likewise serves symbolically to put us in Mind of our Obligation of walking in the newness of a spiritual heavenly Life, being now risen with Christ by his Grace.

The *Blessing of the Paschal Candle* is performed by the Deacon, who in this august Ceremony, as the Herald of Heaven, announces to the Church the glorious Resurrection of Christ, his unutterable Triumph in this Mystery, the wonderful display of his infinite Mercy and Goodness, and the Happiness of Man restored by the Accomplishment or Seal of the great Work of his Redemption. The Paschal Candle, and its solemn Blessing are mentioned in the most ancient Sacramentary or Missal of Pope Gelasius; and in the fourth Council of Toledo of 62 Bishops, in which St. Isidore of Seville presided. St. Gregory Nazianzen, and other Fathers speak of it in the most pompous Terms. Ennodius, the learned and pious Bishop of Pavia, in the beginning of the sixth Century, has left us two Forms of Prayer for the Blessing of this Candle. From him we learn that Droppings or Particles of the Wax thereof, after Low-Sunday, were distributed among the People, who burnt them in their Houses against the Influence of evil Spirits (4): In which there was no Superstition, if the Effect was not certainly expected, because it was hoped for and asked of God through the public Prayers

(4) Ennod. Op. T. i. p. 1721, 1723. ed. Sirmundi.

Prayers and Blessings of the Church, directed for that End.

The Paschal Candle is an illustrious Emblem of Christ rising from the Dead, the Light of the World, and is a Sign which announces to us the Joy and Glory of his Resurrection. The five Grains of Frankincense fixed in it, symbolically represent his five precious Wounds, and the embalming of his Body at his Burial, and again in the Grave, by the devout Persons who brought Spices to his Monument. This great Candle anciently gave Light during the Watching in the Church on Easter-Eve in the Night.

The Custom of different Churches varies as to the time, when this Candle is lighted: The most usual Practice is, that it burns at high Mass or Vespers every Day during Easter-week; and every Sunday and Holiday to Ascension Day, on which it is taken out of the Church immediately after the Gospel is sung at high Mass. According to the new Paris Rite, it burns to the End of the Paschal time or to Whitsuntide.

The triple Candle arising from one Stock, signifies the Trinity of Persons in one God, or the Light of the Triune God shining to the World through Christ. This only burns during the Office of holy Saturday Morning: After which it is taken away, and no more made use of, not even on Easter-day, or during the Octave (5).

Twelve Prophecies from the Old Testament are read for the Instruction of the Catechumens and Faithful; and as an Introduction to their End and Accomplishment in Christ's Resurrection. In these is displayed the most merciful Providence of God continually watching over Man, conducting him from his Fall to his Reparation in Christ. The Sighs of the Saints of the old Law for their great Deliverer are interspersed.

In all Parish Churches the baptismal Font is blessed, after which Baptism is solemnly administered, if any

(5) See Gavant Comm. in Rubric. Missalis, p. 273.

are presented to receive that Sacrament according to the ancient Discipline on Easter and Whitsun-Eve. Where it can be conveniently done, some Person or Persons ought to be baptized, as St. Charles Borromeo puts Pastors in Mind. At Rome, some converted Jews or such other Adults are prepared during Lent, and baptized with great Solemnity in the Lateran Church by the Cardinal Vicar on Easter and Whitsun-Eves. Where no adult Converts are to be Baptized, in populous Cities, Infants born a Day or two before, may be often presented at the Font on this Occasion.

The Celebrant with the Deacon and Subdeacon lies prostrate at the Foot of the Altar, whilst the Litany is sung to implore the divine Mercy for the Pardon of Sin, and all divine Graces through the sacred Mysteries of Christ's Death and Resurrection. The Prophecies and Litany supply the Introit of the Mass, which is therefore omitted.

The solemn Mass of Christ's Resurrection is said after the Litany towards Noon, which was still sung at the Midnight following in the time of St. Thomas Aquinas. By repeated Alleluias we are invited to spiritual Joy and Praise. *Hallelu-fah* is a compound Hebrew Word which signifies *Praise ye the Lord*, an usual pious Acclamation of spiritual Joy and Praise.

The deeper our Sorrow and Compunction for Sin, and the Sense of our spiritual Miseries are, and the more tender Part we bear by Compassion in the sufferings of our divine Redeemer, the greater will be the Jubilee and Devotion we shall feel in our Hearts from the glorious Triumph and Joy of his Resurrection. But alas ! how faint has our Compunction been for our Sins, how weak our feeling for the bitter Agonies which our loving Saviour underwent for us ? Our Mother the Church has been plunged in Grief, and covered with Mourning. Have we ever wept with her ? If we are not sensible what Reason we have to weep, how deplorable must be our Blindness and Hardness of Heart ? When Jeremie lamented the Fall of Jerusalem, and the Captivity of the People of God, all
his

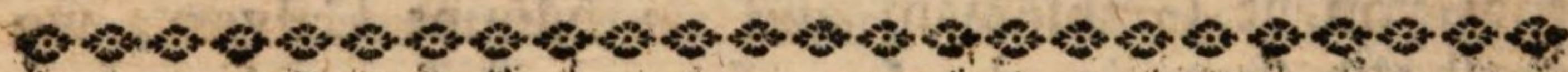
his Grief and Tears could not avert those Calamities. But our Sorrow will be the Remedy of our Evils. These Tears prepare our Souls for solid Joy. We are Members of that Church which sanctifies herself and her Children by her Tears, and before we could be enrolled in their Number, by the most solemn Protestations we renounced the vain Joys of the World. Shall we not be faithful to our Engagements, fly the Diffipation and Vanities of the World, and be penetrated with such a Sense of our Miseries as will be in us a Fountain of Tears? O holy Church, my tender Mother! O devout Servants of God, weep for me! Weep in particular out of Compassion for my wretched Insensibility that I do not weep for myself, and for those Evils and Sins, for which the Son of God poured forth Torrents of Tears and Blood. Divine Saviour, may it be our only Comfort and Joy to attend you in Spirit, in your Sufferings and Death, and unite our Sighs and Tears with your precious Blood. If we thus follow you at Gethsemani and on Mount Calvary, we shall also share in the Joy of your Resurrection, and sing triumphant Alleluias in your Train of devout loving Souls.



THE SEVENTH
TREATISE.



ON THE
RESURRECTION OF OUR LORD.



CHAPTER I.

ON EASTER-DAY.

THE Jewish Passover, called by them *Pascha*, was kept by the Jews in Memory of their miraculous Deliverance from the Bondage of Egypt, by the Slaughter of all the first-born of the Egyptians; the Name was derived from the Hebrew Verb, *Pasach*, which signifies to pass, or Leap over, because the destroying Angel who slew the first-born of the Egyptians, passed over the Houses of the Hebrews without hurting their first-born, their Doors being marked with the Blood of the Paschal Lamb, which was killed the Evening before, and was an illustrious Type of Christ, who by his precious Blood delivered us from the Tyranny of the Devil. This great Feast the Jews kept on the fourteenth Day of the first Month of the Ecclesiastical, or sacred Lunar Year.

Year, called by Moses, *Abib*, by Esdras, and the later Jews, *Nisan* (1), corresponding to the greatest Part of our March, and Part of April. This was the Moon of the vernal Equinox, and was the seventh Month of the civil Year of the Jews, which they followed in all Computations, in secular Affairs, and which they began from the Month, *Tisri*, or the autumnal Equinox.

The Paschal Lamb, which the Jews killed, tore to Pieces, and eat, and whose Blood preserved them from the Hand of the destroying Angel, was a Figure of the Death of our Saviour, and of his Blood spilt for our Redemption. "Christ, our Pasch, is sacrificed," says St. Paul (2): By his Resurrection, he put the Seal to this great Work, which Mystery we commemorate on the Sunday after the fourteenth of the Moon of March, or which begins in March. This Festival is the true Christian Pasch, and is called in the English-Saxon Language, *Easter-Day* (a).

In the beginning of the Church, the Jewish-Converts in some Places, kept this Solemnity on the fourteenth Day itself, the same on which the Jews celebrated their Passover. The Apostles had the Condescension to allow them this Liberty, to shew the Jews that the Gospel of Christ did not condemn the Mosaic Law, which it had made void by fulfilling it. But the Christian Paschal Feast was in general appointed by the Apostles to be kept on the Sunday that followed the 14th Day of the Moon of March. The Roman, and all other Churches of converted Gentiles observed this Rule. The contrary Custom was only tolerated for

(1) Exod. xii. 46. Num. ix. 12. John xix. 36. (2) 1 Cor. v. 7.

(a) This Name signifies the Feast of *April*: For the English-Saxons called that Month *Eoster*, from their Goddess of that Name, as Bede informs us, 1. *de Ratione Temporum*, c. 13. See Alford. *Annal.* ad ann. 449. Though Dr. Sparke and Verstegan, (*Ant.* p. 20) derive both *Oster-Monat*, or the Month of April, and the Name of Easter from *Oest*, or *Oest*, Rising, or the East; or from *Osteren*, Resurrection.

for some Time, that the Synagogue might be buried with Honour; as St. Austin says, of the legal Ceremonies in general (3). But that Reason gradually losing its Force, the Church abolished more and more the Practice of typical Observances, which from the Time of Christ's Death, and the Confirmation of the new Alliance, or Covenant, had lost both their Obligation, and all their Virtue and Meaning. Those Jewish Converts to Christianity, who pretended that Christians lie under an *Obligation* of observing the Jewish ceremonial Precepts, were from the Beginning condemned by the Church, are one of the first Sects of Heretics that arose in the Church, are called the Nazarean Heretics, and are refuted by St. Paul in his Epistle to the Galatians, &c. (b). The Church's condescension in tolerating

(3) St. Aug. ep. 19.

(b) John Toland, whose want of Integrity in his Principles and Conduct, ought to have more discredited the Cause of Infidelity, than his impious Writings could support it, wrote his *Nazarenus*, to give a false History of these ancient Heretics, pretending, that all the converted Jews were such in the beginning of the Church, and that they believed Christ, to be no more than a Man, at most the greatest of the Prophets: That the converted Gentiles remained still attached to their old superstitious Ideas and Practices, &c. And that Christianity originally was a very different System from what it is since become.

Mosheim to sap the Foundation of Toland's impious Book, wrote a Book, intitled, *Judicia antiquæ Christianorum Disciplinæ*, in which he pretends that the Nazarean Heretics only sprung up among the new converted Jews in the fourth Century, when the Emperors began to believe in Christ. His only Argument is drawn from the Silence of St. Irenæus, Tertullian, Origen, and Eusebius, in whose Writings no mention is made of the Nazarean Heretics: From whence he rejects all that St. Epiphanius, and St. Jerome relate concerning the Antiquity of this Sect. It is, however, evident from incontestable Monuments; and S. Justin, Origen, &c. mention their erroneous Tenets: Whence Beaufobre has refuted this Mistake of Mosheim. See Beaufobre, *Dissert. sur les Nazareens, a la suite du Supplement de la Guerre des Hussites*. Mosheim himself afterwards fixes the Origin of the Nazarean Heretics at the time of the Destruction of Jerusalem. See his *Institutiones Hist. Eccles.* printed in 1755, Sæc. 1. cap. 5. p. 67. See Toland's *Nazarenus* refuted by Thomas Mangel, in his *Remarks on the Nazarenus*; and by Paterson, in his *Antinazarenus*.

rating in converted Jews the use of several Ceremonies of their Law, continued till about the Time of the Destruction of the City and Temple of Jerusalem, in the Year seventy, about forty Years after the Death of Christ. From that time the Practice of the Jewish Ceremonies has been ever condemned as superstitious. Two Exceptions were, however, made for some Ages. 1st. In abstaining from eating Blood and Things strangled (4), which Law was given to Noah and his Children long before the Jewish Dispensation (5), and confirmed by the Apostles in the great Council at Jerusalem (6). The other Exception was the temporary Toleration of those Oriental Churches who kept Easter on the 14th Day with the Jews (c). Pope Anicetus tolerated that Custom in St. Polycarp, when he came to Rome to confer with him on that Head in 158 (7). Pope Victor in 188, threatened Polycrates, Bishop of Ephesus, and the other Asiatics, with ecclesiastical Censures, if they did not conform to other Churches; but proceeded no farther. The greatest Part of the Asiatic Churches were insensibly fallen into the Practice of the Church of Rome, when in 325, the general Council of Nice ordained, that all Churches should celebrate Easter, on the Sunday that follows the 14th Day of the Moon of March; and the Emperor Constantine

(4) Enforced by Can. Apost. 63. Tertullian, Origen, Clemens of Alexandria, the Letters of the Churches of Vienne and Lyons, &c.

(5) Gen. ix. 4. (6) Acts xv. 28. (7) S. Iren. l. iii. c. 3. Us. l. v. c. 24. S. Hier. de Script, c. 17.

(c) It continued in Force out of Respect to this Decree of the Apostles in many parts of the West, till the 12th Century, as appears from the Penitential of S. Theodorus of Canterbury in England, the Canons of Pope Gregory III, &c. In most Oriental Churches the Precept of abstaining from Blood and things strangled is still in Force. (See Beveridge in Cod. Canon, l. ii. c. 7. §. 5. p. 261.) Dr. Delany, the learned Protestant Author of the Life of David, &c. maintains that Christians are still obliged to observe it. See his Book, *The Doctrine of Abstinence from Blood defended*, London 1734. See also Steph. Curcellæus, *Diatriba de esu Sanguinis*, Op. Theol. p. 958. and the Dissertations of Natalis Alexander, Graveson, &c. on this Subject,

Constantine caused this Decree to be published throughout the whole Roman Empire. Those who obstinately adhered to their old Practice, were from that Time looked upon as Schismatics, and called *Quartodecimans* (d).

The Feast of Easter is the Regulator of all the other great moveable Festivals of the Year, and has always been celebrated in the Church with the greatest Solemnity, as the first among the five principal Feasts of the Christian Religion. The Administration of the most holy Sacraments of Baptism and the Eucharist, is performed on it with the utmost Solemnity; and the Church commands all her Children to receive the latter on it, threatening otherwise to cut them off from her Communion, so that a Disobedience to this her Precept is a kind of voluntary Excommunication of a Person's self. Those, indeed, who are found unclean on this Festival, are obliged to defer their *Pasch*, by the Advice of their spiritual Director, and make it on the *second Month*, with the unclean in the Old Law (8). The forty Days Fast of Lent, is instituted at this Time to be a Preparation to this great Festival, and it is distinguished by every other Privilege. "This," says St. Gregory Nazianzen (9), "is the Festival of Festivals, " and the Solemnity of Solemnities, as far above all " the other Feasts in the Year, even of Christ himself, " as the Sun out-shines the Stars." This Distinction and extraordinary Devotion were due to the great Mystery which we commemorate on it: A Mystery great in

(8) Num. ix. 6, 7, 10, 11. (9) S. Greg. Naz. Or. 42. de Paschá ii. p. 476.

(d) The Irish and Scottish Churches in the 6th and 7th Centuries were engaged in an erroneous Custom of keeping Easter with the Quartodecimans when the Sunday fell on the 14th Day, in all other Years with the universal Church: But were brought over to perfect Conformity very soon after the Year 700. See Bede, Adamnan (ap. Mabil. Act. Bened. T. iv. p. 456.) the Notes on the Life of S. Wilfred, 12 Oct. p. 231. S. Columba, July 6, p. 39, &c.

in the ancient Types and Prophecies, by which it was foretold : Great in itself, and great in its Fruits.

The Mystery of Christ's Resurrection was foretold many Ways by the ancient Prophets. Osee proclaimed that our Redeemer, the new Samson would throw himself upon Death as upon his Prey, and should vanquish and tear in Pieces that furious Lion. " I will redeem them (the Israelites) from Death, O Death, I will be thy Death ! O Hell ! I will be thy Bite ;" or according to the Hebrew, " I will Tear thee with my Teeth (10)". Which St. Paul renders by an Interrogation : " O Death, where is thy Victory ? Or conquering Power. The same Prophet said in another Place (11), " He will revive us after two Days : On the third Day he will raise us up, and we shall live in his Sight, &c. The plural Number is here put, because Christ raised his elect with him, or the Souls of all Men by his Victory for them. Those who would understand this passage of some temporal Deliverance can find none of the Time here minutely set down on the third Day. And the most learned Rabbins themselves, quoted by Galatinus and Pocock have always understood this Passage of the Messiah, delivering or raising up his People. Isaiah tells us, that the Prince of the World flattered himself he should be able to hold it for ever captive, and should extinguish Light in its very source by the Death of Christ, and swallow up him who is the Resurrection and the Life : But unknowingly contributed to his own Overthrow ; for Christ would deliver all Nations. " He shall cast Death down headlong for ever : And the Lord God shall wipe away Tears from every Face (12). David clearly spoke of Christ's Resurrection when in the

10) Ose. xiii. 14. 1 Cor. xv. 53. See Pocock, p. 669, 672.

(11) Ose. vi. 3 and 4. See on this passage Tert. advers. Judæos, c. 13. S. Cypr. adv. Judæ. c. 25. S. Cyr. Hier. cap. 14. n. 14. S. Aug. l. xviii. De Civit. c. 28. S. Hier. hinc 9. S. Greg. M. Hom. 20. in Ezech. S. Bern. Serm. in die Paschæ, n. 8. See our Interpretation on this Passage proved by Dr. Hammond in c. 12. Mat. and by Dr. Pocock Com. on Hosea, ch. vi. v. 2. p. 253, 254, 255. T. li. (12) Isa. xxiv. 8.

the Person of Christ he said: " I foresaw the Lord
 " always before my Face; for he is on my right Hand
 " that I should not be moved. Therefore did my
 " Heart rejoice, and my Tongue was glad: Moreover
 " also my Flesh shall rest in Hope, because thou wilt
 " not leave my Soul in Hell, neither wilt thou suffer
 " thy holy One to see Corruption (13). St. Peter
 preaching to the Jews (14), shews that David spoke
 this under his own Person of the Messiah, who accord-
 ing to the Flesh was to descend from him, and sit on
 his Throne, or reign over the People of God. For
 David's Body remained and putrified in his Sepulchre,
 which " is with us even to this Day," says the
 Apostle. Therefore he spoke this of Christ who rose
 alive out of the Grave, " and saw no Corruption;"
 whereof adds he, " we are witnesses. This reasoning
 of St. Peter was very well understood by the Jews,
 and so convincing, that " three thousand Souls were
 that Day added to the Church," and baptized into the
 Faith of Christ. St. Paul also urged this same Passage
 (15). Besides express Words of Prophecy (e), several
 Predictions of this and other Mysteries were held forth
 in Types and Figures, which are clear and unexception-
 able when applied by Christ himself, especially when,
 not for Illustration, but in the Spirit of Prophecy, as
 that of Jonas's being three Days and three Nights in
 the Whale's Belly (16).

Christ

(13) Ps. xv. (Hebr. xvi.) 8, 9, 10. (14) Act ii. 41.
 (15) Act xiii. 35. (16) Jon. ii. 1. Mat. xii. 40. See Ps. iii.
 6.—xxix. 1, 2. Ps. xlvi. 16. Ps. iv. 12. Ps. lxx. 23. Ps. lxxvii.
 5. Ps. cxii. 7, 8. Isa. xxv. 8. Ose, vi. 3. Ose, xiii. 14. Soph.
 iii. 8.

(e) Josephus, the Jewish Historian, in his famous Testimony
 concerning Christ, writes (l. 18. *Antiqu.* c. 4.) " After three
 " Days he appeared to them raised again to Life, seeing the di-
 " vine Prophets had foretold of him this and other wonderful
 " Things." And the celebrated Rabbin Jehuda Haccadosh:
 says, " The Soul of the Messiah after three Days shall return
 " to the Body, and go out of the Stone under which he was
 " buried." See the Book of R. Abraham, entitled, *Revelans*
Arcana, quoted by Galatinus and Huetius.

Christ often clearly foretold his Resurrection during the Course of his Ministry. After his Transfiguration he gave this Charge to the three Disciples who had attended him: "Tell the Vision to no Man, until the Son of Man be risen again from the Dead (17). In another Place he said to his Disciples: "But after I am risen, I will go before you into Galilee (18)." Again: "From that time forth Jesus began to shew to his Disciples, how that he must go to Jerusalem, and suffer many Things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third Day (19)." When he foretold his Sufferings and Death, he added: "And the third Day he shall rise again (20)."

Yet these Predictions were but imperfectly understood, or attended to by his Disciples themselves till after their Accomplishment, as the Apostles themselves assure us (21). Therefore after the Death of their Master, they fell into a State, not of Despair or Infidelity, but of Perplexity and Confusion, not knowing by what means Christ now dead would save them, and having no expectation of his Resurrection for the present. This their dulness and slowness in Understanding served to render the Evidence and the glorious Effects of this Mystery more illustrious. Yet even the Jewish Priests had heard that he had foretold he should rise again on the third Day (22).

(17) Mat. xviii. 9. (18) Mat. xxvi. 32. (19) Mat. xvi. 22. (20) Mat. xx. 18, 19. (21) Luke, xxiv. 37, &c. (22) Luke, xxviii. 64.

C H A P. II.

The HISTORY of CHRIST'S RESURRECTION.

OUR divine Lord expired on Good-Friday about three of the Clock in the Afternoon, and his Body was laid in the Sepulchre before the Stars appeared, when the Sabbath begun, at the first Vespers or Evening:

Evening: Nay, an Hour before Sunset, the Jews being accustomed, for greater Caution, to begin the Sabbatical Rest from all kind of Work so early. It was a new Monument hewed or hollowed into a Rock in a Garden, not far from the Place of our Lord's Crucifixion, which Joseph of Arimathea had made for his own Use. His Sepulchre was that of the Rich, and most Honourable, though his Death had been like that of the wicked, and both most ignominious and cruel (23), which Circumstances had been foretold by Isaiah. His Burial was performed by the Care of Joseph of Arimathea, a rich Man, and an honourable Counsellor (24), assisted by Nicodemus, a Pharisee of Distinction, a Ruler among the Jews, and a Master in Israel (25); and his Body was wrapped in linen Clothes, with a Mixture of Myrrh and Aloes, about an hundred pound Weight. Joseph with his Assistants had shut up the Mouth of the Sepulchre with a great Stone (26). In a MS. Copy of St. Luke's Gospel used by Beza, it is said, that 20 Men could hardly roll it. St. Mark tells us, "it was very great (27)." The chief Priests of the Jews witness that the Body of Christ was still in the Sepulchre, the Evening after the Sabbath was over; for they obtained of Pilate Leave to place a Guard to watch the Sepulchre, pretending to apprehend that his Disciples might come by Night, and steal away the Body, and then give out that he was risen, according to what he himself had predicted while he was yet alive. They accordingly set a Guard, made sure the Sepulchre, and put a Seal upon the Stone, which closed up the Entrance. They probably made their application to Pilate towards the close of the Sabbath, after the religious Duties of the Day were over; but would never go with the Roman Soldiers, and put the Seal during the Sabbatical Rest. That they did it on the Day after *the Preparation* to the Sabbath, or after Friday, we are assured

(23) Isa. xix. 41, 42.

(25) John xix. 39, 40.

(27) Mark xvi.

(24) Mat. xxvii. 57. Mark xv. 43.

(26) Mark xv. 47. Mat. xxvii. 61.

affured by St. Matthew (28). The time of Christ's Resurrection is gathered from that when the Earthquake happened, which was about break of Day on the Sunday-Morning. For the pious Women having bought, mingled, and prepared more Unguents and Spices to finish the Embalming of the precious Body of the Lord, which Work the Sabbath had obliged them to leave imperfect, they set out *very early* in the Morning, as St. Mark and St. John say: the latter writes, "when it was yet dark;" and St. Matthew, "the Day beginning to dawn." St. Mark says, they came "At the rising of the Sun," but means the time of their arrival at the Sepulchre. The Earthquake, and the Descent of the Angel happened after they set out, and before their Arrival (29), between the dawning of the Day and the Sun-rising. For all the Expressions of the Evangelists denote the ending of the Night, and the beginning of the Day.

The most glorious and stupendous Mystery of Christ's rising from the Dead, of an Angel descending in Terrors, opening his Sepulchre, and frightening away the Soldiers who were set to guard it, with other amazing Incidents; the greatest of all Victories, the Triumph of the Son of God over Sin and Hell, are related in the Gospels nakedly and plainly, without any of the Colourings and Heightenings of Rhetoric, or so much as a single Note of Admiration; without any Comment or Remark upon them, or any Conclusion drawn from any Circumstance. This Manner of Writing best suits Mysteries superior to all the power of Words, and incomprehensible in themselves. It shews the Sincerity of the sacred Penmen, and how strongly they were under the Influence of the divine Spirit, so as not to listen to the Suggestions of human Wisdom or Passions which could not fail to call in the Ornaments of Rhetoric, and the Arts of Logick, to endeavour to set forth such Wonders in the Blaze of their divine Light. But their unbiaſſed Simplicity is
more

(28) Mat. xxvii. 63.

(29) Matt. xxviii. 1, 2.

more Noble in itself, and is analogous to the Method which the all-wise Spirit of God has pursued in all his Works, especially in the greatest of them, that of our Redemption by the Humility of the Incarnation and Death of God the Son. This Silence, or this fewness of Words and Simplicity is more strongly affecting, and more proper to convince the Understanding than the most pompous Eloquence. But in the contemplation of this Mystery, the strongest Emotions and glowing Sentiments of the Heart ought continually to break forth in Transports of Adoration, Love, Thanksgiving and Praise. In this Spirit must we read the evangelical Narration of this wonderful Mystery.

St. Matthew and St. Mark clearly distinguish at least two Companies of pious Women, visiting the Sepulchre early on the Sunday Morning, and two Appearances of Angels (a), which many Interpreters have confounded together. Mary Magdalen, and the other Mary set out first very early to take a view of the Sepulchre, and see in what Condition it was (30), so restless was their Love, that they had not Patience to wait for the Spices which they left for the other Company to bring after them. Magdalene was on the Road, when, behold, a great Earthquake happened: “ For the Angel of the Lord descended from Heaven, “ and coming, rolled back the Stone, and sat upon it. “ His countenance was as Lightening, and his Raiment as Snow; and for fear of him the Guards “ were struck with Terror, and became as dead “ Men.” At the time when the Earthquake was felt round the Monument, the Saviour of the World arose by his own Power and Strength, and came forth living, glorious and triumphant, piercing the Stone that closed the Mouth of the Monument, as many ancient Fathers aver (31). Then an Angel descended, removed

(30) Mat. xxviii. 1, 2, 3, 4. (31) See Suarez, *de Mysteriis Christi*, Corn. a Lap. &c.

(a) See this demonstrated in *Observations on the History and Evidences of the Resurrection of I. C.* by Gilbert West, p. 22.

removed the Stone and seated himself upon it; at which Sight the Guards were seized with Dread and Consternation, and fell into a Swoon or Trance (b). Magdalene arriving at the Sepulchre, and seeing the Stone taken away, in Surprise and Fear ran and told St. Peter and St. John, "They have taken away the Lord, and we know not where they have laid him (32). She had then seen no Angel or other Vision, or she would have mentioned it. Peter and John ran straight to the Sepulchre; the latter outran Peter, and stooping and looking in, saw the linen Clothes lying yet went not in, waiting for Peter, who coming up went into the Sepulchre, and saw the linen Clothes lie, and the Napkin that was about his Head, wrapped together in a Place by itself. Then St. John also went in, and saw the same, and believed; which must be understood of divine Faith (33), that being the scriptural Sense of the Word, *believing*; though, "as yet they knew not the Scripture that he must rise again," says St. John. But he believed that Christ was risen, before he understood the Predictions of the Prophets concerning that Mystery. After this they returned to the City, leaving Mary Magdalene weeping at the Monument (34). Whilst Magdalene went back to Jerusalem to call St. Peter and St. John to the Sepulchre, the other Mary and Salome, according to St. Mark, arrived with Spices. Whilst on the Road they said to one another: "Who shall roll us away the Stone from the Door of the Sepulchre?" Upon their arrival they saw it was taken away, and entering the Sepulchre, "they saw a young Man sitting on the right Side, cloathed with a white Robe, and they were astonished." The Angel had left the Stone at the Mouth, and seated himself within the Monument. Having laid aside his Terrors, he said unto them: "Be not affrighted: Ye seek Jesus of Nazareth who

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(32) John xx. (33) See West, p. 105. (34) John xx.

(b) Mr. West will have it that Christ rose whilst the Soldiers were in this Trance, and that they did not see him.

“ was crucified. He is risen; He is not here. Behold
 “ the Place where they laid him. But go; tell his Dis-
 “ ciples and Peter, that he goeth before you into
 “ Galilee: There shall you see him, as he told you.—
 “ And they going out, fled from the Sepulchre, for a
 “ Trembling and Fear had seized them; and they said
 “ nothing to any Man, for they were afraid;” (St.
 Mark xvi.) till on the Road, Christ himself met
 them. (St. Matt. xxviii. 9.) St. Mark mentions, that
 those Women brought Spices to the Monument; a
 Circumstance which St. Matthew omits, because it was
 well known to the Jews to whom he wrote (c).

St. Luke mentions an Appearance of Angels at the
 Sepulchre (35), which many have confounded with
 that recorded by St. John (36). But it seems quite
 another, and made to Joanna and her Company. For
 these Women carried Spices, found the Stone remov-
 ed from the Sepulchre, and entering, found the Body
 of Jesus was no more there. Whilst they stood per-
 plexed, two men stood by them in shining Garments,
 and said: “ Why seek ye the living among the dead:
 “ He is not here, but is risen.” Peter then arose, and
 ran unto the Sepulchre, and stooping down he beheld
 the linen Clothes laid by themselves, &c. This was a
 second time St. Peter went to the Sepulchre, when he
 only stooped and looked in, but did not enter into the
 Sepulchre, as before. And two different Reasons are
 assigned by St. Luke and St. John of each: Of the
 first, the report of Mary Magdalene; of the second,
 that of Joanna and her Company, who mention a
 Vision of Angels, with an Assurance that Christ was
 risen. Mary Magdalene is mentioned at the Head of
 most of those abridged Accounts of the Visits of the
 pious Women to the Sepulchre, because she went first,

(35) S. Luke xxiv. (36) ib.

(c) S. Matthew joins this Speech of the Angel to his Account
 of the Arrival of St. Mary Magdalen at the Sepulchre: But it
 was addressed to the second Company that came up after the de-
 parture. The Particle *de* ought rather to be translated *But* or
Now than *And*. See West, p. 23.

brought

brought the first News of the removal of the Stone, and Signs of the Resurrection, though then obscure. She was also the chief amongst the Women who had followed Jesus from Galilee, and attended him: Whence she is often named in the History of Christ's Resurrection for her whole Company. Christ was pleased to discover to the Apostles this Mystery gradually, the better to cure their Perplexity, and to make its Reality more evident. Had they expected his Resurrection, or been less difficult in believing the first Informations of it, the other Disciples, and the World might have suspected Imagination might have had some Share in what was seen; which their Incredulity removes all Shadow of, as well as of any Conspiracy or Design. St. Peter and St. John seem to have assembled the rest of the eleven Apostles and Disciples, upon the Report of Magdalene, and upon what they had seen at the Sepulchre.

Angels were the first Messengers of this Mystery; but their Testimony was soon confirmed by Christ himself. St. Mark tells us (37), that “ Early on the
 “ first Day of the Week, he appeared first to Mary
 “ Magdalene, out of whom he had cast seven Devils.” St. John relates the Manner in the following Words (38): After St. Peter and St. John had left the Sepulchre to return to their Collegues, and consider what was to be done, Mary remained behind, and “ Stood without at
 “ the Sepulchre weeping; and as she wept, she stoop-
 “ ed down, and looked into the Sepulchre, and saw
 “ two Angels in white sitting; the one at the Head,
 “ and the other at the Feet, where the Body of Jesus
 “ had been laid; and they say unto her, Woman, why
 “ weepest thou? She saith unto them, Because they
 “ have taken away my Lord, and I know not where
 “ they have laid him. And when she had thus said,
 “ she turned herself back, and saw Jesus standing,
 “ and knew not that it was Jesus. Jesus saith unto
 “ her, Woman, why weepest thou? Whom seekest
 D d 2 “ thou?

(37) Mark xvi.

(38) John xx:

" thou? She supposing him to be the Gardener,
 " faith unto him: Sir, if thou hast taken him hence,
 " tell me where thou hast laid him, and I will take
 " him away. Jesus faith unto her, Mary! She turn-
 " ing faith to him, Rabboni, which is to say,
 " Master. Jesus faith unto her: Do not touch me;
 " for I am not yet ascended to my Father. But go to
 " my Brethren, and say to them, I ascend unto my
 " Father and your Father, and to my God and to
 " your God." S. Mark informs us, that " She went,
 " and told them that had been with him, as they
 " mourned and wept: And they, when they heard
 " that he was alive, and had been seen of her, be-
 " lieved not (37)," imagining it to have been a Spectre,
 the Work of her Imagination. It is a trite, but
 most childish Objection, of modern Freethinkers, that
 it was only a Spectre, or at most a Spirit that acted
 this Part, because Christ forbade Magdalen to touch
 him. But Christ and the Angels assure us he was
 risen: He eat, gave the Prints of his Wounds to be
 touched and examined, &c. Here, when Magdalene,
 out of her ardent Affection, would have embraced
 and held him, he forbids it, saying, she would have
 more Opportunities of enjoying his Presence, because
 he was not yet ascended to his Father, so as to with-
 draw his Body from the Earth. For the present he
 bids her go without Loss of time, and give Comfort
 to his sorrowful Apostles, by informing them that he
 was risen.

Jesus having appeared first to Mary Magdalene,
 discovered himself, 2dly, to the other devout Wo-
 men, Mary and Salome, who were returning from
 the Sepulchre, to carry the Message of the Angels to
 the eleven. " As they went to tell his Disciples,
 " behold, Jesus met them, saying, All hail. And
 " they came, and took hold of his Feet, and wor-
 " shipped him (38). 3dly, He appeared to S. Peter,
 " the first among the Apostles. He was seen by Ce-
 " phas

“ phas (39), and after that by the eleven,” says S. Paul. On the same Day he appeared a fourth time to two Disciples who were going to Emmaus, a small Town, seven Miles from Jerusalem, in the Road to Joppe. They had heard the Report of Joanna, and the Women that were with her, that they had seen a Vision of Angels at the Sepulchre, and been assured by them that Jesus was risen, and had reminded them of what himself had formerly spoken concerning his Sufferings, his Death, and his Resurrection on the third Day, being foretold by the Prophets. The two Disciples remembered that their Master had foretold these things, and had seen his Sufferings and Death, and it was now the third Day; but they did not understand what was meant by his rising from the dead, or how it had been foretold by the Prophets, whether by rising he was to be taken into Heaven, or to live again amongst them, and in what Manner, as the King of Israel, or otherwise? In their Way to Emmaus they were debating the Argument of the ancient Prophecies, the Circumstances of their Master's Death, and the Reports of the Wonders seen at his Sepulchre; and their Affliction was visible in their Countenances, when Jesus joining them in the Form of a Traveller, asked what was the Subject of their Discourse, and the Occasion of their Sadness. One of them, whose Name was Cleophas, (and who was Husband of Mary, Sister of the Blessed Virgin, Uncle to Christ, and Father of S. Simeon, S. James the Lesser, S. Jude, and Joseph, or Joses), informed him in such a manner as to declare a certain Knowledge, that Jesus was a great Prophet; but expressing a Doubt since his Death, whether he was the Messiah, as they had formerly hoped: Jesus having upbraided them for their Weakness and Slowness in comprehending the ancient Prophecies, explained them, so as clearly to shew, that Moses and all the Prophets had foretold that it was necessary that the Christ should suffer Death.

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Their Hearts glowed within them all the while they heard him discourse : Yet they knew him not. When they came to Emmaus, Jesus made a Shew as if he intended to go farther, but Cleophas and his Companions detained him, saying it was towards Evening, and they obliged him to sup with them. Jesus, while they were at Table, took Bread, blessed it, and having broke it, presented some of it to them. By his two Actions, first of Thanksgiving to God, (without which the Jews never broke Bread, such Thanks being an Acknowledgement and Homage to the Giver, and a Petition of his Blessing upon their Food) ; and 2dly, of his dividing it amongst them, their Eyes were opened, and they knew him. But he disappeared and left them. Christ chose to convince them of his Resurrection, first by Reason, then by Sense, that their Minds being first prepared, their Assent to the Testimony of their Senses should be given with the Concurrence of their Reason. The two Disciples being thus convinced, returned that same Hour to Jerusalem, where they found the Apostles assembled together, debating upon the several Reports that had been made them that Day, particularly upon what S. Peter had told them, that he had that Day seen Christ. The Reports of Mary Magdalene, and afterward of the other Mary and Salome, that Christ had appeared to them, seemed to them at first to stand in need of farther Information. But, though neither the time nor the particulars of Christ's Appearance to S. Peter are recorded by the Evangelists, " the Apostles seem to have laid a
 " greater Stress upon that alone than upon all those
 " related by the Women," says Mr. West. " For
 " upon these two Disciples coming into the Chamber,
 " they accost them immediately, without waiting to
 " hear their Story, with saying, The Lord is risen
 " indeed, and hath appeared to Simon ;" but make no mention of any of his Appearances to the Women (40). Cleophas and his Companion then re-
 lated

lated what had happened to them in the way, and how Jesus had manifested himself to them at Supper. According to S. Luke, they now believed, upon S. Peter's Report, that Christ was risen (41). Yet S. Mark says, that they neither believed Cleophas nor his Companion (42); because though they acknowledged that Christ was risen from the Dead, they did not believe that he had bodily appeared to those who pretended to have seen him, and to have had sufficient Evidence upon that Point. This also appears from S. Luke, who tells us, that when he appeared to all the eleven, they did not believe even their own Eyes, but supposed they had seen a Spirit. That this was their Disposition is also clear, from the Remedy which Christ applies to cure their Unbelief, bidding them behold and handle his Feet and Hands. For whilst the Disciples were assembled for Fear of the Jews, and were entertaining themselves upon what S. Peter, and afterward Cleophas and his Companion had just reported to them, on Sunday Evening, the Doors being shut, Jesus appeared in the midst of them, to give them the Comfort which they so earnestly longed for. He saluted them according to his Custom, and said, *Peace be unto you* (43). He rebuked them for their Unbelief and Hardness of Heart, because they doubted of the Reality of his corporal Appearance, notwithstanding the Testimony of those who had seen him, and who brought Credentials with them that could not be refused, from the ancient Prophets. To make the Argument more convincing and satisfactory, he added: "Behold my Hands and my Feet; that it is I myself: Handle me and see; for a
 " Spirit hath not Flesh and Bones, as ye see me have.
 " And when he had thus spoken, he shewed them his
 " Hands and his Feet (44), and his Side (45).
 " Then were the Disciples glad, when they saw the
 " Lord,

(41) Luke, xxiv. 34. (42) Mark, xvi. 13. (43) John, xx. 19. Luke, xxiv. 36. Mark, xvi. 14. 1. Cor. xv. 5. (44) Luke, xxiv. 40. (45) John, xx. 20.

“ Lord,” says S. John, yet their Minds were fluctuating about many Circumstances under the Amazement, Terror, and Joy with which they were seized, and which did not suffer them to rise at once out of the Distemperatures of former Doubts, Perplexity and Prejudices of a glorious temporal Reign of a Messiah. S. Luke adds, “ Whilst they yet believed not for Joy, “ and wondered, Jesus said unto them, Have ye here “ any thing to eat? And they offered him a Piece “ of a broiled Fish, and a Honeycomb. And when he “ had eaten before them, taking the Remains he gave “ to them. And he said to them, These are the “ Words which I spoke to you while I was yet with “ you, that all things must needs be fulfilled, which “ are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me,” viz. Proving from them the Necessity of his Death and Resurrection. “ Then he opened their Understanding, “ that they might understand the Scriptures. And “ he said to them, I send the Promise of my Father “ upon you; but stay you in the City of Jerusalem, “ till you be endued with Power from on High,” by the Descent of the Holy Ghost. This was the fifth Appearance which Christ made on the Day of his Resurrection. By this last all the Doubts of the Disciples that were present were banished. By that which he made to S. Peter, its Reality was constated to a Degree of Conviction; though some Doubts as to the Manner, or whether it was in a Body, or in some spiritual kind of Existence, either remained or were afterward raised, from his vanishing out of Sight, when he discovered himself to the two Disciples at Emmaus, and from the Surprise which his first Appearance in the midst of the Assembly of the Disciples raised in their Minds. But these Scruples were perfectly removed in the Process of his last Manifestation of himself to the whole Assembly of ten Apostles, and a great Number of Disciples, to whom he offered his Body to be touched, and shewed his Hands, Feet, and

and Side. Every kind of Evidence had been now laid before them, and they were enabled, by the Gift of that Holy Spirit which inspired the Prophets, to understand the sacred Oracles which pointed out the true Marks and Characters of the Messiah, and especially the Necessity of his Sufferings, and the Glory of his Resurrection.

The Guards who had been placed to watch the Sepulchre, had been seized with Fear at the Earthquake, and the Vision of the Angel; but having recovered themselves, some of them went into the City, and informed the chief Priests of all that had happened. Hereupon the chief Priests and Elders assembled, and gave large Sums of Money to the Soldiers, charging them to say, Jesus's Disciples came by Night and stole away the Corpse while they were asleep, promising to secure them from Harm, in case the Matter should reach the Governor's Ears. They took the Money, and said as they were taught. And this Word was spread abroad among the Jews, unto this Day, says S. Matthew (46). The same is repeated by the modern Jewish Rabbins (47). S. Austin facetiously rallies the Forgers of this inconsistent Story (48); for Persons who said they were asleep could not give Evidence that the Body was stolen. Some of the Guards had published the Truth; but they did not say they had seen Jesus rise from the Grave, having been frightened into a Swoon or Trance at the Earthquake, and at the Sight of a terrible Apparition of the Angel, who rolled away the Stone and sat upon it. And the chief Priests counter-worked the Evidence of one Part of the Soldiers, by the Testimony of the suborned Witnesses, which served to perplex the Truth, and gave a Pretence to those who were afraid of discovering it, to call the Accounts of the Earthquake, or at least of the Angel, Dreams and Illusions. With unprejudiced and thinking People this Story carried its own Confutation with it. Nor

(46) Matt. xxviii. 17. (47) S. Justin, Dial. cum Triphton.
 (48) S. Aug. in Psalmum lxi.

was it credible that the Disciples, who were struck with such a panic Fear as not to dare to shew themselves in public, and were ignorant, plain, undefigning Men, could undertake such an Enterprize; or that the Roman Soldiers, trained up under the strictest Discipline, and placed there but the Evening before, should be all asleep at the same Time without one Centinel to watch, and should sleep so soundly and so long, as not to be awakened either by the rolling away of the Stone, or the carrying off the Body, which required a great Number of Hands, and a considerable Length of Time? But God had chosen the Apostles, not the Guards or Soldiers, to be Witnesses to the World of this glorious Mystery. To them therefore he discovered it with the most rational and incontestable Evidence, and furnished them with the most authentic Credentials.

After the five Appearances which Christ had made on the Day of his Resurrection, he forebore visiting his Disciples any more for eight Days, that they might examine with a cool deliberate Attention the Evidences he had afforded them, that their Faith might be rational and well-grounded. S. Thomas was not with the rest on the Sunday when Christ manifested himself in the Midst of the Assembly. And so deeply rooted were his Prejudices, that he not only refused to believe the Resurrection of Christ upon the Report of others, but even would not rely upon his own Eyes, fancying it might be some Apparition rather than Christ corporally risen. "Except I shall see in his Hands," said he, "the Print of the Nails, and put my Finger
 " into the Place of the Nails, and put my Hand
 " into his Side, I will not believe." Therefore, "eight
 " Days after, when the Disciples were again within,
 " and Thomas was with them, Jesus came, the Doors
 " being shut, and stood in the midst, and said: Peace
 " be to you. Then saith he to Thomas: Put in
 " thy Finger hither, and see my Hands; and bring
 " hither thy Hand, and put it into my Side, and be
 " not incredulous, but believing." Thomas could not reject the very Evidence he had required, nor doubt
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of the Veracity of him who knew all his Thoughts; but confessed him his Lord and his God. Whereupon Jesus said unto him: "Thomas because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed (50)." After this we find no Scruple left in the Minds of any of the Apostles: And hitherto the Appearances of Christ seem to have been intended only for their Conviction; and those that follow rather for their Confirmation and Instruction in the Faith, Doctrine, and Sacraments of the Gospel. For the remaining thirty Days he continued on Earth, all his Appearances are not recorded, but we are assured that he continued his Visits to the Disciples, "being seen by them during forty Days after his Passion, and speaking of the Things pertaining to the Kingdom of God (51), says St. Luke; that is instructing them in all things that regarded the Establishment of his Church and their Ministry: For he sent them not only as Witnesses of his Miracles, Death and Resurrection, but also as Teachers and Preachers of his Faith, and as Dispensers and Ministers of his spiritual Treasures and holy Sacraments.

The Angel, at the Sepulchre, and Christ himself, both before and after his Resurrection, had foretold that he would go before and would manifest himself to his Disciples in Galilee. There he had lived about 30 Years, had wrought the greatest Part of his Miracles, and had formed the far greatest Part of his Disciples, and was most known. And there he could manifest himself to a much greater Number of Followers. Also the Apostles being all, or almost all from Galilee, were obliged to return home to their Affairs. All the Males among the Jews were commanded by the Law of Moses (52) to appear before the Lord (at the Tabernacle first, and afterward in the Temple) thrice every Year; namely, at the three great Feasts of the Passover, the Feast of Weeks or Pentecost, and the Feast of Tabernacles. Each of these

(50) John xx. 24.

(51) Acts i. iii.

(52) Exod. xxiii. 17. Deut. xvi. 16.

these Solemnities lasted a whole Week. The Apostles and Disciples from Galilee had come up to Jerusalem, both to attend their Master, and in Obedience to the Law to keep the Passover; and having continued there as they were obliged to do, till the End of that Festival, immediately after they had seen Jesus on the eighth Day after his Resurrection, when S. Thomas was with them (53), returned to their own Country. In Galilee Jesus first manifested himself to them at the Sea of Tiberias, called also the Sea of Galilee. This is said by S. John (54), to be "the third time that Jesus shewed himself to his Disciples" (in any numerous Assembly of them) "after that he was risen from the Dead." This consequently preceded his Appearance on a Mountain in Galilee by Appointment, mentioned by S. Matthew (55). It seems to have been on this Mountain that he shewed himself to above 500 Brethren together in Galilee, which being subject to Herod, the Disciples could assemble more freely, and in greater Numbers, and more frequently than at Jerusalem, where the Hatred and Apprehensions of the chief Priests and Elders were increased rather than extinguished by the Death of Christ. On the same Account, Jesus some Time before his "Death" walked in Galilee, for he would not walk "in Jewry, because the Jews sought to kill him (56)." Greater Numbers therefore were favoured with seeing Jesus in Galilee. But when he had sufficiently instructed them in all things, he made his last Appearances in the Neighbourhood of Jerusalem, and thence ascended into Heaven. The Apostles and Disciples were otherwise obliged again to repair thither about that Time for the Celebration of the Feast of Pentecost (57); during which they were covered from the Danger of giving Umbrage by their Assemblies whilst great Multitudes of their Brethren from all Parts, filled every Quarter of the City.

A Christian rests not on the bare History or Narrative of Christ's Resurrection, but by entertaining himself

(53) John xx. 26. (54) John xxi. 14. (55) Mat.

(56) John vii. 1. (57) Acts. xi. 1.

self upon it, by pious Meditation and Devotion, stirs up in his Heart those interior Sentiments which dispose him to reap the Fruit of this great Mystery. We shall therefore here point out in general the principal Affections of Piety which its Contemplation ought to kindle in our Souls, and the Exercises of Devotion with which we are bound to celebrate this great Festival.

C H A P. III.

On the principal Dispositions of Soul and Exercises of Devotion, with which every Christian is bound to celebrate the glorious Solemnity of Christ's Resurrection.

AS Angels proclaimed to the World the Birth of Christ, so they announced to us, in the Persons of the holy Women at the Sepulchre, the joyful News of his glorious Resurrection. *Fear ye not*, said the heavenly Messenger as if he had said: Let those tremble at our Sight, who sinking under the Weight of Sin, and Impenitence, and under the Yoke of the Devil, which they have not Courage to shake off, despair of attaining our Company in the Glory of Heaven: But you who see your Fellow-citizens, need not be affrighted. Having calmed the Fears of these devout Women, he announced to them the great Mystery which is the Cause of unutterable Joy and Advantages. "You seek Jesus of Nazareth who was crucified: He is risen: He is not here (1). At this News what unspeakable Joy must have overwhelmed their pure and loving Souls! This Message belongs also to us, it proclaims to the whole World in the Person of these devout Women, the great Triumph of our divine Redeemer, and the Accomplishment of our most happy and most glorious Redemption, with all its eternal and incomprehensible Advantages. In what Raptures ought we

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(1) Mark xvi. 6.

to listen to the Voice of the divine Herald ! With what heavenly Pomp and Solemnity may we represent to ourselves the awful Proclamation of this great Mystery made to the World. Full of this Thought, S. Gregory Nazianzen, giving full Scope to the sublime Flight and Thunder of his Eloquence, begins his second Sermon on the Feast of Christ's Resurrection, by the majestic Words of the Prophet Habacuc, spoke on Occasion of a much inferior Vision, and cries out :
 " I will stand upon my Watch," says the excellent Habacuc ; " and I this Day will stand with him : And
 " being raised by the Holy Spirit, I will lift up my
 " Eyes and contemplate what kind of wonderful
 " Mystery will be shewn, and what will be said to
 " me. I stood ; and behold, a Man ascends glorious ;
 " his Countenance like that of an Angel, and his
 " Garments dazzling by their Brightness like a Flash of
 " quick Lightning. He lifted up his Hand toward
 " the East, and being surrounded with a Multitude of
 " the heavenly Host, cried out with a loud Voice as
 " with the Sound of a shrill Trumpet, and said : On
 " this Day is Salvation given to the World both visible
 " and invisible. Christ is risen from the Dead : Arise
 " ye with him. Christ has resumed his Body : Return
 " to the State of Happiness which you had forfeited.
 " Christ has left the Grave : Break the Bonds of your
 " Sins. The Gates of Hell are broken down ; Death
 " is vanquished ; the old Adam is destroyed, and the
 " new Adam formed : Be ye made a new Creature in
 " Christ." At this wonderful Proclamation the Heavens and the Earth are filled with unspeakable Triumph and Joy, and resound with Canticles of Adoration and Praise. We who have so great a Share in the Advantages of this Solemnity, cannot remain silent. " To
 " celebrate so great a Mystery all the Faithful are as-
 " sembled," says S. Gregory Nazianzen, in the same Sermon (2). " Let every one bring Presents to the
 " best of his Power, to honour so solemn a Festival.
 " Whether

(2) Naz. Or. 42. (seu 2 de Pascha):

“ Whether these are great or small, it matters not,
 “ provided they are offered with the greatest Fervour
 “ and Purity of Heart, and are made agreeable to
 “ God. For what could the Angels present worthy
 “ of him, though those pure Intelligences contemplate
 “ the divine Glory so near, and praise God in so per-
 “ fect a Manner.”

We are called upon to present our Homages of Adoration, Thanksgiving, Praise and Love, in holy Transports of spiritual Joy. There are two Sorts of Joy; the one spiritual, the other worldly and carnal: Such will be our Joy as our Love is. If this be set on earthly and sensual Objects, our Joy will be earthly: If our Love be heavenly, our Joy will also be such, and will spring only from holy and spiritual Motives. To this holy Joy the Church invites us on this Solemnity, when she sings: “ Let the angelical Troops of the Heavens exult: “ Let the Earth rejoice, &c.” What Signs are there among us of this spiritual Jubilee of Heart? Perhaps there never were greater of that Joy which our Lord foretold and condemned, when he said: *The World shall rejoice* (3) of a foolish Joy in worldly Pleasures, and Vanities, in the Gratifications of Pride and the Senses; in the Abominations of Filth and Sin: The Marks of which are dissolute Mirth, worldly Diversions, Banquetings, Revellings, and Intemperance. Thus to rejoice is to celebrate Festivals of the Devil, not of God or Religion. “ We are to leave high Tables, Excess, “ and Care of the Belly to the prophane Solemnities of “ the Heathens,” Says S. Gregory Nazianzen (4): “ We who adore the Word of God, profess that we only “ seek the Delights of the Soul.” Those base Joys are unworthy of a rational Soul, much more a Christian: They render a Heart carnal, and altogether incapable of conceiving or relishing spiritual Comforts. A Soul must have renounced, and be dead to them, before she can rejoice in God and his holy Mysteries. But if all earthly Affections and Attachment to Sin be banished

(3) John xvi, 20.
 p. 383.

(4) S. Gr. Naz. Or. in Natal. Christ.

nished her Heart, and all inordinate Love of self and the World extinguished in her, then will the Contemplation of this divine Mystery kindle a Fire of pure Devotion in her Breast, and give that Love and Relish of spiritual things, which will be to her a Source of heavenly Joy. Certainly no Christian can consider the Motives which it furnishes, and remain insensible. If we have any true Love for our own Souls, or any Desire of our own Happiness and Advantage, we must be overwhelmed with Joy to see ourselves delivered from the Slavery of the Devil, and from everlasting Misery. Christ, as an Almighty Conqueror, has vanquished that merciless Tyrant in whose Chains we were held Captive, and has laid him under our Feet by his Victory over him. Who ever heard of a miserable Culprit, who after suffering the greatest Miseries in a frightful Dungeon, under Sentence of an ignominious cruel Death, should the Sentence be reversed, and upon seeing himself restored to his Liberty and raised to a State of Opulence, Dignity and Honour, would not with Joy and Pleasure call to mind the Hardships and Dangers of his former Condition, and bless the Day of his Deliverance? Yet they must have ended with this perishable Life: Whereas our Slavery in Sin was only begun on Earth, to be made more grievous beyond all that can be conceived in the eternal Torments of Hell. Neither is our Happiness confined to a bare Deliverance from these infinite Evils. Christ rising from the Grave, and completing by this Victory the great Work of our Redemption, has raised us from the Death of Sin and Slavery of Hell, to the Dignity of Children of God, Heirs of his Glory, and Coheirs with himself. Is not this a just Subject of unspeakable Joy? Hence the Apostle says: Rejoice ye always in the Lord; again I say, rejoice. Be not solicitous for any kind of thing: Our Lord is at hand (4). But to rejoice now in the Hope and Expectation of that glorious Kingdom which Christ has purchased

(4) Phil iv. 4.

purchased for us, we must love and earnestly desire it. Rejoice with Jerusalem, and exult all you that love her: Rejoice for her, all you who mourned for her (5). There cannot indeed be much Joy where the Desires were faint, and where there was little Love. Therefore the Prophet says: "Let all who seek thee, be glad" and rejoice in thee; and let them who love thy "Salvation, say always, the Lord be magnified (6)." If we esteem it a Blessing above all Blessings, to have been redeemed from Hell, and to be called to a Kingdom of everlasting Glory: If this be an Happiness in our Eyes infinitely precious, beyond all that this World can afford; then exceeding great must be the Desire and Joy which will flow from the Consideration of this Mystery, and the Graces and Glory which are procured us by it.

But we ought to rejoice far more for the Interest and Glory of Jesus Christ himself in his Resurrection, than for all the highest Advantages which accrue to us from this Mystery. He who is risen in so bright Glory is our Father, our God, our most loving Brother and Friend. It is he who has redeemed us at the Price of the last Drop of his Blood which he has poured forth for us. Is it not then just that our Souls should be penetrated and overwhelmed with Joy when we see him take Possession of that high Glory and supreme Felicity which are his Due? This ought to have been his natural State, who was the Son of God, and Innocence and Sanctity itself. It was only for us that he chose for his Portion the lowest Degree of Humiliations, and the sharpest Torments. If we have any Sentiments of Love or Zeal for his Honour, how must we be transported with Joy to see him now enter into his own Rights? Again, how shall we testify our Gratitude for all his bitter Sufferings by which he redeemed us, but by our Demonstrations of Joy when we behold him passing from the Abyss of Abjection and Torments to the Summit of Honour, Power, and Felicity? Hence the Christian Church, spread over the Globe of the

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Earth,

(5) Isa. lxvi. 10.

(6) Ps. lxix. 5.

Earth, resounds with Cries of spiritual Joy, and Hymns of praise; and all its Children express their Transports by repeated Alleluiahs, which they have continually in their Mouths. “ Let us love with our whole
 “ Hearts, my dear Brethren, the Glory of his divine
 “ Resurrection,” says S. Gregory the Great (7): “ And
 “ let us die for his Love, if it be necessary, now we
 “ see his Triumph accomplished.” An eminent Servant of God expresses the strong Emotions of Devotion which he felt in his Heart on this Solemnity, in the following pathetic Strains (8). “ O great Festival!
 “ It is on this Day that my amiable Redeemer begins
 “ to shew himself as God, and to be treated as God.
 “ O Festival of the Glory of Jesus! O Festival of
 “ Joy to his Mother, and to all the Saints! Mary
 “ without a Miracle, would have died of Grief and
 “ Compassion on Good Friday; and To-day, with-
 “ out a Miracle would have died of Joy. How
 “ comes it that my Heart does not swoon away through
 “ Joy? The Interests of the Creator, being infinitely
 “ preferable to those of Creatures, I most justly rejoice
 “ more at his Glory than I can do in the Hope of my
 “ own. O Jesus, I see you then at last in the State of
 “ Glory which is by infinite Titles your due. That
 “ State of Contempt, Ignominy and Suffering to
 “ which your Love for me had reduced you, belonged
 “ not to you. It was indeed most advantageous and
 “ necessary for us who were Criminals: But it suits not
 “ you who are Innocence itself, and the King of
 “ Glory. O what Transports of Joy does my Soul
 “ feel to see Jesus crowned with Glory! It is what no
 “ Power of Words can express.” The more bitterly a devout Soul is grieved in meditating on his Sufferings, and Death, and on the Enormity and Miseries of Sin, the more is she transported with Joy in the Contemplation of his Glory, due to him on Account of his divine Dignity, and Sanctity; and also, by a new Title, on Account of his Torments and Death in redeeming us. This Triumph and this Crown are a
 Recompence

(7) S. Greg. M. Hom. xxi. in Evang:
 eres de Louvigni, Pensées.

(8) Mons. Berni-

Recompence of his Charity in shedding his precious Blood for us, and of his Victory over Sin and Hell. We rejoice and applaud when we see some glorious Conqueror rewarded with Triumphs, and wearing the Ensigns of Honours which are the Trophies of his Victories, and glorious Badges of his heroic and virtuous Exploits. We rejoice at the Crowns of the Martyrs and of all the Saints. But incomparably more must we exult in celebrating the Honour with which the sacred Humanity of Christ is crowned, and which he has so justly purchased by his divine Virtues, and by the cruel Death, and that Sea of Sorrows by which he redeemed us. His Glory was veiled by his Humility, and concealed in the Obscurity of his Birth in the Manger; of his hidden Life; of the Indignities which he suffered; of his cruel and ignominious Death. But it is displayed in the Mystery of his Resurrection, which is the Manifestation of his Greatness, the Demonstration of his Divinity, which here emerged, as it were, from the Abyss of Humiliations into which it was sunk. Even from the Grave itself, which is usually the lowest State of human Misery, and the most loathsome Object of Horror. We are amazed at the Sight of the Poverty in which he was born, lived, and the Pain in which he died. But his Resurrection makes Amends for all, and certifies us of his Divinity, according to the Words of the Apostle: "That he was declared to be the Son of God by his Resurrection" (9); in which Mystery he manifested the Sovereignty of his Power. The Father addressed to him particularly in his Resurrection: *I begot thee To-day* (10), as if he had said, as S. Ambrose remarks: "On this Day hast thou proved thyself my Son." What Glory does this Mystery also reflect upon all the foregoing Humiliations of Christ's Incarnation, shewing them to have been such Miracles of Goodness, such Prodigies of divine Love and Condescension, for which the heavenly Spirits can never sufficiently admire and praise him; for which all Creatures shall eternally adore him.

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(9) Rom. i. 4.

(10) Hebr. i. 5.

We must exult, rejoice and praise him on this Festival. But the Demonstrations of our Joy must not be worldly or carnal. Such would dishonour this Mystery, and have a direct Opposition to all Sentiments which holy Love and Devotion inspire. If we do not fast in the Paschal time in Token of our Joy; we must still practise necessary Temperance and Abstemiousness: Not forget that we are Christians, and bound to live in a constant Practice of Self-denial and Restraint in order to keep our Appetites in due Subjection, and to make our Senses Instruments of all Virtue and Sanctity. Though we now put on our best Garments, as S. Gregory Nazianzen remarks; all Vanity, Ostentation and Immodesty must be banished. Our Joy must be altogether holy and spiritual; not barely exterior, a mere Ceremony or base Hypocrisy of the Heart, but sincere, and a Joy of true Devotion. Thus ought we to be transported at the Glory of our blessed Redeemer, and our own Redemption, and Happiness through him. His Triumph must penetrate our Hearts and fill all the Powers of our Souls with holy Joy, in which we must offer him the Tribute of our Affections, by pouring forth our Hearts in the most fervent Acts of Adoration, Praise, Thanksgiving, Love and Oblation or Sacrifice.

Adoration, Honour and Praise are due to our great Conqueror from all his Creatures, but in a special manner, from Men redeemed by him, raised with him, his acquired new People, rescued from Sin and the Jaws of Hell, enrolled among the Sons of God, and made Citizens of Heaven. The Whole Universe, renewed by him in the Restoration of Man, clothed with Gaiety, chants his Victory, and each Part, according to its Capacity, sounds forth his Praise. When the World, at the Creation, came forth out of nothing, at the Command of God, and appeared in his Sight arrayed with Beauty and every thing in it perfect, all Nature seemed to borrow a Voice to proclaim the Glory, Power, Magnificence, and Goodness of its Author. The Angels, *the Sons of God*, praised him in Jubilee

Jubilee (11). The Stars shone forth to him *with Gladness* (12), and rising celebrated his Praise. Every Thing in the Heavens, on Earth, and in the deepest Abysses, conspired to form one universal Choir, in displaying and celebrating their Lord and Creator. The Sun in its Course (13), the Stars in the Firmament, the living Creatures which people the several Parts of the World, the Trees and Verdure which cover the Surface of the Earth, and the whole Creation continue in some Degree their Praise of him, by and in whom they exist. Seated on some Eminence, and taking a Survey of all things above, about and below us, we may represent them as incessantly employed in setting forth, and each, according to their Abilities, praising the Sweetness of the Love, the Magnificence, Bounty, Omnipotence and Glory of God, from whom, and in whom they hold whatever they are or enjoy. God is more wonderful and adorable in the Renovation of the World, by the Redemption of Man through Christ, than in its first Creation. We may therefore represent to ourselves the Heavens, the Earth, and the whole Creation as conspiring in a joint Chorus to magnify in the highest Strains of Love and Praise, the infinite Power, Mercy, Wisdom, and Goodness of God in the Resurrection and glorious Triumph of his Son. The Father by presenting his co-ëternal Son again to the World, now in his glorified State, gives Charge to all the blessed Spirits to adore him. This great Summons sounded thro' all the heavenly Courts: *And may the Angels of God adore him* (14). Much more ought Man, ransomed by him; Man who has so great a Share in his Victory, and such special infinite Obligations to him, pay the most fervent Homages of Adoration, Thanksgiving and Praise. In the most profound Adoration, and with the Application of all the Powers of our Soul to the Majesty of our own divine Redeemer in his State of Glory, we ought to repeat, and to invite all Creatures

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(11) Job xxxviii. 7.
6. 7.

(12) Bar. iii. 34.

(13) Ps. xviii.

(14) Hebr. i. 6.

to repeat with us, with all possible Devotion: “ The
 “ Lamb which is slain, is worthy to receive Power and
 “ Divinity;” (that is, the Homages due to his God-
 head) “ and Wisdom, and Strength, and Honour, and
 “ Glory, and Benediction (15); And every Creature
 “ which is in Heaven, and upon Earth, and under
 “ the Earth, and in the Sea, I heard them all saying:
 “ To him who is seated on the Throne, and to the
 “ Lamb, be Benediction, and Honour, and Glory, and
 “ Power for ever and ever. And the four living
 “ Creatures said, Amen (16). “ Jesus Christ Yesterday
 “ and To-day, and the same forever (17).” In these
 Words are expressed his essential Eternity, Unchange-
 ableness and Independance, the Characters of his Di-
 vinity, in the same Manner as God gave a Description
 of himself to Moses, in the Name which is incommu-
 nicable to all others: *I am, who am*. It is not said,
 He was, and will be; to express that the Duration
 that is past, and that to come is present to him
 who always is essentially and without Vicissitude or
 Change. In these Words, therefore, we acknow-
 ledge and adore as God him who in his human Na-
 ture died and rose again. We adore him not only
 in his Divinity, but also his Humanity subsisting by,
 and united hypostatically to the divine Person. We
 adore him in every Circumstance of his glorious and
 triumphant Resurrection; in the immortal Life he has
 entered; in the Glory of which he is possessed; in the
 happy Influence of his Grace and Power in Heaven,
 and on Earth; in the Characters which he bears of God,
 Redeemer, King, Judge, Spouse, Co-heir and Brother.
 Let us salute him in all these Qualities, paying him
 under each, our best Homages in the most profound
 Sentiments of Adoration, Gratitude, Love and Fear.

Let us adore and praise him, seeing that by the great
 Mystery of his Resurrection Man is redeemed and
 restored to the Dignity of Child of God; the Igno-
 minies of his Death are repaired, his Labour crowned,
 his Divinity manifested, the Wisdom of the whole
 Mystery

Mystery of his Incarnation unfolded, the Glory of his Cross established and proclaimed, his Religion and Doctrine invincibly confirmed, and built upon an unshaken Foundation. In a word, each Circumstance of this Triumph demands the Tribute of our Praise.

With what Ardour did Deborah, and other Servants of God in the Old Law, sing his Praises, and return him Thanks, for Victories over their temporal Enemies? In what Transports of Zeal and Gratitude did Moses celebrate the Divine Mercy, after the Passage of the Israelites through the Red Sea, in which Pharoah and his Horsemen were swallowed up; a Type of the Devil vanquished by Christ, to whose glorious Victory, and Triumph in his Resurrection, the Song of Moses agrees, in a far more noble Sense than to the temporal Deliverance of the People of God from the Tyranny of Pharoah. The Jewish Passover was kept with the greatest Solemnity, in Commemoration of the Delivery of their Ancestors from the exterminating Angel; and their Paschal Lamb was no more than a Type of Christ. With what Thanksgiving and Praise then are we obliged to glorify our Redeemer and God, on the great Feast of his most glorious Triumph? “This is the Day which the Lord hath made; let us
“be glad and rejoice therein.” Psalm cxvii.

The Sacrifice of our Love must accompany the Homages of our Praise. Infinitely amiable is our Divine Redeemer, both in the adorable Immensity of his Divinity, and in the Sweetness of his sacred Humanity; in which, by the Likeness of our Nature, infinite God as he is, he is made our Brother. All the particular Motives of Love which are found in each of the Mysteries and Actions of his mortal Life, Sufferings and Death, are centered in the Mystery of his Resurrection, the Seal of the great Work of our Redemption. He has not forgot, in its glorious Effulgency, his ancient Condescension, Mercy, and boundless Love for us; nor is he risen to forsake, or to depart from us. No: In his Resurrection he presents himself to us most amiable, because victorious
and

and triumphant for us, and because he has put on this glorified State for us, and for our Sake and Advantage, and in this is still mindful of us, and bears to us the same infinite Love out of which he died for us. How does he challenge our Love in the Display of his Goodness, and all his Charms in his Triumph and Victory over Sin and Death? We admire a great General in the Day of his worldly Triumph, enriched with the Spoils and Ornaments of his Conquests, loaded with the Trophies of his Atchievements, though often unjust, bloody and mean, and generally owing more to others than to his own Valour. Here the Victories and Trophies are infinitely holy, and altogether spiritual and divine; and all their Advantages are our own: Infinite as they are, Christ purchased them for us by his Meekness, Patience, Sufferings, and Death, through a Sea of his own adorable Blood. With what Eyes shall we contemplate our God and Redeemer, the great Conqueror of Death, Sin and Hell, encompassed with happy Spoils, the Fruit of his Conquest, Souls redeemed by him; adorned with the glorious Badges of his Victories, the Prints of his Wounds by which he obtained them, at so dear a Rate to himself; appearing on this Day in that Glory with which his Heavenly Father hath crowned him? He is risen sovereignly beautiful, and sovereignly glorious, clothed with the Robes of his immortal Triumph, and of his Royalty and supreme Dominion over Man and all Creatures. "The Lord hath reigned: He hath arrayed himself with Beauty (18)." If the Modesty, Sweetness, and Majesty of his Countenance before his Death could charm and attract those that beheld him, whom Jealousy and Malice did not blind; what Charms must not sparkle and dart from his glorious Countenance after his Resurrection, now no longer covered and disguised with the Veils of Mortality, but shining with the Rays of his Heavenly Resplendency. His Humanity is now
immortal,

immortal, impassible, and clothed with the Splendor which his Divinity diffuses upon it. " Beautiful in
 " his Comeliness above the Sons of Men (19)." The
 Sight of a single Ray thereof, in his Transfiguration,
 transported S. Peter with Joy and Admiration, in such
 a manner that he forgot every thing else, even his own
 Condition, and where he was; and desired to stay
 there for all Eternity, to feed his Eyes and his Soul
 on so charming an Object. What then must it be to
 behold that Beauty in its Meridian Brightness? All
 earthly Beauties disappear, and become Deformity in
 the Presence of one glorified Body. Yet the Lustre
 of all the glorified Bodies in Heaven, if compared to
 the sacred Humanity of Christ, are no more than the
 Glimmering of the Stars to the dazzling Light of the
 Noon-day Sun, by which they are totally eclipsed
 and hid. This is the charming Sun and Light of
 Heaven. " Its Lamp is the Lamb (20)." As the
 Planets borrow all their Light from the Sun, so will
 the Bodies of all the Blessed in Heaven receive their
 Lustre, by Participation, from the adorable Huma-
 nity of their Redeemer. O, when shall I behold the
 sovereign Beauty of my Jesus? which is the Object of
 the Desires of the Angels, the Joy of the Saints, and
 the Delight of Heaven. " When shall I come and
 " appear before thy Face (21)? Behold thou art
 " beautiful and comely, O my beloved (22)."

How great, how sublime, and how stupendous
 soever this Mystery of the Glory of Jesus is, he is not
 by it removed from us. On the contrary, it is
 wrought for us, and in it he is all ours. Yes: The
 Miracles, the Glory, the Advantages of Christ's Re-
 surrection, are all for our Sakes. We say truly, that
 Christ was born, and that he died for us. Nor is it
 less true, that he rose again from the Dead for us.
 " He delivered himself (to Death) for our Sins, and
 " he rose for our Justification," says the Apostle (23).
 He

(19) Ps. xliv. 3. (20) Apoc. xxi. 23. (21) Ps. xliii.
 (22) Cant. i. 15. (23) Rom. iv.

He here gave himself again for us. “ For this Christ “ died, and rose again (24).” How are we bound to love a God who both suffers and triumphs for us?

In his glorified State he still retains his ancient Love for us, as ardent, as tender, as when it nailed him to the Cross for our Redemption. He now calls us not his Friends as formerly, but his Brethren. “ Go tell “ my Brethren,” says he (25), “ that I ascend to my “ Father and to your Father.” He bears to Eternity the Print of his sacred Wounds in his glorified Body, not only as Tokens of his Victories, but much more as eternal Proofs of his Love, and Memorials of his Sufferings for us; also to remind him of us always afresh, and to assure us that he will never forget us in the Kingdom of his Glory. He says by them to every one of us: “ Behold, I have written thee in my “ Hands (26),” and in Characters which Eternity itself will never efface. In these Wounds we are always present to the very Eyes of his Humanity itself: They speak to him of us without Intermission. If a Mother should forget her little one, and abandon the Child of her Womb, which she has nourished in her own Bosom, he can never forget us, whom he always bears engraved in his Hands. These same Wounds he perpetually shews to his Father, to appease his Justice, and render him propitious to us. By them he is our eternal and all-powerful Advocate with him (27). For Christ in his Resurrection, and in Heaven, continues to perform for us the Office of our only true Mediator. Abraham, Moses, and other holy Men, have been employed by God as Mediators of Intercession, to address him in Favour of his People: But Christ is the only Mediator of Redemption, our only true Mediator, through whom alone we, and all who intercede for us, can have Access. By his divine Nature he is God; and by his Humanity he is our Brother, to plead for us, sure by the Dignity of his divine Person,

(24) Rom. xiv.

(25) Matt. xxviii.

(26) Isa. xlix.

• (27) 1 John, ii, 1.

Person, and the Merits of his Cross, to obtain all he requests; and by the Experience of our Nature he has learned Compassion for our Weakness. Neither need he speak to plead our Cause. He has but to present his Hands pierced for us, to disarm his Father's Anger, and procure for us every Blessing. Shall not these precious Wounds, shining with bright Glory, such wonderful Pledges of his Love, and so powerful Tokens continually exciting him afresh to the Love of us, always move us to love him? Is it possible that, though our Hearts are harder than Adamant, those Wounds should not kindle in them a Fire of his Love, and stir up in us a deep Sense of Gratitude, as often as we call them to mind? We ought often to entertain our Thoughts and Affections by pious Meditations and Aspirations on his Love for us, his Benefits, Mysteries, holy Actions and Sufferings, and repeat frequent Acts of his divine Love, by Joy and Complacency in his Glory, Excellencies, Graces, and perfect Virtues; by Benevolence and Zeal desiring to draw all Men to his Knowledge, and to the Obedience of his holy Law; and to propagate more and more in ourselves, and in the Hearts of all Men, the Kingdom of his sweet Love; by the Praises of his holy Name; by the perfect Oblation and Sacrifice of our Hearts; by earnest Petitions for his divine Love and Grace, through his Mercy, and all his sacred Mysteries in the Litany in his Honour, &c. by fervent Desires of being eternally united to him in Glory; by thanking him for all his gracious Mercies, and infinite Love, &c. "Thanks to God who hath given us Victory, through the Lord Jesus Christ (28)."

All supernatural divine Love or Charity must spring from, and be founded in the other two theological Virtues, *Faith*, or the Knowledge of his sacred Mysteries and Truths, manifested to us by his Revelation; and *Hope*, or a firm Confidence in his Power, and of obtaining his Graces and Glory: Of both which great
and

and essential Virtues his Resurrection is also the Foundation and strongest Motive. Our Faith is built upon it. S. Paul tells us, that Christ was predestinated, and declared the Son of God, by the Resurrection (29). The Gospel is sometimes called the preaching of the Resurrection of Jesus Christ, to give us to understand that this is the fundamental and principal Article of our Faith in Christ (30). It is assigned by him as the great Proof and Sign of his Divinity. “The wicked Generation seeks a Sign, and no Sign shall be given to it but that of Jonas (31),” meaning his Resurrection on the third Day, prefigured in that Prophet. Again, being asked by the Jews a Proof of his Actions, he gave only this, that when the material Temple of his Body should be dissolved by them, he would raise it again in three Days (32). He with great Propriety calls his Body *this Temple*, upon Account of the Divinity residing in it, and because it was a standing Tradition among the Jews, that the *Sanctum Sanctorum* represented the Messiah. And the Jews in general understood sufficiently, that he appealed to such a Resurrection for the Confirmation of his Divine Mission. For in their Address to Pilate for a Guard to watch the Sepulchre, they mention his having foretold his Resurrection as a thing notorious. Indeed, amongst all his Miracles, none is so wonderful, none more incontestable. The most evident, and the greatest of Miracles, is the raising of the Dead to Life. This is the most indisputable Mark of the Finger of the Most High, who alone has the Keys of Death and Hell. It is recorded in the Gospels, that three Persons were raised from Death by our Divine Redeemer. These were most wonderful Miracles; yet, by his Power, and in his Name, many Saints have done the like. But to him alone was it reserved, that when dead, he should, by his own Power, raise himself to Life, because this no other but

(29) Rom. i. 4. (30) Act. ii. 31. iv. 2. 33. xvii. 18, &c.
 (31) Mat. xii. 41. (32) John, ii. 19.

but a God could do. No other could say with him :
 “ I have Power to lay down my Life, and to take it
 “ up again (31).” His Enemies, at his Death,
 ranked him amongst the common Dead. But he entered the Kingdom of Death as its Sovereign, not as enslaved to it ; as its Conqueror, not as its Subject ; as enjoying perfect Liberty and perfect Dominion over it, not as under its Laws (32). This he shewed by raising himself to Life by his own Power and Strength, without any one to assist him ; without any Prophet or Saint to pray for him, or call on the Name of God for him. The Laws of Death and Nature were subject to him : By his free Will he underwent them, and his Will alone, which is their sovereign and necessary Rule, restored him to Life, shewing him their Lord even whilst he seemed detained under their Empire. Hence he said by the Prophet : “ I am become as
 “ a Man without Succour ; free among the Dead (35).” As this Mystery was the greatest of Christ’s Miracles, and the Foundation of our Faith, so was God pleased to render it the most incontestable, to put it out of the Reach of the Cavils of Infidelity itself. The Precautions of his Enemies, their Application to Pilate, the Guards, the Seal put on the Door of the Monument, served only to render it more evident. The incredulous Priests and Elders afterward pretended the Body was stolen away in the Night. But how durst the Disciples, at that very time so cowardly and timorous, approach the Guards, remove the Stone, break the public Seal, and carry away the Body ? The Guards, it is said, were asleep. 1st, If so, they could never be Witnesses that the Body was stolen. 2dly, How can it be surmised that they would be asleep, without one Centinel to keep Watch ? A capital Crime, without Mercy, in the ancient military Discipline. How could the Apostles forge and carry on such an Imposture ? Their Enemies and Accusers were the chief Priests and

(33) John, x. 18. (34) See Molinier, Bourdaloue. (35) Ps. lxxxvii. 6.

and Elders of the Jews ; Men in high Reverence and Authority with the People, supported by the Laws of the Synagogue and State, vested with all Power, and furnished with all the Means of making the strictest Search and Inquiries, procuring Informations, and gaining or extorting a Confession. And what was the Condition of the accused ? Men of low Birth and mean Fortune, without Learning, Credit, or Support ; and who, upon the very first Trial, had out of Pusillanimity and Fear, deserted their Master. What Motive could induce the Apostles to engage in so wicked and dangerous a Plot ? The Imposture, if the Story had been such, must have been known to them ; nay, contrived by them. But why should they invent or propagate it to their own certain Ruin, if detected, (which could not fail to happen) and without Hopes of Advantage, if it could have succeeded ? Out of so great a Number as must have been privy to such a Forgery, and a much greater who could not but have Reason to suspect it, who yet abetted it as a certain and evident Fact, is it possible that no one, either from Honesty or Religion, or from the Fear of Punishment, or Hope of Reward, would have divulged the Secret, and given such Intelligence to their Enemies as might have enabled them to put the Question of the Resurrection out of all Dispute ? Especially if we consider that by concealing the Imposture they could hope for nothing but certain Dangers, Persecutions and Poverty ; and that by disclosing it to the Pharisees, worldly Riches and Honours would have been their certain Recompence. Again, did the poor Disciples act, as Authors of such a Forgery would certainly have done ? Artless in their Words and Actions, they took no Precautions : As Persons conscious of no Fraud or Guile, they remained in Jerusalem a Week or more, after the Report of their having stolen their Master's Body was spread over the City ; and in about a Month after returned thither again. Soon after this they asserted boldly, to the Face of their powerful Enemies and Accusers, that “ God had raised from the Dead
“ that

“ that same Jesus whom they had crucified.” The learned Doctors and Priests of the Jews, the jealous Guardians of their Church and State, heard this without laying to their Charge the Theft of their Master’s Body, which they could not fail to do if they had believed it. And not being able to gainsay the Testimony they gave to the Resurrection, vouched by a Miracle (36), they let them go, after threatening them, if they preached Christ any more. This Account indeed is given by the Apostles and Disciples, but contradicted by none; confirmed by Miracles, acknowledged both by Jews and Pagans (37), and by the Progress which Christianity made at that time in Jerusalem; which is alone a sufficient Demonstration that no Proof of any Theft of the Body, or of any Cheat, was or could be made. All Possibility of an Imposture is farther banished by the Simplicity, Sincerity, and Sanctity of the Apostles and Disciples, which appear in their Writings and in their whole Conduct; also by the miraculous Change wrought in them by the Holy Ghost, by which they, who were just before so timorous, “ gave Testimony to the “ Resurrection of Jesus Christ with great Courage (38).” And this Testimony they confirmed during their whole Lives, amidst all Threats, Dangers and Hardships, and sealed it at their Death with their Blood. Could one, much more; could so many Witnesses, have all maintained this Point with so much Constancy, and with the Loss of their Lives, had it been a known Cheat?

It is yet more evident that the Apostles could never have been themselves imposed upon by any Illusion. The Appearances of the Angels could not be the Work of Imagination. The Women who were favoured with them were surpris’d at them; so far were they from expecting or thinking of any such thing, which might dispose them to raise Phantoms in their Imagination :

(36) Acts iv. 15, 22. (37) See Grotius de Verit. Rel. Chr.
 (38) Acts iv. 2. 18.

Imagination. They both heard and saw them; and it is scarce to be conceived that two Senses could be imposed upon by an Illusion of the Fancy: The Number, Manner, Variety, and Nature of the Circumstances of these Visions, and the different times and Persons, shew them to have been real, not mere Apparitions. Nor do the Women discover any Symptom of a prepossessed or over-heated Fancy, or of Superstition, Enthusiasm, or Credulity, by which their Minds might be disposed to be worked upon. Every thing contrary is manifest from all the Circumstances of each Vision. The Appearances of Christ himself still more evidently exclude all Possibility of Deception. The Apostles, from seeing him, hearing him, handling him, conversing with him, had the same certain Proofs, by the Evidence of all their Senses, that he was truly risen, as they had before his Passion, that he was then living amongst them. This Evidence was invincibly strengthened by the Testimony of all others tallying in such Variety of Circumstances, from the ancient Types and Prophecies, and from the many Predictions of Christ, which they then perfectly understood, and saw accomplished in this Mystery; also from the fulfilling of all things in it which were written of Christ in the Old Law and Prophets. From such a Concurrence of the strongest Evidences, their Conviction was such as no greater could be given. Their Miracles, Prophecies, Sanctity, Labours, Persecutions and Martyrdoms, hold out their Testimony to us in the strongest Light of Evidence, and shew us how inconsistent Incredulity is every where with itself.

The Resurrection of Christ, by confirming our Faith, is also the Ground of our Hope, both because by this Mystery the great Work of our Redemption was perfected, and because it is the Pledge of our own future Resurrection, and State of immortal Glory. Without Christ's Resurrection the great Scheme of our Redemption, by the Incarnation, Sufferings, and Death of Christ, had been incomplete. By it the
Messiah

Messiah accomplished all that the Scriptures had foretold of his Glory and Power, and added his Triumph over Death to that over Sin, which he had obtained by his own Death. Moreover, the Resurrection of Christ is the Cause, the Model, and the Pledge of our own to come: It is the Cause, by having merited this Grace for us. Whence S. Paul reasons against certain Heretics, that “ If Christ did not rise again, “ neither shall we rise again (39).” And he pronounces absolutely: “ If Christ did not rise again, “ vain then is our preaching; and your Faith is also “ vain (40).” But Christ is risen for us, that we may also rise. It is even upon the Model of his Resurrection that we ourselves shall be raised up. As he is risen in a glorified, immortal, spiritual Body, so shall we rise in the like State. “ He will reform “ the Body of our Lowliness configured to the Body “ of his Brightness (41).” Of this we have in his Resurrection the most assured, the strongest, and most sensible Pledge. No one can doubt but God is able to raise our Bodies from the Dust, since he has already carried this Power into Execution, by raising Christ from the Grave in the most wonderful manner. Neither can we doubt but he will execute this Promise also in our Favour, and raise us in our turn. S. Paul shews from this Mystery, that “ In Christ we shall all be “ made alive; every one in his own Order. Christ is the “ first Fruits; then they that are of Christ (42).” He is called *the first Fruits of those who die* (43), *the first-born from the Dead* (44). The *First* implies that we must follow: A Consequence so necessary and so evident, that S. Paul says: “ If Christ is risen, how can some “ say, there is no Resurrection (45)?” And again: “ If there is no Resurrection of the Dead, neither is “ Christ risen (46).” But as we have the strongest Assurance that he is risen, “ we know that He who
 VOL. I. F f “ hath

(39) 1 Cor. xv. (40) 1 Cor. xv. 14. (41) Phil. iii. (42) 1 Cor. xv. 23. (43) 1 Cor. xv. 20. (44) Col. i. 18. (45) 1 Cor. xv. 12. (46) 1 Cor. xv. 16.

“ hath raised Jesus will one Day also raise us up with him (47).” It is natural that Members should follow their Head, should be united to him, and should be where he is. “ Where the Body shall be, there shall the Eagles be gathered (48), says our Divine Redeemer. And again: “ He who ministers to me, let him follow me; and where I am, there also shall my Minister be (49).” “ Members,” says S. Gregory the Great, “ follow the Glory of their Head.” It was impossible for Christ to be detained Captive by Death and Hell (50). He conquered them for us. His Victory is ours over them. We now insult them through him, saying with the Prophet, and with the Apostle: “ Where is now thy Victory, O Death? Where is now thy Sting (51).” This is the most assured Motive and Ground of our Hope and Comfort. Job, under the most bitter Anguish and sharpest Pains, and under the Weight of every extreme Affliction, built his Confidence on this Mystery, and found in it the most solid Comfort and Joy; assuring himself, that because his Redeemer lived he should also live again. “ I believe that my Redeemer liveth, and in my Flesh I shall behold God my Saviour (52).”

Notwithstanding Christ's adorable Death and Resurrection to raise us from the Death of Sin to the State of Grace and Glory, our Hope is no better than a vain and groundless Presumption, unless by dying to Sin we rise with Christ, put on his Spirit, and belong to him. Christ, by his Resurrection, took Possession of his Dominion over all Creatures. He assures us: “ All Power is given me in Heaven and on Earth (53).” As Man, from the first Union of his Soul to his Body, and of his Humanity to the Divine Person, he received the Dominion over all Creatures; whence in the Scriptures, and in our Creeds, he is peculiarly stiled *Our Lord*. It was at his Resurrection that he entered upon

(47) 2 Cor. iv. 14. (48) Mat. xxiv. 28. (49) John, xii. 26. (50) Act. ii. 24. (51) 1 Cor. xv. 55. (52) Job xix. 25. (53) Mat. xxviii. 18.

upon the full actual Exercise of this universal Dominion. Man redeemed by him is not only his peculiar Care, but by the Right of Purchase and other Titles, more strictly his, and derives from him a superabundant Influx and Participation of all Grace, and Title to eternal Glory. And by this Mystery our Divine Mediator is constituted the Father of a numerous Posterity amongst Men, to which he communicates his new Life and Spirit. On the Festival of his Resurrection we must acknowledge with Love the just Rights of our Saviour over us, be transported with Joy that we belong to him, and place in our Dependence on him all our Joy and all our Happiness. We must humbly subject ourselves to his Power and sweet Yoke; we must conjure him to exercise over us the Empire of his Grace and Mercy, subdue our rebellious Passions, and take Possession of our whole Hearts, making him a total Sacrifice of ourselves without Reserve. We must intreat him, with all the Earnestness and Ardour we are able, never to suffer us to leave the narrow Path which he has traced out for us, and to make us, by the Strength of his Arm, daily to advance and to persevere in it to our Death. It is our Duty to endeavour in some Measure to forget the things of this World, and to employ our Thoughts and Affections on the Glory which he enjoys, and that which he commands us to hope for, and the Means which may conduct us thither. Wherefore, in the entire Oblation and Sacrifice of ourselves, let us salute him King of our Souls, our Redeemer and God, begging of him to establish in us the perfect Reign of his Love and Grace, and saying to him: Make us entirely thine; we are thy Conquest, and the Work of thy Hand. We are thy People, and the Sheep of thy Fold. We will eternally sing thy Mercies, and the Glory of thy Victory. We will announce thy Wonders, and publish thy Praises to all Ages.

It is in vain that we pretend to belong to God, to make him an Oblation of our Lives, or of all that we are, or to pay him an acceptable Tribute of Praise,

Thanksgiving, and Love, unless we spiritually rise with Christ, by a sincere and perfect Conversion of our Hearts from Sin and the World. This was the great End which he had in View in all these adorable Mysteries, the Fruit which they ought to produce in our Souls, and the essential Condition upon which depend all the incomparable Advantages, we can hope to derive from them both for Time and Eternity. The Resurrection of Christ is the Model upon which our Conversion must be formed, as the Apostle often inculcates, who points out the Qualities in which the resemblance ought to consist. Christ's Resurrection is his new Birth unto a glorified Life, in which the Infirmities of his mortal, passible State, are absorpt in the State of Impassibility, Immortality, and Glory, and in the superabundant Participation of the Divinity. We must in like manner be dead and crucified to the Old Man, to rise from the Grave with Christ, and walk in the newness of Life (53). "If we are dead with Christ, we believe that we shall live also together with Christ (54)." Alas! How few amongst the Crouds of Penitents, which fill our Churches, truly rise with Christ! The Conditions of our spiritual Resurrection, if it be real, are 1st. That it be sincere and true, as Christ rose not in a shadowy Apparition, but really and indeed. "The Lord is risen indeed (55). He is risen: He is not here:" Said the Angel (56) "Come; see the Place where the Lord was laid (57)." The sincere Convert is no more where he was: He has entirely left, and bid an eternal farewell to his Passions, Vices, Vanities, and the eager love and pursuit of Honours and Pleasures; to the Grave of his Self-love, obstinate Attachment to his own Will, continual Study to gratify his Appetites and please himself, Cowardice in the Practice of Penance and Mortification, Lukewarmness and Sloth in all Virtue. He has renounced all dangerous Occasions of Sin, broke off his carnal Engagements, quitted

(53) Rom. vi. 3. (54) Rom. vi. 8. (55) Luke xxiv.
 34. (56) Matt. xxviii. 6. (57) ib.

quitted all dangerous Company, sensual Pleasures, vain Amusements, trifling or idle Occupations, and whatever entertains, or tends merely to indulge Sensuality, or Softness, or to detain a Soul in the Spirit, or Paths of the World, and exposes her to the Danger of a Relapse, or weakens in her the Spirit and Grace of her Resurrection. His Life is an entire Sequestration and Divorce from all this, or from the Spirit and Manners of the World, and the very Contrast of its Maxims of Pleasure, Luxury, Vanity, Pride, and Selfishness. Hence the Apostle speaks of nothing so earnestly in Repentance as this *Death*, as its Foundation and Essence: For it consists not in an exterior and superficial Reformation. It must totally destroy Sin, treating it as Christ treated its Appearance in his holy Flesh; he spared it not, but by suffering in every Part, cut it off by Death, that he might raise it in a glorified State. Dying on the Cross, he with extended Arms invites us to come and die with him. In his Resurrection he stretches out his Arms, and cries out to us: Come; live with me; I am now risen, glorious, and immortal. Be you immortal in the Life of my Grace; and I will make you also immortal in my Glory.

2dly. The Conversion of a Sinner must be a constant and permanent State. “ Christ rising from the dead, “ dieth now no more: Death shall no more have “ Dominion over him (58). I am living, and I was “ dead: And behold I am living for ever and “ ever (59).” So ought the true Penitent to be spiritually immortal in the State of Grace. “ We who “ are dead to Sin, how shall we live any longer there- “ in (60).” Firm Resolutions, the Flight of Dangers, the necessary Precautions that are taken, and the other Qualities of a true Repentance, demonstrate a Change of Heart, by which the Sinner is become a new Creature, and such a Conversion as is solid and lasting. Inconstancy, and frequent Relapses are Signs of passing Fits of Fervour, or *Velleities*, and imperfect Desires,

F f 3

(58) Rom. vi. 9. See Acts xiii. 34. (59) Apoc. i. 18.
 (60) Rom. vi. 2.

Desires, which are often mistaken for Conversions, but are no better than Shadows, Phantoms, and Illusions, which soon disappear. They are compared to Apparitions like that of Samuel to Saul, or like those who rose at the same Time with Christ, and appeared to many in Jerusalem (61), but soon returned again amongst the Dead. Such pretended Penitents, seem by hiding some secret Idol in their Hearts, never to have truly risen from Sin. At least, by a speedy Relapse, they are fallen into a worse State than their former. The primitive Discipline did not admit Sinners ordinarily to a second Reconciliation after a Relapse; “ lest they should seem to have made a Mockery of
 “ the Lord’s Communion, and lest Indulgence should
 “ make Penitents less watchful.” 3dly. A Christian who is truly risen, being become a new Creature, has put on all heavenly Affections, must be all Charity, Zeal, Goodness, Humility, Meekness, and Devotion: Being dead to all that he was before, to all inordinate Desires of the Flesh and the World, henceforward he lives only to God in all the Inclinations of his Heart: His Thoughts and Affections are altogether spiritual and heavenly (62). His Actions must be those of such a new Life (63). The Apostle tells us, a Christian Soul is made a holy Temple to the Lord (64). All Sins and Passions must therefore be destroyed as Idols, and nothing but Charity and divine Homage, Praise, and Obedience found in it, as St. Austin beautifully observes. 4thly. Fervour in good Works is both the Fruit, and the strongest Proof of the Life of Charity in a Soul sincerely converted to God. “ Christ shewed
 “ himself living to the Apostles in many Proofs dur-
 “ ing forty Days (65).” So the true Penitent gives manifest Evidences of the Truth of his Conversion by the Uniformity of his Conduct, and by his constant Fervour in good Works. “ As we know a Body
 “ when

(61) Rom. vi. 10, 11. 1 Cor. xv. 47. 1 Petr. iv. 6. Rom. xiv. 7, 8, 9—15. (62) 2 Cor. v. 17. (63) Col. iii. 1, 2. (64) 1 Cor. iii. 17. vi. 19. St. Aug. Serm. 163. c. ii. T. v. p. 785. (65) Act. i. 3.

“ when living by its moving, so we know the Life of
 “ Faith and Grace by good Works. If therefore you
 “ see a Man zealous in the Practice of all good Works,
 “ and chearful in the fervent Discharge of all Duties,
 “ make no doubt but Faith is living in one who gives
 “ such Proofs of it (66);” says St. Bernard. Our
 great Business on this Festival, is to learn and practise
 all the Conditions of a perfect Conversion of our
 Hearts to God (67). “ If we have been planted to-
 “ gether in the likeness of his Death, we shall be also
 “ in the likeness of his Resurrection.” Have we a
 Mind to know if we have any Share in the Resur-
 rection of Jesus Christ, we must examine whether
 this Spirit of the new Life of his Grace, is the Spring
 that moves us in all our Desires and Actions: Whether
 we are disengaged from Sin and the World, are fer-
 vent in all good Works to execute the Will of our
 heavenly Father; whether we continually shew forth
 the Fruits of an effectual Change of Heart, in which
 consist the Marks of a spiritual Conversion: In a
 Word; whether our interior and our whole Conduct
 are conformable to Christ in his glorified Life, retired
 from the World, and altogether heavenly.

We adore you, O Jesus, Son of the eternal Father,
 in the Glory of your triumphant Resurrection. We
 humbly return you Thanks for raising us by it from
 Sin and Hell; and we earnestly intreat you, that as
 our adorable Head, you would communicate to us
 your new Life, and strengthen us daily in it by the
 Influx of your holy Grace, that we continually ad-
 vance in all Virtue, particularly in your holy Love.
 May our Life from henceforward be an uninterrupted
 Sacrifice of Obedience, Love, and Praise. In Hea-
 ven, “ Our whole Business will be to love and praise:
 “ To praise in loving, and to love in singing his
 “ Praises (68):” “ Our Praise will be without End,
 “ because our Love will be without End (69).” May
 this

(66) St. Bern. Serm. ii. in Oct. Pasch. (67) Rom. vi. 5.
 (68) St. Aug. in Ps. cxlvii. (69) St. Aug. in Ps. cxli.

this Life be a happy Preparation and Commencement of this Exercise; and may every Moment in it be referred to God by a constant and ardent Desire of doing his Will, and by a perpetual Union with him in our Hearts. “ I will exalt thee, O my God, my King, “ and will bless thee (70).” My Love shall raise a Throne to thee in my Heart; “ O God of my Heart, “ and my Portion for ever (71).” “ Let him who is “ renewed and risen spiritually with Christ, love every “ thing new,” says St. Austin (72). Come, O holy Charity! O love of my God! Come, consecrate my Heart, and all my Powers and Senses a Temple to his Honour. Let nothing from henceforward resound in it, but Canticles of Praise to the only living God: Let nothing be found in it but Holocausts of Obedience to his Will, and what breathes the Spirit of my Resurrection and new Life. “ Sing to the Lord a “ new Canticle (73).” A Canticle of heavenly Joy and Love. *Alleluia! Alleluia!* Praise to God! praise to God! When he crowns us, when he comforts us, when he tries and chastises us, praise to him with Thanksgiving and Love! This is the Canticle of the new Man. *Alleluia!* Amen. This we will ever repeat from the Bottom of our Hearts, in the Dedication of his holy Temple. We read in the Apocalypse that *Alleluia* is the Canticle of the Blessed in Heaven (74); it is consequently ours. For our Life now ought to be the Beginning of our Life in Heaven hereafter; “ that “ we may be some Beginning of his Creation (75),” or renovation of all Things in Christ. We now sing with our whole Hearts, the mysterious *Alleluia*, which will be resounded in Heaven through all Ages. “ Every “ one sings that which he loves. The Blessed sing the “ Praises of God, because they love him,” says St. Augustin (76). The Joy of the Blessed is full, because from his Possession and Enjoyment. Our Joy and Love

(70) Ps. cxliv. 1. (71) Ps. lxxi. 26. (72) S. Aug. Enar. in Ps. xxxix. n. 4. T. 4. p. 329. (73) Ps. xcv. 1. (74) Apoc. xix. 6. (75) Joel i. 18. (76) S. Aug. Enar. in Ps. cxlvii. n. 3. T. 4. p. 1653.

Love is that of Desire and spiritual Hunger after him. "Now the Love of Desire sings; then the Love of Enjoyment will sing," says the same Father; who adds, that the more earnestly, and more widely our Hearts are dilated now by Desires and Sighs, the greater will then be our Joy and Love in the Enjoyment of him.

C H A P IV.

On the PASCHAL-TIME.

QUASI-MODO Sunday, is the Octave of Easter-day, and so called from the first Words of the Introit at Mass. But it is better known by the Name of *Dominica in Albis*, that is, Sunday in Whites; because the new Baptized wore during seven Days white Garments in token of the spotless Innocence of their State; which Garments they put off on this Sunday. After a Person had been baptized, the Priest gave him some blessed Milk and Honey to eat, as an Emblem of his spiritual Infancy, and of his Entrance into the true Land of Promise, that is, the Church. To this Emblem the Prince of the Apostles alludes when he metaphorically exhorts all Converts to enter upon a new Life in a Spirit of Simplicity (1). As new born Babes desire the rational Milk without Guile; the new Baptized were assisted, especially for the first Days, by those who had presented them to Baptism, that is, their Godfathers and Godmothers; also by the Priests who for a long Time after, overlooked them that they might improve in the Knowledge and Practice of Christian Virtue. Every Christian ought on this Day to renew his Soul, stir himself up to Fervour in the Spirit of his new Life, and grow in his spiritual Infancy of Christ.

The public Office of the Church during the Paschal time is shorter than Ordinary, in Condescension to her
spiritual

(1) 1 Pet. ii. 2,

spiritual Infants, the new baptized Catechumens. In it are omitted the usual Versicles and Hymns, instead of which Alleluia is often repeated, to represent the happy State of the blessed in Heaven, whose eternal Song is an uninterrupted Alleluia or Hymn of Adoration, Praise and Joy. “Praise, O Jerusalem, the Lord.” “Behold thy whole employment in Heaven,” says St. Austin (2). “There our whole Life will be nothing else but a continued Praise of God. This Praise will be without End, because our Love will be without End (3).”

The Paschal Time is sometimes called by the Ancients *Quinquagesima* and *Pentecost*; from those Words which, the first in Latin, the second in Greek, signify *Fifty*, because it consists of that Number of Days, and is closed with the Feast of Pentecost or Whitsuntide. It is a Continuation of the Joy and Solemnity of Easter, in honour of the Resurrection of Christ, the greatest and most glorious of all the Mysteries of the Christian Religion, and to represent to us the eternal Joy of the Kingdom of Heaven which will succeed and crown our penitential Fasts and Trials. To distinguish this time of holy Jubilee from the other Seasons of the Year, it was forbid by the ancient Canons of the Church to fast during this Term. This Law is repeated and confirmed by the first general Council of Nice, and is mentioned by several Canons, and all the principal ecclesiastical Writers of the fourth Century. Even the Monks in the Deserts made on it some abatement of their ordinary Austerities, and usually anticipated their only Meal, taking it at Noon, instead of the Evening, as St. Jerom assures us. Not that the Arms of Penance and Mortification are at any Time to be laid aside, but some Mitigation is recommended, which yet must not take off the constant Restraint which the Christian lays upon his Appetites and Senses. Also extraordinary Occasions of Penance did not fall under the Rule of this Mitigation; and those who were

(2) St. Aug. in Pf. cxlviii.

(3) St. Aug. in Pf. cxli.

were under a canonical Course of Penance, continued their Fasts and other Austerities during the Paschal Time. Though, in conformity to the Spirit of the Church, some Indulgence in point of Fasting, ought to be allowed at this Festival Time, yet private Fasts on extraordinary Occasions, are not condemned in it, provided there be no Affectation herein. The Reason of this Rule of Discipline is taken from those Words of Christ, where he says his Disciples did not practise extraordinary Fasts so long as he their divine Bridegroom remained with them. For the Church now commemorates that Time in which Christ favoured his Apostles with his visible Presence, till his Ascension; an emblem of his Presence to his Elect in Glory to Eternity in Heaven.

A second Privilege of the Paschal time established by the Church in the primitive Ages, is the Law and Custom of standing, not kneeling at Prayer during this Term, and on the Sundays throughout the whole Year, which are all consecrated to honour the Resurrection of Christ. The first general Council mentions this Rule; and many other Councils and Fathers of the first Ages. It is observed in the public Offices of the Church; and it is commendable to have a just Regard to it, in some Degree, in private Devotions in our Closets. In those we perform in the Presence of others, we ought not to shock or scandalize them by any affected Singularities; and it is adviseable to conform to Custom. The frequent Repetition of Alleluia (a) in all Prayers, this Season, is a third Token of

(a) Alleluia, or Hallelu-Jah, signifies in Hebrew, "Praise ye the Lord," It occurs in the Psalms of Praise, and was only used on the highest Solemnities of spiritual Joy, which represent the State of the Blessed in Heaven. St. John heard it often repeated by the Angels in their State of Glory, with profound Adorations, and Prostrations before the Throne of God. Apoc. xix. 1. The Church uses it frequently in her Office in the Easter Time, to represent the Joy of Heaven, and refrains from it in Seasons of Tears and Penance. *Iab* here expresses the incommunicable Name of God, *He is*; which among the late Jews, was only allowed to be pronounced by the Priest, and that in the Holy

of spiritual Joy and Praise, to which this Festival is peculiarly consecrated. “ O happy *Alleluia!* which “ we shall one Day sing in Heaven,” cries out St. Austin (4), “ where the Angels are the Temples of “ God, where all those who shall publish his Praises “ shall be linked together in the Bands of Love, and “ in perfect Peace, and those who praise God shall “ possess perfect Security and Joy. O happy *Alleluia!* “ Let us also sing here below *Alleluia*, though we now “ live in Pain and Trouble, that we may sing it there “ in perfect Security.” The same Father tells us in another Sermon (5): “ To praise God ought to be “ our great Occupation in this Life because it will be “ our eternal Joy in the Life to come. For no one “ will be capable of that Life, who does not now form “ and prepare himself. We must therefore praise “ God at present: But we must not forget to accom- “ pany our Praises of God, and the Joy which the “ Hope of future Bliss inspires, with earnest Prayers “ and Sighs, to be preserved from the Dangers and “ Evils which threaten us, and strengthened against “ the Assaults of our Enemies. We are transported “ with Joy in praising God, and contemplating his “ Glory: But we sigh because we are not yet possessed “ of the Bliss he has prepared for us. And the Vehe- “ mence of our desire of possessing that Joy, ought “ to make us sigh without Interruption so long as it “ is deferred. These two States are represented by “ Lent and Easter. The former, in which we com- “ memorate the Sufferings of Christ, signifies this “ time of Trials, Conflicts and Labours; Easter re- “ presents

(4) St. Aug. Sermon. 256 ed. Ben.

(5) Id. in Ps. cxlviii.

of Holies, or innermost Sanctuary in the Temple, before the Mercy-Seat, or Oracle, when he entered it once a Year, on the Feast of Expiation. From these Psalms it appears, that before the Captivity, this Name was sometimes pronounced in solemn Prayer by the Priests and Levites, at least in the Temple; or as Philo says, it was only allowed to those of the most respectable Character and Morals to pronounce that sacred Name. See Sacy in Exod. vi. 3. p. 68, 69. Corn. a Lap. Calmet, Bonfrerius ib. Bellarm. *Exerc. Gramm.* in Ps. xxxiv. (Lat. Vulgatæ, xxxiii.)

“ presents that sovereign Felicity we shall enjoy after
 “ this Life, &c.” The contemplation of Christ’s
 glorious Resurrection, and of the eternal Joys of Hea-
 ven ought particularly to occupy our Souls at this
 Season, and excite both our praises of God, and our
 Sighs after his eternal Enjoyment. At the same time
 we must study daily to aspire more and more to an
 Imitation of the glorified Life of our Redeemer, by in-
 creasing our Watchfulness to walk in the newness of a
 spiritual and holy Life. Jesus, after he was risen from
 the Grave, shewed himself no more in public to the
 World, to teach us that being now risen from Sin to
 the spiritual Life and Grace, as we tender the Grace
 of such a Happiness, so we must have no more Com-
 merce with the Vanities, dangerous Company and
 Pleasures of the World, but lead Lives altogether
 heavenly.



THE EIGHTH
TREATISE.



ON

The FEAST of our LORD's ASCENSION.



CHAP. I.

The History of this MYSTERY with its EXPLICATION.

THE Apostles and other Disciples having
T been favoured with many Appearances of
Christ, and instructed by him in the things
which related to his Kingdom, or the Estab-
lishment of his Church, during about twenty-eight
Days they had continued in Galilee; by his Appoint-
ment they returned to Jerusalem for the approaching
Feast of Pentecost. Ten Days before that Festival,
whilst they were all at Table together in Jerusalem,
Christ manifested himself to them in his last Appear-
ance (1). He gave them his last Charge to preach
Baptism and Penance, and to confirm their Doctrine
by Miracles, with the Power of which he invested
them (2), which were the Credentials of their Mission
from God to the World, and the Proofs of the Truth
of

(1) Mark xvi. 14.

(2) Ib. & Luke xxiv. 44, 48.

of the Testimony which they bore to the Resurrection of Christ, and other divine Mysteries, of which they were appointed Witnesses to all Mankind (3). Though Christ had instructed his Disciples in his Mysteries, and opened their Minds to understand the ancient Prophecies concerning him; and though he had so often rebuked the Jews in general, and his Disciples in particular, for their Conceit of a temporal Kingdom; yet they could not still imagine that the Kingdom of his Church, of which the Prophets had spoke so many and so great things, was to be merely spiritual, so strong were their preventions, and their Expectations of a temporal Empire, and of a temporal Deliverance from the ruinous Condition and Slavery to which their Nation was then reduced; so deep Root do Prejudices take in the Hearts even of good Men when they arise from favourite Passions, especially that of an Esteem and Desire of worldly Honours, Preferments and Riches, and when they are strengthened by the concurring Authority and false Maxims of the rest of Mankind, as was here the Case among the Jews. Hence we cannot wonder that Unbelievers stumbled at the Poverty and Meanness of Christ's outward Condition when he was here on Earth, seeing it was so hard for the Disciples themselves to be convinced, that his Kingdom was not, in Part at least, of this World. Seeing their divine Master risen wonderfully from the Dead, and upon the point to establish his Kingdom on Earth, they put the Question to him when he was going to be taken from them: "Lord wilt thou at this time restore the Kingdom to Israel?" that is, Wilt thou now free the Jewish Nation from the foreign Tyranny under which it groans, and raise this State to that Pitch of Power and Splendor which all the People firmly expect from the Messiah. By their Question they doubt not but it was to take Place, and only enquire about the Time. They were not yet capable of conceiving and relishing the true Riches of evangelical

(3) Acts i. 8.

gelical Poverty, and Contempt of the World, and the
 Mystery of the Cross, in this respect: This they were
 yet to learn by the Descent of the Holy Ghost upon
 them. Jesus therefore answers them by checking their
 Curiosity, yet so as to give them to understand what
 was to be the Establishment of his Kingdom of which
 he had spoke to them: "It is not for you," says he,
 "to know the Times or the Seasons which the Father
 hath put in his own Power: But ye shall receive the
 Power of the Holy Ghost coming down upon you;
 and ye shall be Witnesses unto me, both in Jerusa-
 lem, and in all Judea, and in Samaria, and unto
 the uttermost Parts of the Earth." From which
 Words we learn that God has Times and Seasons for
 executing his Purposes, to know which, it is neither
 proper for us, because not our Business, nor profitable
 to us, because no Part of our Interest, nor possible,
 because out of our reach, and no where revealed by
 God to us. This his Conduct suits our present State,
 in which we walk by Faith and Hope, and it affords
 us the greatest Occasions of exercising the most heroic
 Virtues by which we are to glorify God in our earthly
 Pilgrimage, and qualify ourselves for the State of
 Glory for which we are here to dispose ourselves. We
 are therefore bound to adore with awful Silence, not
 to pry into God's hidden and unrevealed Secrets. How-
 ever it be not for us to know God's Times and Sea-
 sons, it is our Duty to expect them, and be prepared
 for them. Thus we know not when our Lord will
 come to us by Death and Judgment, whether in the
 Evening, or at Midnight, or at Cock-crowing, or
 in the Morning." But it is our Duty to believe, and
 live always in Expectation of his coming; to be always
 waiting and preparing ourselves for it; to be ever
 ready to receive his Summons. It is not for us to
 know the Times and Seasons which God hath reserved
 to himself. To enquire into which would be a grievous
 Presumption, and would withdraw our Attention
 from our own most important concerns; and from
 considering how to make a right Use of the Times
 and

and Seasons which God hath put in our own Power: namely, the Time to come, to prepare ourselves seriously for it; the Time past to bewail our Misemployment of it; with Humility, and Compunction, Gratulation and Thanksgiving; and to improve the present Time and all its Circumstances, by the Exercise of all Virtues, and to our continual Increase in all Holiness. Christ by curbing the Curiosity of his Disciples in enquiring into the divine Secrets which it no way concerned them to pry into, teaches us to check our natural itching Desire of searching into, or knowing what will be hereafter, and when it will happen; and presses us to live in an entire Dependance on, and Confidence in God, offering ourselves to do his Will, and desiring that it may be ever accomplished in us in the most perfect manner to his divine Honour, and our own Sanctification. Our divine Redeemer, nevertheless, answers indirectly the Enquiry of his Disciples, telling them they should be enabled by the Descent of the Holy Ghost upon them, to bear Evidence to his Doctrine and Mysteries, and be themselves the Founders of his spiritual Kingdom, by planting his Church, beginning it at Jerusalem, then extending it to Samaria, and thence to all the Nations of the Gentiles throughout the whole World.

Jesus having in these Words repeated his former Commission, and given his last Charge to his Apostles, in the Place where they were assembled together in Jerusalem, led them forth on the Road to Bethania, to a high Part of Mount Olivet, which from S. Luke's Narrative, seems to have been situated within the Territory of that Village, about a Sabbath Day's Journey from Jerusalem (a). It was a Tradition amongst the

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G g

Christians

(a) Bethania was about fifteen Furlongs from Jerusalem (Luke xxiv. 50. John xi. 18.) It seems to have stood upon the remotest Part of that Mountain, toward the Bottom on the Descent; the Mountain itself or its Summit was a Sabbath Day's Journey from the City, which seems to have admitted some Latitude in different Places, but to have generally been about eight Furlongs, or one of our measured Miles. Josephus (*de Bello Juda*

Christians in the primitive Ages, mentioned by Eusebius (4), that Christ before he ascended gave his Disciples the holy Mysteries in a Cave in the Mountain. He ascended from its Summit, whilst the Disciples beheld him. It was necessary that they should be Eyewitnesses, in order to attest the Certainty of this Mystery; whereas to bear Testimony to his Resurrection it was enough for them to have certain Demonstrations that he was living after he had been put to Death. Raising himself from the Earth he lifted up his Hands and gave them his Blessing, it being the Custom among the Jews to give a Blessing by laying Hands upon a Person (5), or by holding out the Hands over them or toward them, if they were many together (6). As in his Resurrection he raised himself by his own Power, so in his Ascension he was lifted up to Heaven by his own Strength and Power; He needed no Chariot of Fire for his Conveyance, like Elias (7); being the Author of Life and Motion; and though Angels attended him, they did not assist him. The Apostles followed him with their Eyes as he rose, till a bright Cloud took him out of their Sight. This Cloud was expressive of Glory, and under it, is to be understood according to a familiar Phrase of the Hebrews (b),
the

(4) Euf. Vit. Constant. l. iii. c. 43. (5) Syn. Critic. & Calmet. (6) Ib. (7) 4 Kings ii. 11. 12.

l. 5. c. 8.) counts only six Furlongs from Mount Olivet to the City; but must speak of its first Ascent, or its Foot toward the City. See Reland *de Locis Palestine*. (l. ii. p. 449. & l. i. c. 52. p. 337.) It was situated on the Road from Jerusalem to Jericho, eighteen Miles Distant, and was the highest Mountain about Jerusalem; but Mount Gabaon, eight Miles distant, is much higher. From the City which stood on Hills, Mount Olivet appeared low, but very high to those who came from Jericho. Mount Sion was almost as high, but much less in Extent. No Trees were seen on Mount Olivet but Vines and Olives; and it was in most Parts covered with Verdure. Bethphage and Bethania were two Villages situated on the Ascent of Mount Olivet: The former was nearer the City and belonged to the Priests.

(b) Thus, "I will appear in the Cloud," (Lev. xvi. 2.) means from between the two Cherubims Exod. xxv. 22. The Appearance of Angels in the Scripture is often indicated by a Cloud. See Dr. Hammond, &c.

the Attendance of Angels who received and accompanied him (c). While the Disciples stood gazing after him with their Eyes fixed on the Heavens, two Angels appeared like men in white Garments, standing by them, who said: "Ye Men of Galilee, why stand ye looking up to Heaven? This Jesus who is taken up from you, shall so come, in like Manner as ye have seen him go into Heaven:" That is, he shall descend in his human Nature, attended by his mighty Angels, in a flaming Fire (8), and will catch up his Elect in the Clouds (9). This Cloud of Fire and Glory is such, in which God was wont to appear with the Attendance of his holy Angels. The Apostles after this glorious Sight, returned full of Joy to Jerusalem (10), where they shut themselves up together in an upper Room, and remained in Prayer in Compliance with the Orders of their divine Master, when he commanded them to abide in Jerusalem till they should be strengthened by the coming of the holy Ghost upon them (11). We are informed by the ancient Tradition of the Church, confirmed as to the Day from the sacred Authority of the holy Scriptures (12), that Jesus ascended to Heaven on the fortieth Day after his Resurrection, on a Thursday, about Noon (13). Several Fathers of the fourth, fifth, eighth, and all succeeding Ages, and modern Travellers assure us, that the Prints of his Feet remain in the hard Rock in the Place where he last stood on Earth, and have ever been devoutly visited by pious Pilgrims, at least ever

G g 2 since

(8) 2 Thes. i. 7. 8.

(9) 1 Thes. iv. 16. 17.

(10) Luke xxiv. 52. Acts i. 12. (11) Acts i. 4. Luke xxiv. 49.

(12) Acts i. 3.

(13) Const. Apost. l. v. c. 19.

(c) A learned Critic has wrote a long Dissertation, in which he produces the Authorities of the Prophets and the Fathers to prove Christ ascended towards the East, and that his coming again will be in like manner, from the East: That as he ascended from Mount Olivet, so his Seat and Tribunal at the last Judgment will be there: For which he refers to Joel iii. 2. See Mr. J. Gregory's Notes under this Title; *Oriens Nomen ejus*. But it is not clear that the *East* or *the rising Sun* is not applied to Christ in a Metaphorical Sense.

since the fourth Century. “ There remain the Prints
 “ of his Footsteps,” says S. Austin; “ they are now
 “ adored (d) where he stood last on Earth, on the
 “ Spot whence he ascended into Heaven.” The same
 is affirmed by St. Optatus (14), St. Paulinus (15), St.
 Sulpicius Severus (16); the ancient and accurate
 Author of the Book, *On the Hebrew Places*, among
 the Works of St. Jerom, highly commended by Eras-
 mus, Scaliger, and other Critics; Bede (17), and
 modern Travellers quoted by Rosweide (18), Tille-
 mont (19), &c. Casaubon, the learned Protestant
 Critic, calls it a Wonder well deserving Credit (20).
 St. Paulinus, and Sulpicius Severus tell us the Spot
 never could be covered with any Pavement, though
 this had often been attempted: Also that no Violence
 had been able to efface them. This will appear the
 more wonderful, as the Roman Army when Titus be-
 sieged the City, was encamped upon Mount Olivet;
 and as the Empress Helena built a Church upon this
 very Spot, as Eusebius relates (21).

Christ ascending into Heaven sits at the right
 Hand of the Father. The Ascension is to be under-
 stood of his human Nature only. As God he fills all
 Places at once in Heaven, Earth and Hell, being by
 his Immensity present in all Places, and to all Crea-
 tures, preserving, governing and moving all, more
 closely intimate to our innermost Parts than we are to
 ourselves. He is, indeed, said to reside particularly in
 Heaven, because he there displays the most sensible
 and magnificent Effects of his Presence in the Riches
 of his glory and goodness; also in the Souls of the
 just on Earth, in which he manifests his Complacency
 and

(14) S. Optat. l. vi. p. 55. (15) S. Paulin. ep. 31. ad Sever.
 n. 4. & l. 5. Carm. de S. Martin. (16) S. Sulpic. Sever. Hist.
 Sacr. l. ii. c. 48. p. 152. (17) Bede, l. de Locis Sanctis,
 c. 7. T. iii. (18) Rosw. Not. in S. Paulin. p. 781. Muratori,
 ib. a Prado in Sulpit. Sever. loc. cit. (19) Tillem. T. i.
 p. 54. (20) Casaub. Exerc. 16. in Baron. § 154. p. 772.
 (21) Euf. de Vit. Constant. l. iii. c. 43.

(d) *Modo adorantur*. S. Aug. Tr. 47. in Joan. n. 4.

and Bounty. When therefore we say, that God departs from, or goes to Creatures, this is meant only of the Manifestation of his Presence by certain extraordinary Effects, not by any real transmigration or removal of his Substance. “What is meant by thy going away? And what by thy coming?” says St. Austin (22), “For thou neither leavest the Place from whence thou goest, nor comest anew where thou arrivest. But thou goest away by concealing or withdrawing certain Effects of thy Presence, thou comest by manifesting them.” Christ, therefore, as God, filled the Heavens and Earth, whilst his assumed human Nature, hypostatically united to his divine Person, dwelt only on Earth. And when we profess that Christ ascended into Heaven, and sits at the right Hand of the Father, we mean that as Man, with the same human Body and Soul in which he was born, died and rose again, he mounted up to Heaven: Not the lower Heaven or Region of the Air, or even that of the Stars, but the highest Heaven, the immediate Habitation of the Almighty, by the full Display of his glorious Presence.

By the Word *sitteth* we do not imagine him confined to that Posture of Body, but only mean that “he dwells there, as we say of a Man, that he resided or sat in a Country so many Years,” says St. Austin (23). Also that he is in Heaven with Power and Jurisdiction as Lord of all Creatures, Head and sovereign Judge of Men. For amongst the ancient Hebrews, Persians, Syrians, Greeks and Romans, Judges gave Sentence sitting. Whence the Exercise of their Authority is expressed by that Word in the Psalms, and other Parts of holy Scripture, and in other Writers. Christ in Heaven is, with Respect to us Men, our Redeemer, Mediator, High-priest, Victim, Father, Brother, Master, Doctor, Pastor, Spouse, Physician, King and Judge: He is the Author and Finisher of

G g 3

our

(22) S. Aug. Tr. 68. in Joan. T. iii. p. 686.
p. i. de Symbol. ad Catechum. T. ix. p. 1388.

(23) S. Aug.

our Faith, and will be our Happiness. With respect to all Creatures he is the Beginning and the End, the first and the last, in whom and by whom all Things are inasmuch as he is God. As Man, God hath constituted him the Heir of all things, having conferred on him the Dominion: He is the Restorer of all things in Heaven and on Earth. He is the First-born of all Creatures, being as God before all Creatures from Eternity, and the Creator of all; and being as Man the first in Excellency, or raised above all Creatures, and the Lord of all. Therefore as Man he exercises a Power and Authority over all Creatures, particularly over Man. This we express by saying that "He sitteth."

When we add "At the right Hand of the Father," we must not fancy that the Father has any Hands or Limbs. Being the most pure and perfect Spirit he can have no Parts, but is one simple uncompounded Substance. This therefore is a metaphorical Expression, signifying that Christ as God is equal in Majesty with his Father in all Things, as St. Austin (24) and St. Chrysostom (25) explain it. But this Expression is chiefly to be understood of Christ as Man, and signifies that in his assumed Nature he is beneath the Godhead, and above all Creatures in Dignity, Glory and Authority. This the Prophets had foretold. "The Lord said to my Lord: Sit thou at my right Hand (26)." St. Paul and the other Apostles speak of, and explain it as follows. "Raising him from the Dead, and placing him on his right Hand in the Heavens: Above every Principality, and Power, and Virtue, and Domination, and every Name that is named, not only in this World, but also in that to come. And he hath put all things under his Feet, and made him the Head over all the Church which is his Body, and the Fullness of him who is filled all in all, by the Union of all

(24) S. Aug. 1. de Fide & Symbolo, c. 7.
Hom. 6. contra Anom.

(26) Ps. cix. 1.

(25) S. Chrys.

“ all his Members in himself (27). And again :
 “ Who is on the right Hand of God, swallowing
 “ down Death, that we might be made Heirs of Life
 “ everlasting : Being gone into Heaven, the Angels,
 “ the Powers, and Virtues being made Subject to
 “ him (28), who sitteth on the right Hand of
 “ God (29).”

(27) Ephes. i. 20, 21, 22. See Estius in eum. loc. & Catechism. Roman. in Art. vi. Symboli. (28) 1 Peter iii. v. 22.
 (29) Rom. viii. 34. Col. iii. 1.

C H A P. II.

On the EXERCISES of DEVOTION by which we ought to honour this MYSTERY, and sanctify this FESTIVAL.

HOLY Jubilee, Thanksgiving, Love and Praise are an Homage which we owe on this Festival, both because it is the most happy and glorious close of the Triumph of our divine Redeemer, and on account of the unutterable Advantages which accrue to us from this Mystery. Christ's Resurrection from the Dead was the Commencement of his Triumph, because he then came forth cloathed in Glory, and victorious over Sin and Hell; but his Triumph was completed in the most glorious manner in his Ascension, when he entered and took Possession of his heavenly Kingdom, and was seated on the Throne of his Glory at the right Hand of the Father. After his Resurrection being now immortal and impassible, he ought no longer to remain on Earth. This place of Banishment, this Valley of Tears, this Seat of Miseries and Corruption, was not a Dwelling that suited his present State of Glory. Heaven was his due, and its Citizens most earnestly and justly demanded him; the Throne of his Royalty was there prepared at the right Hand of the Father. If the Earth, reeking with innocent Blood, and the Filth and Abominations

Abominations of Sin was not worthy of the holy Servants of God, as St. Paul observes (1), infinitely less could it deserve to detain the Saint of Saints now in his glorified State. He as God is the "Brightness of the Glory of his Father, and the Figure of his Substance (2)," that is, the infinite coeternal Splendor of that immense Abyss, and overflowing Source of Light; the coequal Emanation of that original Glory, springing from him by an ineffable Generation, without being preceded by him, without Inferiority to him, without any Abatement or Diminution in any Perfection, or the least Alteration in the most simple and most perfect Union of Nature with him: Eternal, unchangeable, supreme, true God of the true God: The adorable and express Image of his Substance, and of his incomprehensible Glory, on which he has stamped himself without the least Subtraction of his own Being or Perfections, which he from Eternity communicates to him in their absolute Fulness, so that the Son is one God of the same individual Nature or Substance, though a distinct or second Person, equal to him in Majesty and Glory. As Man he is the natural Son of God, his human Nature being hypostatically united and assumed in the second Person of the Trinity. During the course of his mortal State, the lustre of his Glory seemed obscured under that Veil; though on that very account through the Excess of his Goodness, it is the more adorable. It was just that it should at length break through those Clouds, and shine forth in its natural Brightness. Jesus for our Sakes had been humbled beneath all Creatures on Earth: The time was now come for him to be exalted: He had suffered most cruel Torments, and ought at length to exchange them for the pure Delights of his Bliss. These were due to him, as he was the natural Son of God, and Heir of all Things; also because he had purchased them to his Humanity by his Obedience to his Father, and by the Ignominy and Torments of his sacred Death.

(1) Hebr. xi. 38. (2) Hebr. i. 3.

Death. The Heavens which had clothed themselves with Mourning at his Sufferings, earnestly desired to possess the Glory of his corporal Presence, and to crown his Humanity: But the Darkness of the World did not know him who was its Light, and Men blinded by Pride and sensual Passions refused to receive him. It was therefore just that he should leave an impious, ungrateful and insensible World, and no longer defer the Crowns which on so many Titles waited for him. He had paid our Ransom, fulfilled the ancient Types and Prophecies, accomplished the great Work for which the Father had sent him, and completed his Victory and Triumph over Sin and Hell. Therefore “ He
 “ ascended above all the Heavens, that he might fill
 “ all things (3).” The Joy and Glory of this Mystery was hid from all mortal Eyes. It is, however, just that we should according to our weak Capacity, join this Solemnity in the Devotion of our Hearts, and represent to ourselves something of this heavenly Triumph. Doubtless, multitudes of Angels descended on that Occasion, and covered Mount Olivet; but they attended to express their Joy, and make a Tender of their Homages, not to lend their Aid. When Jesus was dead, his Divinity which remained always united both to his Body in the Grave, and to his Soul in Limbo, restored his Humanity to Life without any foreign Succour. In like manner, at his Ascension, he mounted to Heaven, not borne up in a fiery Chariot and Whirlwind as Elias, nor carried by any Angel, as the Prophet Habacuc, but by his own Power and Strength. The humble Princes of his Church whom he left on Earth, the holy Apostles, and the Blessed Virgin Mary, were present. “ Bles-
 “ sing them with his Hands lifted up, he began to be
 “ raised.” What Songs of Exultation and Praise then filled the Air! What sweet sound of heavenly Musick! What noises of harmonious loud Trumpets!
 “ The Lord is ascended with Jubilee; and God in
 “ the

(3) Ephes. iv. 10.

“ the sound of Trumpet (4).” As Troops of Angels sung Praises with corporeal Voices in assumed Bodies at his Birth, so may we presume that on this Festival Day, they filled the Air with their melodious Voices to honour the Triumph of a God made Man; though their Homages chiefly were paid by their interior Sentiments and Prostrations. Whilst he is carried up in unutterable Brightness and Glory, what invisible Hosts, what Chariots of Fire grace his Triumph! The Princes of Heaven attended him; and who can express or conceive in what Majesty and Pomp; with what Tokens of Honour; and what Testimonies of Admiration, Love and Praise. “ Princes went before joined
 “ with Singers, in the midst of young Ones playing on
 “ Timbrels (5),” that is in the midst of the Souls of just Men. All cry out: “ Sing Praises to God; sing ye.
 “ Sing praises to our King; sing ye (6). Sing ye to
 “ God who mounteth above the Heavens of Heavens
 “ to the East (7).” In particular, the Souls of all the ancient holy Patriarchs, Prophets and other Saints to which till then the Gates of Heaven had been shut, but which are now carried up by him thither in Glory, as they triumphantly follow their Redeemer, sound forth his Victory in the highest Strains of Zeal, Gratitude, Love, Adoration, Praise, and Thanksgiving. Of their part in this Triumph, the Royal Prophet said, speaking of Christ: “ He hath led Captivity captive (8). They were formerly Captives of the Devil and Sin: Christ having powerfully rescued them from his Tyranny, leads them to Heaven as the Trophies of his Victory, the rich Spoils he has taken, the Proofs of the Overthrow of the Enemy, the Price of his adorable Blood, and the Ornament and Glory of his holy Triumph. With them he pierced the highest Heavens. With what kind of Ovation do we think he was there received? “ How great, how happy a Procession was
 “ this, to which the Apostles themselves were not yet
 “ worthy

(4) Ps. xlv. 6.
 (5) Ps. lxxviii. 34.

(5) Ps. lxxviii. 26.
 (8) Ephes. iv. 8.

(6) Ps. xlv. 7.

“ worthy to be admitted ? ” cries out St. Bernard (9). Certainly no Tongue can utter, no mortal conceive with what Joy and solemn Pomp the sacred Humanity of our Redeemer was received into his Kingdom, and placed on the Throne of his Majesty, Power and Glory.

The highest Honour that could be conferred among the Romans was that of a Triumph, which the Senate decreed in favour of an Emperor or great General, after some most illustrious Victories gained, and Conquests atchieved by his Valour and Conduct. The Conqueror entered the City, not by the Gates, but through a Passage richly adorned, made in the Walls which were broken down on purpose to open it for him (10). Before him marched in great Pomp, first ; the Trumpeters in numerous Troops, playing : Next the Oxen destined for the Sacrifices, adorned with Ribbons and Flowers, and with their Horns gilt : Then the Spoils taken, which consisted of every thing rare and rich which the conquered Countries produced ; often of Elephants, and the like extraordinary Things, always of great Quantities of precious Stones, Gold, Silver, and Statues, together with rich Images of the conquered Cities, Mountains and Rivers, elegantly made of Gold, Silver, Wax or Ivory. After these walked the Kings, Captains, and other remarkable Persons of the Enemies who had been made Prisoners, bound with Chains of Gold, Silver or Iron. The Roman Officers and Musicians attended, playing on all Manner of Instruments ; and various Inventions of State-lines and gaudy Pomp added lustre to the Majesty of the Procession. The Conqueror followed in the Procession, seated on a rich open round and lofty Chariot of Ivory adorned with Gold, in the shape of a round Tower, drawn by four white Horses or four Elephants. He was crowned with Laurel (that is, with Bay,

(9) S. Bern: Serm. 2. in Ascens. n. 3. (10) See Valtrinus, *de re militari Romanorum*, l. vii. c. 8. Casalius, *de Romani Imperii splendore*, part. 2. c. 1.

Bay, this Tree being the Laurel of the ancient Romans, and an Ever-green.) He held in his right Hand a green Branch of the same Laurel, and in his left a Sceptre of Ivory, with a gold Figure of an Eagle on the Top: Many gold Crowns were carried before him. The triumphal Chariot was followed by the Senators in Proceſſion, by the Soldiers and People. The different Orders of the Priests in gaudy Habits with their Idols walked in Ranks, and the Riches of the whole Empire were displayed to adorn the Shew. Triumphal Arches were erected for the Proceſſion to paſs by or under, loaded with Ornaments and Inſcriptions. Often ſuch Arches were built to perpetuate the Memory of the Victories and Triumph; ſome of which are ſtill ſtanding at Rome, the Wonders of all ſucceeding Ages for the Elegance of the Taſte, and Beauty and Excellency of the Workmanſhip.

If men did this here below to recompenſe ſome little Service done to the Commonwealth, what Pomp do we think the heavenly Court muſt have diſplayed for the Reception of this great Conqueror, who had achieved ſuch mighty and wonderful Things, and gained ſuch glorious Victories over the World, the Devil, Sin, Death and Hell? The Heavens celebrate one uninterrupted eternal Feſtival. But, as St. Bonaventure writes (11): “ In that bleſſed Country there
 “ never was any other Day ſo great and ſolemn as
 “ this.” St. Chryſoſtom makes this Reflection (12):
 “ If all the Angels rejoice when they ſee one Sinner
 “ converted, how much did they rejoice on this Day
 “ beholding human Nature in its firſt Fruits raiſed to
 “ Heaven? And, if the bleſſed Choirs glorified God
 “ at the Birth of Chriſt, becauſe the Earth had re-
 “ ceived the Gift of Reconciliation, how did they
 “ exult when this was accompliſhed, and when Hea-
 “ ven received its King of Glory?”

The royal Prophet contemplating the glorious Aſcenſion of our Lord into Heaven, cried out:
 “ Open

(11) S. Bonav. Life of Chriſt, ch. 94. (12) S. Chryſ. Hom. de Aſcenſ. Domini, T. ii. p. 453. ed. Ben.

“ Open your Gates, ye Princes of the heavenly
 “ Courts: And be you lifted up, O eternal Gates, and
 “ the King of Glory shall enter in (13): Who is
 “ that King of Glory? The Lord strong and power-
 “ ful: The Lord mighty in Battle (14). Open your
 “ Gates, ye Princes; and be you lifted up, O eternal
 “ Gates,” which have been so many thousand Years
 shut against the Posterity of Adam. What was the
 Joy, what the astonishment of the Angels, when they
 saw human Nature in Christ exalted above them, and
 placed at the right Hand of God! When they beheld
 Christ as Man, who had been outrageously judged and
 condemned on Earth, now acknowledged Lord of all
 Creatures, and judge of Men! In what Transports did
 they adore him seated on the Throne of his Glory!
 With what praises did they celebrate his Victories, who
 by his Humiliations and Torments had repaired their
 Ruins, redeemed Man, subdued Satan, broke down
 the Gates of the Empire of Death and Hell, and car-
 ried off their Trophies! To this great Conqueror who
 has atchieved such mighty Things, let us for whom
 he has done all this, proclaim aloud his Praises,
 saying with the thousands of thousands of heavenly
 Spirits: “ The Lamb which was slain, is worthy to
 “ receive Power, and the Homages of the Divinity,
 and Wisdom, and Strength, and Honour, and Glory,
 and Benediction for Ages without End. Revel. v. 12.

O King of Glory, all the Choirs of Heaven have
 earnestly desired and waited for you. After your La-
 bours, bloody Agony, Torments and Death, now
 “ arise into your rest, you and the Ark of your Sancti-
 “ fication (15),” the Ark of your sacred Body, in which
 you paid the Price of our Redemption, brought forth
 the Mysteries of your holy Sacraments, and concealed
 the Treasures of your divine Science, Wisdom and
 Grace; which in a Word, you have sanctified and en-
 nobled in so incomprehensible a manner. Carry this
 with you into the Holy of Holies, above the highest
 Seraphins,

(13) Ps. xxiii. 7.

(14) ib. v. 8.

(15) Ps. cxxxix. 8.

Seraphims, place it at the right Hand of the Father, that it may be seated on its Throne, which for us hung upon the Cross.

We must join the Angels in celebrating the Triumph of our divine Redeemer on this Festival: For “this Solemnity,” as St. Bonaventure says (16) “is the Accomplishment of the Mysteries of the Life, and “the blessed close of the earthly Course of the Lord “Jesus Christ, Son of the Living God. For his Sake “is this Day more dear and solemn than all the others, “and he who truly loves the Lord Jesus, will be “more powerfully excited to praise God on it, than “on any other Day of the Year.” But whilst we are so justly taken up on the Triumph of Jesus, we must not forget the incomparable Advantages which it has procured us, and which in particular call forth our Attention, and awake our Devotion.

When we turn our Eyes from the Heavens, and look upon ourselves, does not this Mystery, so joyful, so glorious to the blessed Spirits, seem rather a Subject of Mourning to us who by it are left Orphans on Earth? Can Sheep rejoice to lose their Pastor? Or Children to see their most loving and best Parent, and Redeemer taken from them. “What share have I “in those Solemnities?” cries out pathetically St. Bernard (a): “Who will comfort me, O Lord Jesus, “that I did not see you when you suffered for me, “and did not bathe your Wounds with my Tears? “That you left me unsaluted when, O King of Glory, “beautiful in the Stole of your Humanity, you took “your Flight into the highest Heavens? My Soul “would have quite refused all Comfort, if the Angels “had not prevented me by those Words of Joy: “This Jesus who is taken up from you, will come in “the same manner that you have seen him going into “Heaven. He will come, say they, in the same “manner,

(16) S. Bonav. Life of Christ, ch. 94.

(a) *Verumtamen quid mihi et solemnitatibus istis?* S. Bern. Serm. 2. in Ascens.

“ manner, in Majesty and Glory, to seek us. Then
 “ I also shall see him, but not yet: I shall behold him,
 “ but not at present (b).” He is gone away from us
 only that we may follow him, may be prepared to
 meet him with Confidence and Joy at the last Day,
 and may be eternally with him.

Notwithstanding therefore the great Reasons we have
 to sigh and mourn in our Banishment from his Pre-
 sence, we find Motives of spiritual Comfort and Joy in
 his departure. It is our greatest Interest and Advan-
 tage; and it is for our sakes that he is ascended to
 Heaven. “ It is expedient for you that I go; says
 he (17). He went, 1st. to send his comforting Spi-
 rit, the Holy Ghost: 2dly. To open the Gates of
 Heaven for us: 3dly. To be our Advocate in Heaven,
 and 4thly. To draw us thither after him. He with-
 drew his sensible Presence, not to leave us Orphans,
 but to send his holy Spirit to remain always with us,
 and to diffuse his overflowing Gifts in our Hearts.
 “ Let us therefore sigh and pray,” says St. Bernard
 (18), “ that this divine Comforter may find us worthy,
 “ and may fill our House: That he may teach us
 “ with his Unction, may enlighten our understanding,
 “ and purify our Affections. As the Serpent of Moses
 “ devoured all the Serpents of the Magicians, so will
 “ this divine Spirit consume all our earthly Affections
 “ and sensual Appetites.” In another place he writes:
 “ Elisæus going to lose his Master Elias, prayed that
 “ he might receive his double Spirit, which destroyed
 “ in his Heart all earthly Affections, and gave him
 “ those which are heavenly (19).” Much more
 earnestly must we pray that Christ make up to us the
 privation of his sensible corporal Presence, by the
 overflowing Gifts of his holy Spirit, which he went to
 bestow upon us.

The

(17) John xvi. 7. (18) S. Bern. Serm. 3. de Ascens.

(19) S. Bern. Serm. 5. de Ascens.

(b) *Intuebor et ego eum, sed non modo: Videbo eum, sed non prope.*
 S. Bern. ibid.

The second Advantage which his Ascension affords us, and which ought to fill our Hearts with holy Joy, is, that he goes to open the Gates of Heaven to us. Even the Saints of the old Law could not enter this Region of Bliss, till Christ by his Death had unlocked these Gates, and had first entered them for us. This was prefigured in the Old Law, by the inner Sanctuary in the Temple being always kept shut, except once a Year on the Feast of Expiation, on which it was opened, when the High Priest alone entered in, with the Blood of Victims, representing the precious Blood of Christ, as S. Paul shews, “Jesus,” says that Apostle, “is not entered into
 “ Sanctuaries made with Hands, the Patterns of the
 “ true, (i. e. Heaven) but into Heaven itself, that
 “ he may appear now in the Presence of God for us.
 “ Nor yet that he should offer himself often, as the
 “ High Priest entered into the holy Places every Year
 “ with the Blood of others (20),” which he declares to be a Figure of Christ entering Heaven by his Ascension (21).” “The Priest entered alone the
 “ Holy of Holies,” says S. Austin (22), “the People
 “ stood without: As now Christ has entered the
 “ secret Sanctuary of Heaven, that he may intercede
 “ for us at the right Hand of the Father: But the
 “ People, of whom he is the Priest, sighs without.” Whilst we weep in our Banishment from Heaven, and from the most amiable Countenance of our adorable and infinitely loving Redeemer, we receive inexpressible Comfort from the glorious Mystery of his Ascension. By it he has rent and taken away the Veil which hid the Sanctuary from the People in the Old Law, an Emblem of the Gate of Heaven being shut to Man till opened by his Death, and entered by him and the Souls of the ancient Saints at his Ascension. He has now fulfilled all the Types and Prophecies from the Beginning of the World, relating to all the Mysteries
 of

(20) Hebr. ix. 24, 25. (21) Hebr. ix. v. 7, 8, 11, 12. & ch vi. 19, 20. (22) S. Aug. l. 2. contra Epist. Parmen. c. vii. n. 14.

of his Incarnation and holy Life, and to Man's Redemption, thus shewing our Deliverance and Happiness to be completed. Now he has filled Heaven with Glory, and the Earth with his Gifts and Graces. Hence the Apostle says: "He ascended above the Heavens that he might fill all things (23)." Not only as God, but by his Humanity he has in his Ascension given a new Face of Glory to the Heavens. Though they were always replenished with the Immenfity of the Glory of his Godhead, nor could he as God receive any Exaltation in himself, yet his Attributes were more wonderfully displayed, and he received from this great Work new Titles of Adoration, Honour and Glory. And by carrying his Humanity in its glorified State unto the highest Throne of the Heavens, he filled them with the unparalleled Brightness of its Glory, which the Angels desire to behold: What a Subject of Joy is the Contemplation of this Man-God, this great Triumpher over the Devil and Sin, to all the Blessed to Eternity! How must the highest Angels be transported with Joy, and lost in Astonishment, when they see Man in Christ raised so high in Heaven? Man, of a Nature so much inferior; Man who had sinned, who had been condemned to eternal Torments, now exalted, beyond all Comparison, above the most sublime Heavenly Spirits, as their Lord; raised to the highest Throne, and placed at the right Hand of God. "It is a great and unspeakable Subject of Joy," says S. Leo (24), "that our human Nature is mounted above the Dignity of all Creatures in Heaven, higher than the Angels and Archangels, nor stopping in its Ascent till it is seated at the right Hand of the Father, on the Throne of his Glory, whose Nature it is made, and into whose Person it is assumed and united." And an ancient pious Author of a Sermon on this Mystery, amongst the Works of S. Chrysostom (25),

VOL. I. H h cries

(23) Eph. iv. 10. (24) S. Leo, Serm. i. de Ascens. (25) Serm. ii. de Ascens. inter Op. S. Chrys. T. iii. p. 779. Ed. Ben.

cries out: " Let us exult on this Day, seeing the first
 " Fruits of our Nature ascending on high, and placed
 " at the right Hand of God: Consider the Excess
 " of the Divine Goodness towards us, which, when
 " our whole Nature stood condemned under so dread-
 " ful a Curse, has suddenly raised it to so exalted a
 " State, and at the same time restored us to Heaven
 " who were unworthy of Life. Our Nature in Christ
 " holds the first Place in Heaven, and that which
 " was the Scorn of Devils is adored by Angels. O hap-
 " py Envy of Satan (not in itself, but in the Glory
 " and Fruits which the Divine Goodness has taken Oc-
 " casion from it to produce)! O Snares, which have
 " been an Occasion of so great Glory and so much
 " Good! The Devil, who envied our Nature with
 " such Rage as to overthrow it, now beholds it
 " adored in Heaven, and possessed of greater Honour,
 " and more glorious Advantages, than those of which
 " he had deprived it. Therefore on this Day I re-
 " joice and exult, and exhort you to rejoice with me.
 " For behold, we who had forfeited Paradise are
 " raised to Heaven, and greater Advantages are con-
 " ferred upon us than we had formerly lost." It is
 our Triumph in and with our Divine Redeemer. He
 is triumphantly received as Conqueror; but his Tri-
 umph is over our Enemies, and its Object is our De-
 liverance from their Tyranny. He has broken the
 Chains with which we were held Captives. With his
 Blood he has set us free from the most miserable Slavery
 and eternal Death, to which we stood condemned.
 Christ triumphs but as our Saviour, and the Heavens
 celebrate our Victory in his; our Triumph with and
 through him. Jesus would not triumph alone; but
 would have us to share with him in its Glory and Ad-
 vantages. This Mystery has filled Heaven with Joy;
 first, for Christ's Glory and Triumph, and secondly,
 for our Deliverance: Also on its own Account, in re-
 pairing the Breaches, and calling Men to fill up the
 Places of the fallen Angels. The Earth also Christ
 has replenished, through his Ascension, with his Gifts
 and

and Graces. The Royal Prophet and the Apostle expressed this double Effect of Christ's Ascension, when they said: "He led Captivity Captive: He gave Gifts to Men (26)." He received Spoils from the Earth, the Souls of Men, rescued from the Captivity of the Devil, and made his own Captives, and he transplanted them into Heaven. And he bestows on the Earth the highest Gifts of his Graces to the End of Time. He is gone on Purpose continually to procure, and plentifully shower them down upon us.

For our blessed Redeemer is ascended to Heaven, not so as to forget us, but to be our Advocate there, and to draw us thither after him. Christ continues in Heaven to act the Part, and discharge the Functions of our Mediator, Advocate, and High-Priest: "He is entered for us, made an High Priest for ever, according to the Order of Melchisedec (27)." "Jesus entered into Heaven itself, that he may appear now in the Presence of God for us (28):" "In Heaven he is our Mediator with God, with whom we have Peace through him (29): He is our Peace (30): Destroying our Enmity with God in himself (31). Blotting out the Hand-writing which was against us (32): Making Peace through the Blood of his Cross, both as to the things on Earth, and the things that are in Heaven (33). It is in his human Nature that he performed the Functions of Mediator on Earth, and continues the same Office in Heaven. "Christ Jesus is the Mediator of God and Men, not as God, but as he is Man," as S. Austin observes (34), and as Theologians clearly shew. In the same human Nature he is still our Advocate with his Father. "We have an Advocate with the Father, Jesus Christ the Just (35): Always living to intercede for us (36)." He is

H h 2

also

(26) Ps. lxxvii. 19. Eph. iv. 8. (27) Hebr. vi. 20. (28) Hebr. ix. 24. (29) Eph. i. 7. Col. i. 14. (30) Eph. ii. 14. (31) Ib. v. 16. (32) Col. ii. 14. (33) Col. i. 20. (34) S. Aug. Tr. ii. in Joan. 12. 4. (35) 1 John, ii. 1. (36) Hebr. vii. 25.

also our High Priest for ever in Heaven (37). He pleads for us, shewing the Prints or Scars of his Wounds to his Father, to appease his Anger, and obtain his Graces in our Behalf. And he continues in his Church on Earth the same Sacrifice of his Body and Blood in an unbloody Manner, which he offered once in a bloody manner, for our Redemption, on the Cross; on account of which, offered in the Symbols of Bread and Wine, he is called a Priest for ever, according to the Order of Melchisedec, who offered an ancient Figure of the Mass in Bread and Wine. He also continues in Heaven to be our Head, from whom we derive the continual Influx of his Graces and Merits (38). He is likewise our Brother, "The first-born amongst many Brethren (39)," and through the Excess of his Condescension and Love, we are styled, "Heirs of God, and Coheirs with Christ (40)."

By his Ascension he strongly calls us to this Inheritance with him, being gone to draw us after him. "I go to prepare a Place for you, and I will take you to myself, that where I am there you may be also (41)." This the Apostle calls "the Anchor of our Hope, both sure and stedfast;" that Jesus, the Forerunner is entered for us within the Veil." A Forerunner is a relative Term, and must necessarily have Regard to some following behind. We are here implied. Ah! Nothing so powerfully withdraws our Hearts from the Love of the World, and raises them to Heaven as the Contemplation of this Mystery. Christ our God, our Redeemer, our Love and our All, is gone before: He calls, he conjures, he commands us to follow him. For this he came down from Heaven, led so laborious and painful a Life on Earth, suffered a most cruel and ignominious Death, rose again, and ascended into Heaven. The End which he proposed to himself in all these Mysteries is, to call us after him to Heaven. If we neglect this Call, we frustrate all the

(37) Hebr. iv. 14. v. 5. vi. 20. vii. 11. ix. 11. ix. x. 12.

(38) Eph. i. 22. Rom. viii. 29. (39) Rom. viii. 17. (40) John, xiv. (41) Hebr. vi. 19, 20.

the Designs of his Love and Mercy. We must follow our dear Lord at present in Desire, and in our whole Hearts. Alas! we follow him only in Part, and in a very little Part indeed; with very faint Desires. And the Reason is, because we still love the World, and our Souls cannot soar up to Heaven, but in Proportion as their Wings, that is, their Affections, are disentangled from its Glue. Hence Christ inculcates, and strictly requires a sincere and perfect Contempt of the World, a spiritual Circumcision of the Heart, and entire Crucifixion of our earthly and sensual Appetites, as the preliminary Article in his Service, and the Foundation of that pure, spiritual, and heavenly Love, to which he invites us. To renounce, and die daily more and more perfectly to the World, we must labour with unwearied Application to gain every Day a more compleat Victory over our Passions, by the constant Practice of Self-denial and Penance to die more and more to ourselves, and to scour our Hearts from the Rust of earthly Desires and Affections, by assiduous Prayer and holy Meditation. When we shall begin, not in Part, but with our whole Hearts, to despise the World, and to desire sovereignly and only to live to God; then will the Contemplation of the glorious Mystery of our Lord's Ascension kindle in our Hearts a vehement Love and Desire of the spiritual Goods of Grace, and of eternal Life, and convert all our Affections into this pure and ardent Love. It was for this that our Divine Redeemer would make his Apostles Witnesses to his Ascension, his Triumph, and his Glory. Do we wonder, that when they saw their dear Lord thus going from them, to take Possession of his heavenly Kingdom, they stood in Extasies unmoved, with their Eyes fixed on the Heavens after him, whither their Hearts carried them with the most vehement Ardour? Two Angels, in the Shape of Men, clothed in white, appeared standing by them, and said to them: "Men of Galilee, why do you stand, looking up to Heaven?" The Word Galilee signifies a Country subject to Changes, and the

the Galileans were Strangers at Jerusalem. The Name therefore agrees to our Situation in this World, and the Reproach of the Angels may with great Propriety be addressed also to us. We are Strangers and Travellers on Earth, posting on without stopping to our dear heavenly Country. Why then do we love this wretched World, and study to amuse ourselves with its Vanities and Follies? A Traveller looks upon all things on his Road with Indifference, and as not his own: They touch him not, because he has no Interest in them. He uses things as he passes for present Necessity, but does not stop to build Houses, or loiter and amuse himself in the Meadows through which he travels, having his Thoughts constantly taken up upon, and directing all his Views to his own Country, Estate, and Family, and the Pleasures, Enjoyments, and Employ which wait for him there. How much more ought the Sight of this wretched World, its Emptiness, Folly, Blindness, and Miseries; its Vanities, Snares, frightful Precipices, Scandals and Vices, make us with our whole Hearts despise, abhor, and dread it: Shun its dangerous Pleasures, and use it in Necessaries as if we used it not; with Indifference, not setting our Hearts on any transitory Goods, nor regarding them as of any real Value farther than they may serve the Purposes of Virtue, and the necessary Uses of Life, according to the Spirit of Christian Simplicity and Mortification. How much more ought the incomprehensible Delights and Glory of our heavenly Country, above all, the Enjoyment of our God and Redeemer, attract our Hearts thither after him? Why do not we aspire and sigh continually after it? Find no Comfort, no Joy, but in the Thought and Expectation of it, and in straining every Sinew, in hastening by all good Works to follow our Divine Lord and Redeemer? Why do we suffer our Hearts to shoot the Roots of their Affections in a cursed foreign Soil, so deep that we often seem to lose Sight of our blessed Country? “ If you are risen with Christ seek the things that are “ above, where Christ is sitting at the right Hand of “ God :

“ God : Mind the things that are above, not the things
 “ that are upon Earth (42).” The Apostles, when they
 obeyed the Angels in leaving Mount Olivet, never
 lost Sight of their Lord, now seated at the right Hand
 of his Father in immortal Glory. This was always
 present in the most lively Manner to their Minds ; and
 their Hearts remained always fixed there. They con-
 tinually regarded themselves as *Travellers and Strangers*
 here below (43), fighting after the Bliss and Light of
 Heaven, with the whole insensible Creation, which
 longs, as the Apostle expresses it, after the Day of
 its Renovation in Glory at the End of Time (44).
 Desiring to be dissolved, and to be with Christ (45).
 Having their Conversation in Heaven (46), saying :
 “ For in this we groan, desiring to be cloathed upon
 “ with our Habitation that is from Heaven, that that
 “ which is mortal may be swallowed up by Life (47).”
 In the same Spirit, imitating daily their Sighs, we
 must follow our Divine Lord in our Hearts. “ On
 “ this Day our Lord Jesus ascended to Heaven, our
 “ Hearts must ascend with him,” says S. Austin (48) ;
 “ though our Body be not yet there, our Hope and
 “ Affection are already there (49).”

But “ Hope which is delayed is an Affliction to
 “ the Soul (50).” Our Sighs are Cries of Mourning,
 though intermixt with Comfort and Joy. “ The
 “ Spouse being on this Day taken from the Sons,
 “ they are to mourn,” as he himself hath said (51).
 “ How then is it any longer good for us to be here ?
 “ How is it not tedious and dangerous ? Here be-
 “ low Malice abounds, and very little Wisdom or
 “ Virtue is found, if even a little. All things are
 “ slippery, dangerous, vicious, covered with Dark-
 “ ness, filled with Snares. Here is nothing under the
 “ Sun but Dangers, Vanity, and Affliction of Spirit.
 “ Let us therefore raise up our Hearts with our Hands

(42) Col. iii. 1, 2. (43) 1 Pet. ii. 11. (44) Rom. viii. 19.
 (45) Phil. i. 21. (46) 2 Cor. v. 2. (47) 2 Cor. v. 2. 4.
 (48) S. Aug. Serm. 264 (de Ascens. 3.) n. 2. (49) Id. de Agone
 Christ. c. 26. (50) Prov. xiii. 12. (51) Mat. ix. 15.

“ to Heaven, and follow our Lord in his Ascension
 “ by the Steps of Devotion. The time will come
 “ when even our Bodies being made spiritual, will be
 “ taken up into the Air to meet him in the Clouds :
 “ And shall our earthly Souls now loiter, or refuse to
 “ follow him ?” These are the Words of S. Bern-
 nard (52). We cannot wonder that the Apostles were
 filled with Sadness when they heard their Divine
 Master tell them, that he was about to leave them,
 and that whither he went they could not go (53).
 They were ready to attend him wherever he should
 go on Earth. S. Peter even committed himself to the
 Waves to meet him (54). They had left all things
 to follow him ; and now saw themselves Orphans,
 and abandoned in the midst of Enemies, like Wolves
 raging against them. Neither were they yet strength-
 ened by the Descent of the Holy Ghost the Comforter,
 who had not then shed his Beams upon them. Jesus
 was their dear Master, their Support, their Light,
 their Strength, their Comfort and their Joy : In him
 they had all things ; and in losing him they lost their
 All. They were therefore justly afflicted. And do
 not we mourn with them under our manifold Dangers
 and Miseries, and at our Distance from our heavenly
 Country, our Saviour, and our God ? In this Affliction,
 Tears of Compunction, Love and Desire, ought to
 be our Comfort, our Joy, and as it were, our very
 Food (55). This Sorrow is alleviated by the over-
 flowing Comfort we derive from the Contemplation
 of the happy Triumph of our dear Redeemer, and
 the Assurance that he is gone to take us one Day to
 himself for Eternity. In this Hope we must never
 cease to pray for the Accomplishment of his Kingdom
 in us, and that he be mercifully pleased to unite us
 for ever to himself. This was his Desire, and his
 Prayer to his heavenly Father (56), and the End of
 all his Mysteries. For this he was made Man, died,
 rose,

(52) S. Bern. Serm. 5. in Ascens. (53) John viii. 21.
 (54) Mat. xiv. 11. (55) Ps. xli. 4. (56) John xvii. 24.

rose again, and ascended into Heaven. For he will not ascend or reign alone, though he is gone first: He will have his Members with him. He has prepared a Kingdom also for us, and calls us to a Partnership in his Bliss. He has written us his Coheirs and Brothers; and declares that he is gone to his Father and our Father, to his God and our God (57); and he invites, exhorts, and commands us to follow him. The first Fruits of those whom he has redeemed, he carried up with him to Glory: Us he will shortly gather to himself. How do our Hearts glow at such an Excess of Love and Goodness in our gracious God and Redeemer! How are our Souls transported with Joy at the glorious Triumph of his sacred Humanity! How ought they to burn with his holy Love, and with an earnest Desire of speedily being put in Possession of this Bliss, in which we shall behold, praise and love him, and enjoy in him all Good, World without End. So great ought this Love and this Desire to be, as to make us refuse all Comfort here below, except that which the Hope of this Happiness affords to our Hearts. In these Sentiments the pious and learned John Gerson, Chancellor of Paris, writes as follows, in his Meditation on the Ascension of our Lord (58). “ Who will give me the Wings of a
 “ Dove, and I will fly and find my Rest. My God,
 “ my Master, and my Spouse hath taken his Flight
 “ above the Air and the Clouds, beyond the highest
 “ Heavens: Yet my miserable Soul remains sticking
 “ in the Mire of the Earth. How shall I follow him?
 “ Most bitter Necessity compels me to mourn in my
 “ Love: The Desire of thy Presence draws from me
 “ Sighs and Tears till I behold thy Beauty, and enjoy
 “ thy sweet Countenance, left as I am, forlorn and
 “ destitute, in this abandoned Place of my Exile.
 “ It is related that a certain devout Person having
 “ visited all the Places where our Blessed Redeemer
 “ had performed the principal Mysteries of his holy
 “ Life

(57) John, xx. 17. (58) Gerson Op. T. iv. fol. 70. ed. vet.

“ Life on Earth, and had in particular washed those
 “ with many Tears which he had sanctified by the
 “ Stages of his sacred Passion, came at length to
 “ Mount Olivet, and there venerated the Prints of
 “ his Feet in the Place where he last stood on Earth.
 “ Here prostrate in holy Prayer he found so vehement
 “ a Desire of following his dear Redeemer into his
 “ Glory, that in the Ardor of his Prayer his Soul
 “ was loosed from her Prison of the Body, and winged
 “ her Way to the Object of her ardent Sighs in the
 “ Kingdom of his Bliss. But, alas! my miserable
 “ Orphan Soul has not the like Grace of taking her
 “ Flight to my sweet Spouse, the true Friend of my
 “ Heart. I will therefore imitate the Apostles, and
 “ after my Meditation on my Redeemer’s Ascension,
 “ will keep myself with Joy within my Closet, and
 “ will dwell in the spacious Room of Love, and shut-
 “ ting the Doors of my Senses, for Fear of my Ene-
 “ mies, the Jews of the World, will wait the coming
 “ of my Beloved to call me to himself.” The pious
 Lewis of Granada relates the Example of a devout
 young Woman at Lisbon in 1582 (59), who languish-
 ing nine Months in a Consumption, never ceased to
 sigh and pray that, if it was pleasing to God, she
 might be united to her divine Spouse in Heaven, re-
 peating often: “ Lord, when shall I come and appear
 “ before thee, behold thy Beauty, and enjoy thy Pre-
 “ fence?” Our Lord revealed to her that he would
 call her to himself on the Feast of his Ascension, to
 which Mystery and Festival she had always had a
 singular Devotion. This she foretold to her Confessor
 and other Friends, took Leave of them in the Morn-
 ing, and in sweet Aspirations of divine Love and
 ardent Desires, breathed forth her pure Soul about
 Noon on this Festival.

But in aspiring after this Bliss our Conscience gives
 us a severe Check, from Remorse for past Sins, and
 continual Sloth in doing Penance, and preparing our-
 selves

selves to meet our Redeemer and Judge. The Words of the Angels to the Apostles, after Christ's Ascension, ought to be to us a Spur to Fervour, and a Subject of Confusion, Fear and Trembling. " Ye
 " Men of Galilee, why stand ye looking up at the Hea-
 " vens? This Jesus who is taken from you, shall
 " come in like manner as you have seen him taken up
 " into Heaven." Pilgrims and Travellers, why do you stand and loiter? Consider the great Work you have upon your Hands, take a View of the Extent of all its Obligations. A Prize of immense and eternal Bliss is held out to you. The Way to Heaven is now open: The Gate of Paradise is ready to receive you. The Angels wait for you, and earnestly desire your Company. But so great a Crown requires due Conditions. Consider the Terms of the Gospel, your baptismal Vows, and the Example of all the Saints. If nothing of all this is able to inspire you with Courage and Resolution, at least, let Threats and the Terrors of the divine Judgments affright you. For he who is ascended in Glory, and invites you to Bliss, has proposed the Terms of his Invitation, and will come again to judge you and all Men. How alarming are these Words to the Slothful, and to Sinners! If we neglect the Terms, we can have no Share in the Hope of the Saints; and instead of ascending with Christ in Glory, shall, at the last Day, when Christ shall appear in Majesty to judge the World, descend with the Rebel Spirits, the Devils, into eternal Torments. The very Name of this Trial penetrated the Saints with Fear. And shall not we tremble at it, and always have it present to our Minds? S. Chrysostom, speaking of the Ascension of Christ, checks his Joy, and is seized with Fear and Trembling when he calls to Mind those Words of the Angels (60). " His second Coming," says he, " will be glorious and
 " joyful to the Elect. Then we shall be caught up
 to

(60) S. Chrys. hom. in Ascens. T. ii. p. 453. ed. Ben.

“ to meet him in the Clouds. But by using with the
 “ Apostle the Word *We*, I do not presume confidently
 “ to comprise myself in this Number. I am not so
 “ void of Reason as to be ignorant that I am loaded
 “ with heavy Crimes, and if I was not afraid to dis-
 “ turb the Joy of this present Festival, I would aban-
 “ don myself to most bitter weeping, at the Remem-
 “ brance of my Sins, and of those Words of the
 “ Angels.”

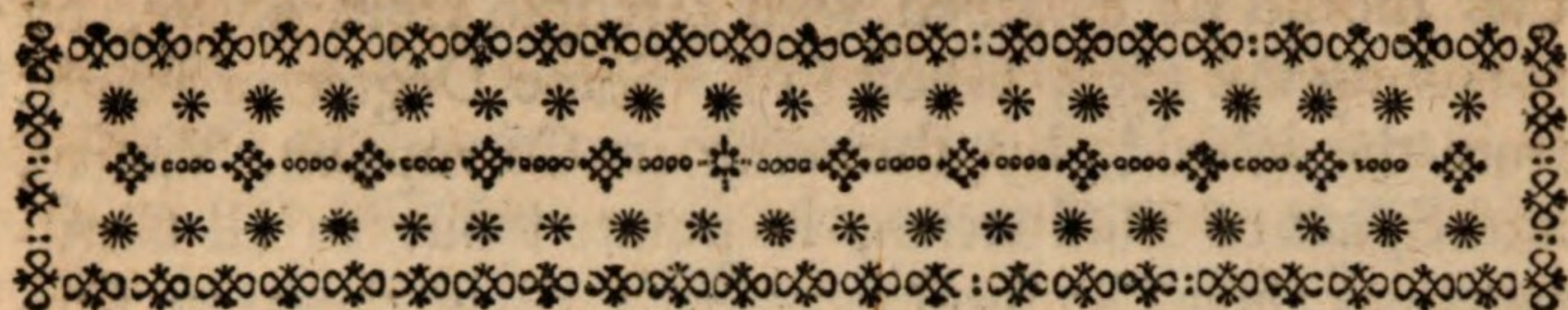
Let at least this just Fear engage us to weigh well the Conditions of our Vocation, and of the divine Promises, and to labour with all the Earnestness we are capable, to fulfil them. They are comprised in this short, but most sublime and comprehensive Rule, That we learn the Spirit, and walk in the Steps of our Divine Redeemer. He declares, that it is only upon this Condition that he has promised and prepared for us Seats in the Kingdom of his Glory. “ I dispose
 “ to you, as my Father hath disposed to me, a King-
 “ dom,” says he (61).” This Word *as* is as much as to say; on the same Condition or Terms; that is, by an Imitation of my Humility, Meekness, Charity, Patience, Spirit of Poverty, and Sufferings. “ It was
 “ necessary for Christ to suffer, and so to enter into
 “ his Glory (62).” And we must suffer with Pa-
 tience (by whatever Trials it shall please the Divine Providence to put our souls to the Test), that we may bear a Resemblance to our Divine Prototype. This is the Law of his Divine Predestination, to fail in which would be to disinherit ourselves. “ Now that
 “ he ascended, what is it, but because he also de-
 “ scended first into the lower Parts of the Earth (63).
 “ This is the Way: Walk ye by it (64).” We must follow him here, that we may ascend after him, and share in his Glory. We must have always before our Eyes the sublime Dignity of our Vocation, and that heavenly Kingdom after which we aspire, and
 walk

(61) Luke, xxii. 29. (62) Luke, xxiv. (63) Ephes. iv. 9:
 (64) Isa. xxx. 21.

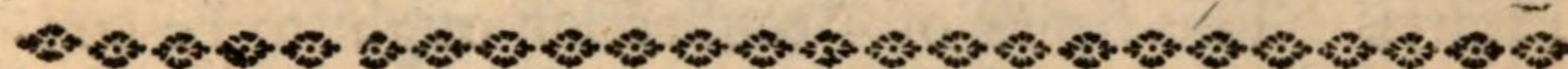
walk worthy of his Grace. We must always remember that our Lord and Leader is gone before, and has taken Possession of his Glory both for himself and for us: That we must continually follow him with the Eye of Faith; that our Happiness consists in being with him, and our main Concern lies in another Country; therefore the Affairs of this, in which we sojourn, must by no means possess our Hearts: We must continually dwell in Heaven, in Heart and Mind. “Go forth, ye Daughters of Sion, and behold King Solomon (i. e. the Prince of Peace), in the Diadem, wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Joy of his Heart (65).” We must magnify his Mercy and Goodness in desiring so earnestly that we reign with him, and in having called us to a Partnership in his Kingdom of everlasting Bliss. We certainly ought not to set any Bounds to our Joy, which the Remembrance and Hope of so great an Happiness must inspire, nor to our Earnestness and Tears, in praying for it, and in labouring to make it sure. What Thanks do we owe to the Divine Mercy for not having cut us off in a State of Lukewarmness and Sin, and for still prolonging our Lives, that we may prepare ourselves for that Glory? Our longing Sighs to be possessed of it, we ought only to mitigate by acknowledging our just Alarms, at seeing how much is wanting in our Preparation to fit us for it. Alas! what remains of Life can be but a Moment for so great and infinitely important a Task. Penetrated with a Sense of the Grace, of the Opportunities which are still afforded us, let it be our Resolution not to lose any Part of it by Remissness or Delay. To begin by Prayer for the necessary Graces, let us beg a Share in the last Blessing, which our Divine Redeemer imparted to his Apostles at his Ascension. It carries with it every Grace, and every good Gift. Jacob would not let go the

the Angel till he had obtained his Blessing. With much greater Ardor ought we to say to Christ, that we will not depart from his sacred Feet till we can hope to have received his universal Blessing: Strengthened by which we may tread in his Steps here, and after this short Pilgrimage ascend, and be eternally with him in his Glory.

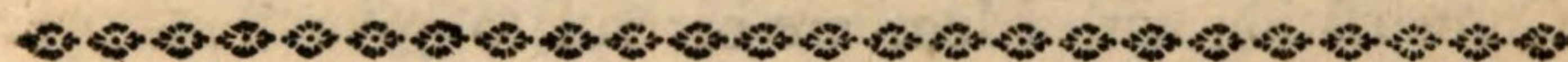
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THE NINTH
T R E A T I S E.



O N
W H I T S O N T I D E.



C H A P T E R I.

On the PREPARATION for WHITSONTIDE.

THE ten Days which intervene between the
T Feast of our Lord's Ascension and Whitson-
tide ought, in Imitation of the Apostles, to
be employed in such Exercises as may in-
vite the Holy Ghost to visit our Souls with the most
abundant Effusion of his Gifts on the ensuing Solem-
nity. All the time that the Disciples had enjoyed the
heavenly Converse of our Divine Lord, was a remote
Preparation of their Souls for the Descent of the Holy
Ghost upon them, and they had been particularly dis-
posed, by the daily Instructions and continual Ex-
ample of Christ, and by his adorable Mysteries,
especially those of his Sufferings, Death, Resurrection
and Ascension, to receive this great Gift of God.
Yet all this did not suffice; but Christ left them Or-
phans ten Days, that these might be an immediate
Preparation of their Minds for the worthy Accom-
plishment of this Mystery in them. For this End he
commanded them to abide retired in the City, till
they

they should be cloathed with Strength from above, by receiving the Holy Ghost (1). Some Degree of Flight from the World, by shunning its Corruption, Vanity, and Spirit of Dissipation, is pointed out to all Christians, as their Circumstances will allow them an Opportunity, as the first Part of their Preparation. A Spirit of Sequestration, Retirement, Silence, and Recollection must be entertained by all who desire to be in Dispositions to listen to the Voice of the Holy Ghost in their interior, or to invite him into their Hearts: This Spirit of Recollection ought to be constant, and cannot be found but in those who endeavour as their Circumstances will allow, to have certain times of Retirement in their Closet, or in the Church, to be spent in Prayer and pious Meditation, or Reading; and who, during their Business and Conversation with Men, are careful to give some Attention to the Divine Presence, by frequent and fervent secret Aspirations.

For more fervent Prayer and Meditation, every one ought to shut himself up some time every Day, in the most secret Corner, or Closet, in his Apartment, in which he may shut the whole World out of his Heart, to attend with all the Powers of his Soul on God alone. In these Exercises he ought to redouble his Fervour at this Season. “If Daniel was prepared “by Solitude, to see the Angel (2),” says St. Chrysostom (3), “much more were the Disciples obliged “to sequester themselves from the World in Retirement, before they could receive the great Gift of “God.”

2dly. In our Devotions and Retirement, in order to prepare our Souls for the Descent of the Holy Ghost, our first Care must be by Self-Examination, Confession of our Sins, repeated Acts of Compunction and Penance, to cleanse our Souls from all Sin. This is the avowed Enemy of the Holy Ghost, whom it every

(1) Luke xxiv. 49: (2) Dan. vi. 10. (3) S. Chrys. hom. 1. in Act. n. 5. T. ix. p. 8.

every where drives away, being incompatible with his Presence, or the Gift of his sanctifying Grace, and an Object of sovereign Abhorrence and Abomination to him. “ Wisdom will not enter into a malicious Soul, nor dwell in a Body subject to Sin. For the Holy Spirit of Discipline (the Master of true Wisdom), will flee from the deceitful, or Hypocrite; and shall not abide, when Iniquity cometh in (4).”

Bees will never approach Smoke, nor Places which exhale Stench and Corruption; their very Atmosphere is mortal to those clean Insects. Much more is the God of sovereign Purity and Sanctity expelled with Outrage and Insult by mortal Sin. Sanctity and Vice being sovereignly and infinitely contrary to each other, nothing can be equally irreconcilable and incompatible. Venial Sin, indeed, does not “ extinguish the Spirit (5)” like that which is Mortal, but it “ grieves the Holy Spirit of God (6).” It damps the Ardour of the heavenly Spouse in visiting the Soul, cools his Embraces, and is a Check to his Liberality in the Effusion of his most precious Gifts. Above all Things this Monster must not be deliberately and habitually entertained: And the least Stains which are contracted by Surprise and Frailty must be washed away by daily Compunction and Penance, and guarded against with the utmost Watchfulness. Who would wait upon a Person of Distinction in patched or dirty Clothes, or entertain his Prince in a Room full of Stench and Filth?

3dly. This divine Guest requires a perfect Disengagement of the Heart from the World, and from all inordinate Attachment to Creatures. Christ, speaking of the promised Paraclete, says: “ Whom the World cannot receive (7).” That is to say: It is incapable of receiving him; its Spirit, Maxims, and Life; all its Dispositions and Manners are a direct Opposition to him and his Spirit; the one essentially excludes the other.

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other.

(4) Wisd. 1, 4, 5. (5) 1 Thess. v. 19. (6) Ephes. iv. 30. (7) John xiv. 17.

other. “Whoever will be a Friend of this World, becometh an Enemy of God (8):” Consequently, he can never hope to be favoured with the Visit of this great Guest, who can admit no Rival in our Affections. We must reserve them all for him to subdue and fill; we must love no Creature with God, but what we love in him and for him; no Object in such a Manner as can give us any Trouble, or Disquiet, or be any way contrary to the Order established by God. Every irregular Attachment is baneful to our Souls, and injurious to our heavenly Spouse. The least Affection, which is not referred to him, is an Obstacle to the perfect Union of our Hearts with him, and obstructs the bounteous Effusion of his Gifts. How ought we to be terrified and awaked to Fervour by the Example of the Purity of Heart, which was required in the Apostles before they could be disposed to receive the Holy Ghost. No Attachment of the Senses could be in itself more holy or more just than that of the Disciples, to the corporal, visible Presence of our divine Redeemer. Yet this was to be removed before the Holy Ghost could descend upon them to replenish their Souls. “As yet the Spirit was not given, because Jesus was not yet glorified (9).” His Humanity was the sacred Source of Graces and Blessings, and his Presence was the greatest spiritual Advantage to those who had the Happiness of enjoying his blessed Conversation; but the Hinderance to the Descent of the Holy Ghost upon them, according to St. Austin, and St. Bernard, arose from a too sensible Comfort which they found in their Attachment to his corporal Presence. For this diverted their Minds from the pure Love of him, who was to be the only Comfort and Delight of their whole Hearts. “What!” says St. Bernard (10), “Is it possible that the Presence of Jesus Christ, should be contrary to the Visit of the Comforter? Could not
the

(8) James iv. 4. (9) John vii. 39. xvi. 7. (10) S. Bern. Sermon. 5. de Ascens. n. 12, 13. p. 926.

“ the Holy Ghost dwell together with that Flesh of the
 “ Saviour of Men, which he himself formed in the Womb
 “ of the holy Virgin ?” What is the Meaning of those
 Words : “ If I go not away, the Comforter Spirit
 “ will not come unto you.” It is as if he had said :
 “ If the Presence of my Flesh is not taken from be-
 “ fore your Eyes, your Mind which is wedded to it,
 “ will not be able to contain the Plenitude of spiritual
 “ Grace ; nor your Heart to possess it.” St. Austin,
 gives the following Exposition of those Words of
 Christ (11) : “ It is for your Advantage that this
 “ Form of a Slave is to be withdrawn ; because you
 “ must not confine your Hearts to a sensible Affec-
 “ tion, and content yourselves always to feed on this
 “ Milk, and remain in the State of spiritual Infancy.
 “ If I take not from you this light Food, you will
 “ not feel that Hunger and Desire of solid Nourish-
 “ ment : If you remain carnally wedded to the Flesh,
 “ you will never be capable of spiritual Things.”
 St. Bernard tells us (12), that “ The Apostles whilst
 “ they were earthly and carnal, were not able to bear
 “ the brightness of the pure Light of God. There-
 “ fore the Word shewed himself to them in the Flesh,
 “ as the Sun hid in a Cloud, or as Honey in the
 “ Comb of Wax. But this Cloud was of great Ad-
 “ vantage to them. For their Mind not being yet
 “ capable of being raised to spiritual Things, he drew
 “ their Affections from the Love of the World by
 “ his Humanity, and engaged them to place them
 “ with their whole Strength on him. But his Aim
 “ was to conduct them higher : For thus he desired to
 “ raise them to his Spirit, that is, to the Divinity it-
 “ self.” St. Bernard makes upon this declaration of
 Christ, the following Reflection with respect to ourselves
 and our own Duty in this Point. “ If the Apostles on
 “ account of their Attachment to the most holy Hu-
 “ manity of Christ, the Holy of Holies, could not be
 “ replenished with the Holy Ghost till that sensible
 I i 2 “ sacred

(11) S. Aug. Tr. 94. in Joan. n. 4. T. iii. part 2. p. 729.

(12) S. Bern. Sermon. 5. de Ascens.

“ sacred Object was removed, how can you, wedded
 “ as you are to an unclean Body, and full of filthy
 “ Desires and Thoughts, pretend to receive the divine
 “ Spirit, the Author of all Purity, if you do not first
 “ endeavour to renounce yourselves, and crucify your
 “ sensual Appetites (13)?” And again: “ It being
 “ certain that the too strong Attachment of the
 “ Apostles to the sensible Presence of Christ’s Huma-
 “ nity was an Hindrance to the Descent of the Holy
 “ Ghost; who will be so presumptuous and arrogant
 “ as to expect to receive the Comforter so long as he
 “ remains voluntarily addicted to the Slavery of his
 “ sinful Body? What! Can one who is wedded to
 “ this Dunghill, hope to receive the heavenly Visit of
 “ the divine Spirit, whom the Apostles were not capable
 “ of receiving so long as they were attached to the sen-
 “ sible Comfort of the presence of Christ’s sacred
 “ Body. Whoever persuades himself that this hea-
 “ venly Sweetness can be infused into Mire, and this
 “ divine Balm into Poison, that is, that the special
 “ Gifts of the Holy Ghost can be mingled with sensual
 “ Delights, grievously deceives himself; for there
 “ can be no Alliance of Truth with Vanity, Light with
 “ Darkness, the glowing Fire of Charity with the
 “ freezing Cold of sensual Affections (14).” By a
 sensual Life this Father who spoke this to his Monks,
 who had embraced the most austere Institute, could
 only mean some Defect of perfect Fervour in doing
 Penance, some little Degree of a cowardly sparing of
 their Body, by which they fell short of the Perfec-
 tion, with which the Duties of their State ought to
 have been complied with: Yet this might suffice to
 deprive them of the special visits of the Holy Ghost.
 It is therefore an indispensable Duty that we prepare
 our Hearts to receive him by the most perfect Disen-
 gagement and Purity of our Affections. We must set
 ourselves in good earnest to the Practice of Self-exa-
 mination,

(13) S. Bern. Serm. 3: de Ascens. n. 8. p. 917.

(14) Id. Serm. 5. de Ascens. n. 13. p. 926.

mination, Self-denial, Meekness, Humility, holy Meditation, Prayer and all other Exercises by which we may learn perfectly to die to ourselves, disentangle our Hearts from all inordinate Attachments to Sense or to Creatures, and labour successfully in destroying the Remains of Sin; the Disorders of our Passions, and our most secret Imperfections.

4thly, Humility is next to Penance, of which it is a necessary Ingredient, one of the principal Virtues which promote this complete Victory over ourselves; and must be attended by its sister Virtues, Mildness, Sweetness of Heart, invincible Patience, and Peace of Mind. This Disposition strongly invites the divine Spirit into a Soul. “To whom shall I have respect, but to him that is poor and little, and of a contrite Spirit, and that trembleth at my Words (15)? He dwelleth with a contrite and humble Spirit (16).”

5thly, Concord and Charity is a most essential Disposition for this Grace. The Holy Ghost is the God of Union; he is Love itself. By peace and fraternal Charity we must prepare a Dwelling for him in our Souls, in Imitation of the Apostles and Disciples. “These were all persevering unanimously or with one accord in Prayer (17). They were all with one accord in one Place; i. e. as if they were one Heart, and one Soul. This Unity draws the Spirit of God to us. He who breaks this Bond, can never be entitled to be heard in his Requests (18); especially he who divides himself from the Church of Christ, by a Separation from its Faith, or the Communion of the regular Successors of the Apostles, is broken off from the Body in which alone the Spirit moves, as St. Austin observes.

6thly, Fervent Prayer, and the most ardent Desire of this Gift of God, is the last and most excellent part of this Preparation. For this purpose chiefly, as St. Chrysostom remarks (19), the Apostles were to wait

I i 3

ten

(15) Isa. lxvi. 2. (16) Isa. lvii. 15. (17) Act. i. 14.
 Act. ii. 1. (18) Mat. xviii. 19. (19) S. Chrys. Hom. 1. in
 Act. n. 5. p. 8.

ten Days after our Lord's Ascension, that feeling the Weight of their Miseries, and the Extent of their Wants, and their destitute and desolate Condition, they might more earnestly desire and solicit the Visit of the divine Comforter. We undervalue the most precious Gift of God, if we do not desire and ask it with all possible Ardour. The divine Spirit being infinite Goodness, desires to impart himself to us with greater Earnestness, than it is possible for any Creature to desire him, or to conceive any Idea of. But he will not, he cannot bestow his Treasures upon those who refuse to open their Hearts to receive them. And it is by enflaming our Desires that we enlarge the Capacity of our Souls, and are fitted in Proportion to receive the Abundance of spiritual Treasures. The Source is infinite; we may always increase our Stock. We ought then to set no Bounds to the Fervour of our Desires and Prayers. To excite this Fervour in our Hearts, and to move God to the most tender Compassion, we ought continually to display our Wants and Miseries before our most loving Father, and never to cease crying out to him with the greatest Earnestness we are able. "He will give the good Spirit
 "to them that ask him (20)." We ought to repeat every Day, at this Season particularly, some fervent Invocations of the Divine Spirit, and amidst our Employments often call upon him by burning Aspirations. "Come, O Father of the Poor, Distributer
 "and Master of heavenly Gifts; light of our Under-
 "standing; omnipotent Physician and Strength of our
 "Souls; divine Comforter, Joy, Purifier and Reformer
 "of our Hearts; amiable Guest of our Minds, &c."

The Church now unites her Suffrages; let us join ours, and enlarge our Hearts, and dispose them by every Duty of the necessary Preparation to receive the most abundant Graces of this divine Spirit. "Let us
 "pray, my Brethren," said S. Bernard (21) "that these
 "Days of Pentecost may be accomplished in us, the
 "Days

(20) Luke xi. 13. (21) S. Bern. Serm. 3. in Pentecosten.
 n. 8. p. 936. Oremus, Fratres, ut compleantur in nobis dies Pen-
 tecostes.

“ Days of Pardon, of Joy and true Jubilee ; and may
 “ the divine Spirit find us by our corporal Presence,
 “ also by the Union of our Hearts, all together in
 “ steady Perseverance.” Our Fervour in these Devo-
 tions and Exercises we ought to redouble on the Eve,
 and during the Octave of Pentecost, awaking our Souls
 to give their whole Attention to this great Mystery, by
 repeating often to ourselves : “ Behold the Bride-
 “ groom cometh ; Go forth to meet him (22). He
 “ cries out to us : Open to me, my Sister, my Love,
 “ my Dove, my Undeiled : For my Head is full of
 “ Dew, and the Locks of my Hair of the Drops of
 “ the Night (23).” This amorous Invitation and
 Complaint of the Divine Spouse, we may particularly
 consider as addressed to us at this Time. For by these
 Words, Christ, or the Holy Ghost expresseth the Ar-
 dour of his Love, and Desire of communicating himself
 to our Souls. He prevents her when she is asleep, and
 inattentive both to him and to her own Miseries. He
 knocks by the external Calls which he gives by his
 Prophets and Ministers, and by pious Books, as S.
 Ambrose observes on this Passage (24) ; and by his
 interior Inspirations, as the most ancient Interpreters
 expound it with Bede, Aponius quoted by that Father
 in his Comments on the Book of Canticles (25),
 Justus, bishop of Urgel in Spain, in 530 (26), and
 Philo, bishop of Carpathus, in 401 (a). The Hebrew
 Verb

(22) Mat. xxv. 6. (23) Cant. v. 2. See the most devout
 Lewis de Ponte or Puente, in his pious Comments on the Book
 of Canticles, T. ii. p. 320. folio.

(24) S. Ambros. Serm. 1. in Ps. cxviii. p. 1107. Pulsat ad
 januam etiam quando tu dormis : Si tamen vel excitatus evi-
 giles, vel vocatus januam tui pectoris aperias, introibit : Quod
 si fugias lectionem Prophetica, si domi non legas, in ecclesia
 audire nolis : “ Cæcitatem infers cordi tuo voluntariam ut videns
 non videas, audiens non audias.”

(25) Bed. in Cant. l. 4. c. 23. (26) Comment. in Cant. in
 Orthodoxogr. p. 1041. & Bibl. Patr. T. ix. p. 734.

(a) Philo Carpathius was consecrated Bishop of that See, in an
 Island among the Cyclades, or rather of a Town of that Name
 in Cyprus, by S. Epiphanius, during whose Journey to Rome he
 administered also his Church of Salamis. See Cave Hist. Liter.
 T. i. p. 37.

Verb which is frequentative, implies his knocking often, which shews the Earnestness of his Love. Of these calls, Christ says (27): "Behold I stand at the Door, and knock." And: "If any Man will open, I will come in, and sup with him, and he with me (28)." And the Holy Ghost by the Psalmist: "Open thy Mouth wide, and I will fill it (29)." The word *knocking* implies the Force of the Call, and its Impression upon the Heart; the Soul opens it to him, by enlarging and warming her Affections towards him. But she is so ungrateful and insensible as to shut her Heart to him, and keep him out by her Sloth and carnal Dispositions; of which God complains in the following Verse of the Psalm quoted above: "But my People would not hear my Voice; and Israel harkened not to me." The Bridegroom in the Canticles, by the loving Titles which he bestows on the Soul, claims her as his own in many different Relations, and gives her the strongest Tokens of his Love by pressing her with so great Warmth and Earnestness, only for her own Advantage, that he may sanctify and enrich her with his Gifts. His former Calls were not slighted without Sin. Yet he does not desist, and gently reproaches her how much he has suffered from her Resistance and repeated Affronts, meant by the dew Drops and Night-time. This may be understood of Christ's bloody Sweat in the Garden, and his other Sufferings: also alludes to the Earnestness and Perseverance of the divine Spirit in pursuing and besieging her with his numberless Calls and Graces, and to the Vehemence of his Desire to find Admittance into her Heart, being troubled as it were at her Reluctance, like a Man who should stand in the cold Night, waiting under Dew and Rain at his own Door. After so much Ingratitude and base Resistance, it is now time to Labour effectually to remove all Obstacles out

(27) Apoc. iii. 20.
Hebr. lxxxix. 10.

(28) Apoc. iii. 20.

(29) Ps. lxxx.

out of our Hearts, and by earnest Sighs and Tears to open them to this heavenly Guest.

W H I T S O N - E V E .

IT was a primitive Rule of Discipline that no Fasting-day should be commanded by the Church during the fifty Days of the Paschal-time (30). Nevertheless the Spouse being represented as taken away from the Church in the Feast of the Ascension, by a Law of universal Custom throughout the whole Church (31), in the Close of this Time of spiritual Joy, the Eve of Whit-Sunday has been observed at least from the fourth or fifth Century, and probably long before, with a Fast of Precept, that Fasting might accompany our Prayer for the Descent of the Holy Ghost. Quesnel was evidently mistaken when he imagined the Fast of this Vigil to have been only established at Rome about the twelfth Century (32). For this Fast is expressly mentioned in the Sacramentary of Pope Gelasius, published by the Care of the venerable Servant of God, the pious and learned Cardinal Thomasius: Also in the Sacramentary of S. Leo, published by Blanchini, the learned Italian Oratorian. In the Body of the Canon-Law it is compared with the Fast of Easter-Eve, in the following Terms. “The Feast of Pentecost we celebrate with no less Joy than we have done that of Easter. We fasted then as we do now, keeping the Vigil (or watching of the Night) on the Saturday (33).” In the Capitulars of Charlemagne is confirmed the ancient Law of keeping the Vigil of Whit-Sunday, in the same manner as that of Easter, with Fasting, the Midnight-Mass, and the solemn Administration of Baptism (34).

From

(30) Can. Scire. Distinct. 76, &c. (31) See Gavant. *Comment. in Rubric. Missal. Tit. de Die Paschæ ad Festum Trinitatis.*

(32) Quesnel. Diss. 6. in Op. S. Leonis. (33) Can. Nefse. Distinct. 76. (34) Capitul. l. vi. c. 188. See Merati in Gavant. Part. ii. T. i. p. 1215, and 1197. where he refutes Quesnel's Mistake.

From several ancient Decretals, and other Monuments of ecclesiastical Antiquity (35), it is well known that the two principal and most sacred times for the solemn Administration of Baptism, were the Eves of Easter and Whitsontide. Hence on this Day, several Prophecies are read for the Instruction of the Catechumens, in the different Dispensations of the divine Revelation of our Redemption and Salvation: In Parish Churches the Font is blessed; and the divine Office is shorter during this Octave, and at Easter, than at other times of the Year. In the middle Ages, a great Wax Candle was blessed, to represent the Light of Faith shining forth to the World. Of this a large Account is given from certain ancient Rituals by Martenne (36): Also the Bells were rung, and Trumpets sounded, whilst the Prose "Veni sancte Spiritus," was sung after the Epistle at Mass; which Prose Pope Innocent III. first introduced into public use (37), and is said to have composed (38) himself.

Though the Sacrament of the Holy Ghost, or of Confirmation, is given by the Bishops in all Seasons, Pentecost has always been looked upon as the proper Festival of this Sacrament. In the first Ages, Confirmation was administered with the greatest Solemnity after Baptism, at Easter and Whitsontide.

The great Feast of the Christian Pentecost was undoubtedly instituted and celebrated by the Apostles themselves, says Pope Benedict XIV. And this the very ancient Author of the Book of *Questions*, which has been attributed to S. Justin Martyr, confirms by the Testimony of S. Irenæus. "This Custom of not kneeling at Prayer during the Paschal Time," says he, "is derived from the Apostles, as the blessed Irenæus

(35) See Siricius, ep. ad Himerium Tarracon. S. Leo ep. 4, and 80. Gelasius ep. 1. cap. 12, &c. See this explained at length by Vicecomes, or Visconti, "De Ritibus Baptismi, l. i. c. 92.

(36) Martenne, "De antiqua Ecclesiæ Disciplina in divinis Officiis celebrandis," c. 28. p. 538. (37) See Vita Notkeri T. i. Op. p. 237. (38) See it vindicated to Innocent III. by Merati, Part ii. T. i. p. 1216, and Benedict XIV. "De Festis Christi D." § 519, &c.

“ Irenæus, Bishop of Lyons, and Martyr, writes in
 “ his Book on Easter, where he mentions the Feast of
 “ Pentecost, in which we do not kneel; for this Sea-
 “ son enjoys the same Privilege with Sunday.” S.
 Leo says of it (39): “ All Catholicks are sensible that
 “ this Solemnity is ranked amongst those Feasts which
 “ claim our highest Veneration and Devotion. Nor
 “ can any one doubt what great Honour is due to the
 “ Day which the Holy Ghost has consecrated by the
 “ most excellent Miracle, and the Effusion of his
 “ Gifts.”

(39) S. Leo Serm. 73. (de Pentecoste.) ed. Quen. Serm. 57.
 p. 217. n. 11. ed. Roman. 1753.

C H A P. II.

On the JEWISH FEAST OF WEEKS OR PENTECOST.

PENTECOST is a Greek Word which signifies the
fiftieth. This Name was anciently given to the
 Jewish Feast of *Weeks* (1), because it was celebrated
 seven Weeks after the Passover, that is, on the fiftieth
 Day after the sixteenth of the Month Nisan, which
 was the second Day of the Feast of Passover (2).
 They offered at Pentecost the first Fruits of the Wheat
 Harvest, which at that Time was completed (3).
 These First-fruits consisted in two Loaves of leavened
 Bread of two Assarons of Meal (a), that is, each Loaf
 of an Assaron, or three Pints of Meal. Besides which
 they

(1) Exod. xxxiv. 22. (2) Levit. xxiii. 15, 16.

(3) Deut. xvi. 9, 10.

(a) Assaron signifies *Tenth*. The Hebrew Measure Assaron, called also Gomer, or Omer, was the tenth Part of an Ephi or Epha, the same in dry, as the Bath was in liquid Measures, almost the Roman Amphora, which held about nine Gallons.

Some think that each Family offered two such Loaves of the Meal of the new Corn; others that only two Loaves were offered

they presented at the Temple seven Lambs of that Year, one Calf and two Rams, to be offered for a Burnt Offering, two Lambs for a Peace-offering, and a Goat for a Sin-Offering (4). Besides these Sacrifices appointed for the Day of Pentecost, others were ordered during this Festival (5).

Pentecost was one of the three great Festivals amongst the Jews, on which every Male was obliged to appear before the Lord at the Tabernacle, and afterward in the Temple when it was built. Yet we do not find that it had an Octave. The modern Jews celebrate it during two Days, which they keep Festival like those of the Passover, resting from all Labour and Business, in the same Manner as on the Sabbath, except that they make Fires, dress Victuals, and carry what they want from one Place to another (6). God himself forbade all servile Work on this Festival. "You shall call this Day most solemn and most holy. You shall do no servile Work therein. It shall be an everlasting Ordinance, in all your Dwellings and Generations" (7). The Feast was instituted, first, to give Thanks to God for their Land and its Fruits, and to acknowledge his absolute Dominion over their Country, and the whole World, their Persons and their Labours; for which they offered him the first Fruits of their Harvests. Hence it is called "the Solemnity of the Harvest (8), which began at that Time." And the "Day of First-fruits (9)." The Festival of Pentecost was also appointed according to the Jewish Tradition to return God Thanks for the Law which he gave on Mount Sinai on this Day. For this

Rea-

(4) Levit. xxiii. 18, 19. (5) Num. xxviii. 27. Jos. Antiq. l. iii. c. x.

(6) Leo of Modena, Part iii. c. 4. p. 134. Buxtorf Synag. Judaic. c. 20. p. 442. (7) Lev. xxiii. 21. (8) Exod. xxiii. 16.

(9) Num. xxviii. 26. Deut. xxvi. 2, 10, 13.

ferred in the Name of the whole Nation; which seems to appear from Josephus, Antiqu. l. iii. c. 10. See on this Subject two Dissertations of Conrad Ikenius, "de duobus Panibus Pentecostalibus. Bremæ, 1729, 1730. But each Family seems also to have made the like Offering, at least out of Devotion,

For this Reason the Jews at Pentecost dress the Synagogue and Places appointed for the reading of the Law, and even their Houses, with green Boughs, Roses, and other Flowers, knit together in Crowns and Garlands, and that in great Quantities. Buxtorf relates several Ceremonies and Practices of the Jews at Pentecost, which are a Commemoration of the giving of the Law at this Time. From this Tradition both of ancient and modern Jews, the Fathers and other Christian Writers usually assign this as a second Motive of the Jewish Feast of Pentecost (b); and the
Jews

(b) Modern Jews celebrate the giving of the Law in their whole Office on Pentecost. See Lancelot Addison's *Present State of the Jews*, ch. 19. Also Lewis of Modena, Part. 3. c. 4.) And most Critics and Interpreters agree that the Law was given to Moses on this Day. Yet some pretend that the giving of the Law was no Part of the Intention or Devotion of the ancient Jewish Synagogue in this Festival. This is advanced by George Moeb, *Disf. Theol.* p. 921. and Franc. Gomar. "de Ufu ac Fine Festi Pentecostes." Op. p. 226. But they produce Nothing of Moment to support their Conjecture. And the common Tradition agrees well with the Scripture. The Jews kept the Passover on the 14th of the Month Nisan: Arrived at Mount Sinai on the third Day of the third Month after their coming out of Egypt. *Exod.* xix. i. Two Days after which Moses received the Law. This must have happened on the fiftieth Day after their coming out of Egypt, the intermediate Month Iiar, being only of twenty-nine Days. The Jewish Pentecost was celebrated in the Month Sivan, corresponding nearly to our May, as Buxtorf mentions p. 438, On the Jewish Pentecost. See Reichardt *Diff. de Pentecoste Judeorum, Christianorum & Gentilium.* Jenæ, 1699. Winckler, Or, "de iis quæ circa Festum Pentecostes memorabilia sunt;" Lipsiæ, 1734. reprinted in his "Disquisitiones Philologicæ, p. 211." Clauswitz, "Progr. de Analogia Pentecostes, vet. & novi Testam." Halæ 1741. The Jewish Thalmud *Iom Tobh* T. ii. Danzius, Program. "de Festo Judaico Septimanarum abrogato, & surrogato Festo Pentecostali Christianorum," reprinted in Meuschenius's "novum Testamentum ex Thalmude illustratum," p. 737, 786. Cremer, in "Antiquitatibus Mosaico-Typicis," T. ii. p. 480. John Meyer, "De Temporibus & Festis Hebræor." c. 13. p. 287. Melchior Leydecker, "De Republ. Hebræor. l. ix. c. 5. p. 353. Cherubinus a S. Josepho, T. ii. "Apparatus Biblici," p. 352. Lamy, *Appar. Bibl.* Calmet. *Dict. Bibl.* and the Interpreters. On the Time of the Harvest of the Jews in Palestine, See Herman.

Jews at this Day usually call it the Feast of the Law.

mani Conringii, Comment. reprinted, T. v. " Fasciculorum " Tho. Crenii, p. 301. All that concerns the Jewish Pentecost is judiciously discussed by Alphonsus Tostatus, commonly called Abulensis, 23 Levit. Quæst. 41. who shews that the Feast of Azymes, was instituted in Memory of the Deliverance of the Jews from the Egyptian Servitude; and Pentecost in Memory of the Law given to Moses on Mount Sinai. Also, that on the Feast of Azymes, the first Fruits of the Year, being a Loaf of Barley were offered in the Temple, before which it was not lawful for any Jew to taste of the Fruits of that Year. On the Pentecost the Wheat Harvest being over, the last begun, were offered the first Fruits of Bread made that Year, in two Loaves of two Assarons, or about three Pints of Flour each, made of leavened Dough, Levit. xxiii. 17. before which no Jew could make or eat any Bread of that Crop. The first Sheaf of Barley was gathered on the 15th of Nisan, in the Morning after the Day of the Passover, and offered the next Day, with great Solemnity and many Ceremonies; of which some Account is given by Maimonides, in Temedim. and Mosaphim. and others. These two Offerings of the Sheaf of Barley at the Pasch, and of the Loaves of Wheat at Pentecost, were made in the Name of the whole Jewish Nation. Besides these, every private Person was obliged to bring to the Temple his first Fruits of Wheat, Barley, Grapes, Figs, Apricocks, Olives and Dates. They brought them in Bands preceded by an Ox appointed for Sacrifice, with a Crown of Olives on his Head, and his Horns gilded over; and with at least, one Musician playing upon the Flute all the way to Jerusalem. Every one, even the King, carried his own Basket upon his Shoulders, from the Foot of the holy Mountain into the Court belonging to the Priests in the Temple, and set it down on the Side of the Altar. The Levites received them singing the first Verses of the 29th Psalm, which in the modern Hebrew Text is the 30th. The person who brought the Offering repeated the Words prescribed, Deut. xxvi. 4, 5, &c. See the Misnah, in the Treatise *Thrumoth* and *Becorim*, and the Commentators on the Misnah, and on Exodus xxii. 29. xxiii. 19. Every one is obliged to give at the least the 60th Part of his Fruits, but most gave the 40th Part. (See Misnah, Tr. *Thrumoth*, c. 4. n. 3.) The first Fruits and the Tenths were the most certain Part of the Revenue of the Priests: But the Rabbins hold that no one is obliged to pay the first Fruits, excepting in the Land of Promise. Besides these, when the Bread in every Family was kneaded, a Portion was set a-part for the Priest or Levite of the Place. Num xv. 19, 20. S. Jerom says this Portion was between the 40th and the 60th Part (in cap. 45. Ezech.) Philo testifies that this Law was observed by the Jews in all Parts of the World (l. *de Præmiis Sacerd.*) It is still practised by them in some Countries. See Leo of Juda Part. ii. c. 9.

C H A P.

C H A P. III.

The History of the Christian PENTECOST, or an Account of the DESCENT of the HOLY GHOST.

THE Christian Pentecost is celebrated seven Weeks or fifty Days after the Feast of our Lord's Resurrection. It is one of the three principal Festivals of the Year, and as far transcends the Jewish Pentecost, as the Law of Grace excells the Mosaic Dispensation, and as the Accomplishment of our great Mysteries surpasses their Types and Figures. For on this great Festival we commemorate the wonderful Descent of the Holy Ghost upon the Apostles, the Promulgation of the Gospel, and the Establishment of the Church of Christ. What Wonders are comprised in the Mystery of this Day! On it, the third Person of the Blessed Trinity descended upon Men, to bestow on them, with a boundless Liberality, the most abundant Effusions of his Graces and Mercies. On this Day, our divine Redeemer put the finishing Hand to the great Work which he had in View in all his Mysteries. On this Day, he created to himself a new People, who adore his Father in Spirit and Truth. On this Day, God sent his holy Spirit on Earth to renew the Face of the World, to form his Church, and to make with his People the new Alliance which he had promised by the Prophets, and which is the Law of Grace and Love, the End and Consummation of all his Mercies and other Mysteries in Favour of Man. And here we not only commemorate, with Thanksgiving and Praise, a Mystery that is past, as in other Festivals; but which is actually renewed, and accomplished in our own Souls. We must first consider the wonderful manner in which it was wrought in the Apostles, for the Promulgation of the Law of the Gospel, the Establishment of Christ's spiritual Kingdom on Earth, and its Propagation through all Nations. After the Ascension of our blessed Lord, the Apostles withdrew together into a House at Jerusalem, which

which is said to have been that of Mary, the Mother of John Mark, the Disciple of our Lord (10), and was situate on Mount Sion (11). Here they waited for the coming of the Holy Ghost in continual Prayer, as Christ had commanded them (12). S. Luke says they retired into an upper Room, and the Word which he uses in the Acts of the Apostles (c) signifies the highest Room in the House. The Roof of the Houses in Palestine being flat, the highest Room was often the most decent, and the most spacious, as well as the most retired. The Jews had usually their private Oratories in the upper Parts of their Houses; called *Alijoth*, for the more private Exercise of their Devotions. Thus Daniel had his *Alijoth* (13); which the Septuagint render his upper Chamber, whither he was wont to retire to pray. Such was that wherein S. Paul preached at Troas (14). And such probably was this where the Apostles were met together. S. Luke in his Gospel, writes (15), that the Apostles “were continually in the Temple,” and in the Acts (16) that they were “daily abiding in the Temple.” By which we are to understand, not that they had any Habitation in the Temple, but that they never failed to assist at the Hours of Public Prayer, namely, at the Morning and Evening Sacrifice, and at the third, sixth and ninth Hours. In a like Sense Christ said of himself: “I taught always in the Temple (17);” though he certainly had no Dwelling there (d).

The

- (10) See Constit. Apost. l. v. c. 20. S. Leo ep. 2. c. 1. S. Aug. de Civ. Dei, l. xviii. c. 54. and the Author of Serm. 154, De Temp. nov. in App. p. 167. T. v. (11) See Baron. ad An. 34. n. 234. Usher, Annal. Pearson, &c. (12) Luke xxiv. 49. (13) Dan. vi. 10. (14) Acts xx. 8. (15) Luke xxiv. 53. (16) Acts xi. 46.

(c) ὑπερώϊον Act. i. 13. See Act. xx. 8. 9.

(d) Some imagine this upper Room to have been over the Temple. That there were such Chambers above some part of the second Temple is certain. Josephus tells us, that Esdras sat with the chief Fathers of the People in an upper Room in the Temple:

The House and Chamber where the Disciples were assembled, represented the universal Church, in which alone the Holy Ghost is received, at least by those only who are in it by sincere Desire. The Soul which breaks the Bond of Unity, and divides itself from the Church of Christ, that is, from the Company of the Apostles, and their regular Successors, is really broken off from that Body in which only the Spirit moves, says a Protestant Interpreter on this Passage. Unity draws the Spirit of God to us. The Disciples united in Faith, in the Worship of the same God, in the Observance of the same Law, and in the same Spirit of Charity, besought the eternal Father, through his divine Son, to send them his Comforter, the Holy Ghost. Fifty being the Term of the Jubilee, to shew that he came to give a full Pardon of all Debts and Sins, through the Passion of Christ; he descended on the fiftieth Day after the Resurrection of our blessed Redeemer. This was on Sunday, according to the constant Tradition of the Church (d), on

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Temple: But this was the Apartment of Johanan, the Son of the High-Priest; himself a Priest. Maimonides, in his Book, *De ædificio Templi*, mentions 16 Chambers; but saith, they were all appointed for sacred Things or Persons. How could poor Fishermen, Galilæans, odious on account of their Master, occupy in such Numbers one of these Chambers? And S. Luke clearly distinguishes the Place of their Retreat from the Temple, when he says (Acts iii. 1.) that Peter and John "went up into the Temple at the Hour of Prayer;" and (Acts ii. 46.) that the Disciples "broke Bread from House to House," when they were at least 3120 Persons, too many to lodge together in one upper Room: Yet they are then said to have continued "daily with one Accord in the Temple, *ibid.*" Baronius, Jansenius, Canisius, Lorinus, Menochius, and other judicious Writers, say it was in the House of Mary, Mother of John Mark; for S. Peter when delivered by the Angel from Prison, repaired thither to the Disciples; but would not stay there, that Place of their Assembly being too well known to his Enemies. (Act. xii.) The Empress Helena built a Church upon the Spot where the Holy Ghost descended upon the Apostles, which was afterward rebuilt by the Queen of Sicily. See Quaresmius, l. iv. *Elucidat. Terræ Sanctæ*, c. v. T. ii.

(d) This has given Rise to a perplexing Difficulty. For the Jewish Pentecost was the fiftieth Day from the second Day of the Azymes

the great Feast of the Jewish Pentecost; that on the same Day on which God had given the Old Law on Mount Sinai, an End might be put to it by the Publication of the new Law of Grace (17). But the Manner in which each was published, was very different. The first being a Law of Fear, was given “with Thunders, Lightnings, and the loud Sound of “Trumpet (18),” and with dreadful Threats of Death. It was also written in Tables of Stone, being burdensome and heavy by the Multitude of its Precepts, and the Feebleness of its Observances and Elements; and being given to a stiff-necked People, upon whom Obedience was more enforced by Motives of Fear than by those of Love. But the latter being the Law

(17) S. Isidor. l. i. de Offic. Eccles. c. 32. S. Leo, Serm. 73. de Pentecoste l. c. 1. &c.

(18) Exod. xix. 16. xxiv. 12. Hebr. x. 16.

Azymes, on which the Sheaf of the new Crop of Barley was offered, when it was lawful for the Jews to eat the new Fruits of that Year, as Josephus tells us (l. ii. *Antiquit.* c. 10.) But if Friday, on which Christ died, was the first Day of Azymes or unleavened Bread, and Saturday the second, the fiftieth Day would not be Sunday, but Saturday. Some therefore imagine that the Day of the Passover, was not the Friday on which Christ died, but the Saturday; and consequently that either he did not eat the Paschal Lamb at his last Supper on Thursday Evening, as Lamy, Calmet, and some others think; or according to others that he eat it the Day before the rest of the Jews, who perhaps that Year followed some erroneous Calculation. The latter Supposition seems forced. And that Christ eat the Paschal Lamb the Evening before he suffered has been the most general Opinion. Therefore the Conjecture of Baronius (ad. an. 34. n. 239.) Bellarmin, Graveson (*De Mysteriis & Annis Christi*, p. 425.) Juenin (*de Sacrament.* diff. 4. qu. 2. art. 1.) Cardinal Gotti, Benedict XIV. and others, seems most probable, that when the second Day of Azymes happened to be the Sabbath, as in the Year of our Lord's Crucifixion, the Sickle could not be put in the Corn to cut the first Fruits that Day, but only after the Close of the Sabbath, and the Offering was made in the Temple on the third Day of the Azymes. It is true, Working for Sacrifices or religious Rites in the Temple, was never looked upon as a Violation of the Sabbath, as our blessed Lord observes to the Jews, and as Calmet shews (in Acts ii. 2.) But this could not be extended to Works of Agriculture, as Reaping, Drying, and carrying in Corn for a considerable part of the Day.

Law of Grace and Love, is given by the Holy Ghost, the Author and infinite Source of Love, and is with great Sweetness imprinted by him in the Souls of Men, engraved in the Tables of their Hearts. For this he had first taken from them their Hearts of Stone, and converted them into Hearts of Flesh, fitted to receive the tender Impressions of his Love, as he had promised by the Prophets (19). It is our duty on this Festival to beg that he will be pleased to write his holy Law likewise in our Hearts by the Finger of his right Hand, with so great Force that it may never more be blotted out, and in a Spirit of Adoration, Thanksgiving and Praise, to glorify God in the contemplation of this great Mystery. The Apostles having already chosen St. Matthias, by the divine Appointment (20), in the place of the Apostate Judas, and by adopting him into their College, had again completed their Number. And with the rest of the Disciples, especially the Kinsmen of Jesus who had believed in him, with Mary his blessed Mother, and other devout Women, at least, a hundred and twenty in Number (21), they continued with one accord in Prayer, all together in one Place. And on the Day of Pentecost, about the third Hour of the Day, that is, about nine o'Clock in the Morning, on Sunday, according to Tradition, on a sudden they heard a great Noise, as it were the rushing of a mighty Wind, which came from Heaven, and which filled the whole House where they were assembled together (22). This Sign of the coming of the Holy Ghost, was to awake their Attention. He came on a sudden, to denote that he inspireth us by his pure Mercy, and when it pleaseth him to visit us. The Wind came down directly from Heaven, because his Inspirations come not from the Earth, nor is there in it any Power to raise or call them forth. This Wind represents the Breathing of the divine Grace upon our

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(19) Ezech. xxxvi. 26. (20) Acts i. 26.

(21) Act. i. 14. See Grotius and Lightfoot in Act. ii. 1, 2; S. Chrysostom, Hom. 4. in Act. S. Aug. Tr. 19. in Joan. S. Jerom, &c. (22) Act. ii. 2, 3.

Souls, to give and preserve in them the spiritual Life of Grace. For as we live and breathe by the Air, and cannot live without it, so in the divine Spirit and by his Grace, we live, move, and have our Being in the Life of Grace; and without him we neither have nor preserve this Being. If he breathe upon our Souls, though they were dead in Sin, he will revive them. His Breathing alone can allay the Heat of Concupiscence, cleanse our Hearts, separate the Dross and what is imperfect from what is precious, and move us to fly Vice, and follow Virtue. The Spouse prays him thus to breathe upon the Garden of her Soul, that the Trees of Virtues which he has planted there, may push forth their sweet-scented Buds, and be loaded with Fruit agreeable to him (23). The Vehemence of this Wind indicates the Fervour with which the Holy Ghost impels to all good Works, being an Enemy to all Lukewarmness and Sluggishness in the Practice of Virtue, beating down all Obstacles which are raised in the Way, and carrying the Soul with Sweetness, Cheerfulness and Delight, and invincible Courage and Constancy through all Difficulties and Dangers; at the same time conducting her as by the Hand of a skilful Pilot, secured from the Rocks of Indiscretion and Rashness, and with great Swiftmess, into the Harbour of eternal Life. The great Noise of this Wind shews the Influence which a perfect Conversion of the Heart, and Change of Life have on others, and the Edification given to the World by such examples of the Power of divine Grace. It filled the whole House, leaving no Corner which it did not penetrate, because the Holy Ghost presents his Gifts to all Men, and in all Places; and because he subdues the whole Man, perfectly replenishing all his Powers, scouring, transforming and filling with his Spirit and Graces all his Faculties, Appetites and Affections, stamping on them all the Image of the heavenly Man. Thus were these Signs Emblems of the Effects produced by the divine Spirit.

And

And there appeared cloven Tongues, as it were, of Fire, and it sat upon every one of them that were present. The Holy Ghost sometimes taketh those external Forms which express the wonderful Effects he produceth interiourly in those who receive. In the Baptism of Christ he appeared in the form of a Dove to denote the Innocence and Fecundity of good Works, which he infuses in that holy Laver. In this Mystery his Presence is manifested by the form of Fire, because that Element cleanses, lightens, enkindles, raises up on high, unites itself to, and transforms into itself that which it subdues. These Effects are spiritually produced by the Holy Ghost in our Souls, who consumeth the Rust of Sins and Imperfections, enlighteneth the Understanding, giving a great Knowledge and Relish of the Mysteries of Faith and Maxims of the Gospel; kindleth in the Will the Fire of the Love of God and our Neighbour, and raiseth the Heart from earthly to heavenly Things, so that the Soul's Delight and Conversation is in Heaven, where she reposes by Contemplation as in her own Sphere or proper Place. He unites the Soul to himself, so communicating to her his Gifts and Graces, that by the Union of perfect Love, and the Imitation and Participation of his Spirit, she becometh one Spirit with him. Of this Fire our Lord said: "I am come to cast Fire on the Earth, and what will I but that it be kindled (24)!" This Fire was particularly an Emblem of the Light, which the Apostles received and communicated to the World; also of that Zeal and fearless Courage which spread itself into their Hearts, and from them into others. The Fire appeared in the Shape of Tongues, rather than in that of Hearts, to shew that these Gifts were bestowed on the Apostles, not only in order that they might love God themselves, but also should communicate by their Tongues the Fire of his Love to others. Likewise, says St. Bernard, to signify that when the Holy Ghost communicateth to a Soul the Spirit of

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Devotion,

Devotion, this is a Tongue of Fire which poureth forth all enflamed Affections of divine Love, in an unlimited diversity of Acts of Adoration, Love, Praise, Thanksgiving, Compunction, and every kind of Homage. These Tongues especially signified the Gift of Tongues, by which the Apostles made themselves intelligible to Men of all Nations, with whom they had Occasion to treat (e). The diversity of the Languages, was pointed out by the Clefts in these Tongues. Calmet thinks this Fire was only a shining Substance like Fire: But most Interpreters and Divines understand by it true elementary Fire dividing itself into so many pointed Tongues, as the Number was of Persons present. These Signs were no more than the exterior Marks of the interior Effects, which the Holy Ghost produced in the Souls upon which he miraculously descended; for "They were all replenished with the Holy Ghost." This divine Spirit filled all their Powers and Faculties with

(e) By the Gift of Tongues, St. Augustine (Conc. 2. in Pf. 17, &c.) and most other Interpreters say, the Apostles, by a supernatural infused Gift, understood and spoke all different Languages, at least at certain Times, and as occasions required. (S. Paul 1 Cor. xiv.) thanks God that he spoke the Languages of all his Converts. Some will have it from verses 8, 9, 10. Acts ii. that, when they spoke in the Hebrew Language, every one of their Hearers understood them in his own Tongue. Perhaps sometimes the one, and sometimes the other of these Miracles attended their Preaching according to the Exigency of Circumstances, but neither seems to have been constant, for the Apostles often employed Interpreters in Writing their Epistles, &c. That at least upon Exigencies they spoke or were understood in all Languages, seems not to be doubted. See S. Thomas 2da, 2da qu. 176. art. 1. and the learned Protestant Critics, Joan. Christoph. Haremborg, *Diff. De Miraculo Pentecostali*, T. ii. *Dissertationum in loca quædam Novi Testam. Amstel. An. 1732.* Gothefr. Thilus, *Diff. de Linguis Ignitis*, T. ii. ib. p. 430. n. 17. who shew the Gift of Tongues to have been very frequent among the first Disciples of the Apostles.

In the Punishment of the Pride of Men at the Tower of Babel, the Confusion of Tongues dispersed them. The Gift of Tongues in the Promulgation of the new Law shewed the Union of all Nations in the Law of Grace and Charity. *All Tongues shall serve the Lord* (Dan. vii. 14.)

with his Gifts, replenishing their Understanding with his divine Light, in which he discovered to them the Sense of the ancient Prophecies, and of all the sacred Scriptures; the Mysteries and all the revealed Truths of our holy Faith; also the Sweetness and Excess of his Love and Mercy, the depth of his Wisdom, and the boundless Extent of his Power in all his wonderful Dispensations towards Man. They are indeed an Abyss unfathomable and incomprehensible to the most perfect of all created Intelligences; but so far were they laid open to the Apostles by this Mystery, as was necessary to qualify them for their great Function of Teachers and Founders of our holy Faith. These sacred Mysteries, and all the holy Scriptures, this divine Spirit imprinted in such a Manner in their Memories, that they were always present to them whenever they had occasion to employ them. The Law of Love he engraved so strongly in their Hearts as to purge away all earthly Rust, and replenish them with the Spirit and Grace of all perfect Virtues. Though all present were filled with the Holy Ghost, they did not all receive an equal Plenitude. As if Vessels are unequal, the larger contain more, so those that were better disposed, received the greater Share in the divine Gifts. These also were diversified according to every one's Employ and particular Exigencies. The Apostles received many Gifts which were not communicated to the rest of the Disciples, because their Functions and Ministry were the most sublime. A greater abundance of *external* Gifts probably fell to the Lot of the Apostles than was necessary for the blessed Virgin herself, though we cannot doubt but she surpassed all others in the interior Graces which she received in this Mystery, in Proportion to her more perfect Dispositions.

To consider this Mystery with Method and Order, we will first speak of the outward Gifts which the Holy Ghost conferred by his Descent upon the Apostles, which were necessary in the beginning of the Church

Church for its Foundation, and for the promulgation of the Gospel (f).

The Revelation of the whole Body of the Christian Faith was made to the Apostles by the Descent of the Holy Ghost upon them. Some Parts indeed were more fully and clearly manifested to them in subsequent Visions, chiefly before their Dispersion to preach the Gospel to the whole World. Thus the Vocation of the Gentiles to the Church could not but be known to the Apostles from the ancient Prophecies (25), and the distinct Predictions of our Divine Redeemer (26); the Sense of which was opened to them by the Descent of the Holy Ghost. Yet this was to be more fully discovered to them, at least, to satisfy the Jewish Converts, who from inveterate Prepossessions were inclined to take Offence thereat. Hence the Obligation of preaching the Gospel to them, though it was first to

(25) Gen. xii. 1. xlix. 10. Ps. ii. 8. xliv. 17. Isa. ii. 2, 3. xxxv. 1, 2, 3. xlix. 1, 2. liv. 1. lx. 3. &c. (26) Mat. ii. 1. xxiv. 14. xxviii. 19. John, x. 16, &c.

(f) The Name of Grace, in its proper and strict Sense, is only given to that which is inward, whether *Habitual*, called otherwise *Sanctifying Grace*, or *Actual*, which is, "A gratuitous, supernatural Illumination, or inward Motion, excited by the Holy Ghost in a rational Creature, with respect to eternal Life." It essentially surpasses the Order, Exigency, and Power, or Strength of Nature, whether it enlightens the Understanding, stirs up or strengthens the Will, or calls to Mind, or strengthens the Memory to retain supernatural Truths, in order to promote the Attainment of eternal supernatural Bliss.

Outward Grace, which is only honoured with the Name of Grace in an improper and metaphorical Sense, is defined, A Succour, which outwardly excites a rational Creature to a supernatural Good or End: As the outward Proposal of the divine Law, Preaching, Miracles, the Example of Christ or his Saints, &c. This outward Grace tends naturally to excite interior pious Motions in the Soul; which Pelagius sophistically called inward Grace, to disguise his Herefy, and impose upon the Pastors of the Church. It is a Benefit of God, and is usually seconded by true inward Graces, given, or at least offered with it. For the Holy Ghost never so far abandons Sinners as not sometimes to stand at their Door, ready at least to knock by

to be addressed to the Jews (27), was confirmed by the Vision of S. Peter, and the miraculous Gifts conferred upon them (28). The same is to be said of the Abrogation of the ceremonial Precepts of the Jewish Law (29), though well known to the Apostles themselves from the Day of Pentecost, and clearly spoken of by the Prophets and by Christ (30). The Revelations made to S. John the Evangelist in the Island of Patmos, concerning the future State of the Church, the End of the World, and the eternal Kingdom of the Glory of the Elect, unfold many great Mysteries of the Christian Faith. But in the Apostles was closed and sealed all Catholic Revelation of Articles of Faith, which was made to the whole Church. *Private* Revelations made to other Prophets since their time, such as are meant by the Gift of Prophecy, frequent

(27) Act. xi. 1. xxvi. 1. &c. (28) Act. x. 11. 17, 34. (29) Act. xv. 3, &c. Gal. ii. 2. Ps. xxxix. 7. Isa. i. 11. Mal. i. 11, &c. (30) Mat. xxi. 40. xxiii. 38, &c.

by the Offer of his inward Call and Grace, if they do not, by wilful Obstacles, reject it.

The *Outward Graces*, or gratuitous, external, miraculous Gifts, so much spoken of in the Mystery of the Descent of the Holy Ghost, are of a different Nature, and are defined "gratuitous supernatural Gifts of God, bestowed for the Benefit of others." Only the first Part of the Definition of Grace agrees to these; whence they are usually called from it alone *gratuitous Gifts*, to give to understand that they do not come under the strict Name of Grace, because not necessarily given with any particular Regard to the Salvation or Sanctification of him who receives them, any more than all general Appointments of God with respect to his Servants. And though God does not usually grant these Gifts but to his faithful Servants, they do not necessarily prove or presuppose Sanctity or the State of Grace. Luke, x. 20. These outward Gifts are enumerated by S. Paul, 1 Cor. xii. 6, &c. 1. *The Word of Wisdom*, or extraordinary Measures of the most sublime and manifold Wisdom of God, i. e. the Knowledge of the revealed Mysteries of the Gospel, with Abilities to disclose the same to the Pagan World. In this all the Apostles excelled. 2. *The Word of Science*, or Knowledge, or a special Ability to interpret the mystical Senses, and veiled Meanings of the Scriptures; to explain the practical Rules of moral Virtue, and of an holy Life, &c. 3. *Faith*

frequent in the primitive Church (31), and such as are mentioned by S. Ignatius of Antioch, S. Cyprian and others, no way belong to Catholic Revelation, which is entirely Apostolical: The other may rather be called historical; and its Truth and Authenticity are to be weighed by the general Rules of Prudence, like other Points of History which depend upon the Grounds of human Veracity, not any divine Authority. It must in the first Place be examined by the fundamental Rule

(31) See Dodwell Diss. *de Visionibus*, &c.

3. *Faith*, not taken for the theological Virtue, but for a supernatural Courage and Confidence in God under extraordinary Dangers and Sufferings. According to others, it here means a supernatural Assurance that God will now work such or such a Miracle by their Hands; without which antecedent Impulse of the Holy Ghost to do a Miracle, no Apostle nor other Saint could undertake it, not to incur the Guilt of Presumption, and draw Contempt upon the Doctrine of Christ. 4. The Gift of *Healing*, or curing Distempers in a supernatural Manner. 5. The Gift of *Miracles*, whether of silencing or casting out Devils, or of raising the dead, or doing other things in the Name of God, above the Power of Nature, at least in the manner of performing them. 6. The Gift of *Prophecy*, or the Foreknowledge of, and foretelling things to come. To this is reduced the Gift of speaking by Inspiration of things present, understanding deep and difficult Points in God's Word or Works, or penetrating the Secrets of others Hearts: Also the Gift of praising God by inspired Hymns and Psalms. 7. The Gift of *Discerning of Spirits*, i. e. either of discerning whether Men, pretending to the divine Spirit, were endowed with his Gifts, were Impostors and Fanatics: Or a supernatural Sagacity to discern between the subtle Impulses of Satan or of the Passions, and divine Inspirations. Or a supernatural Prudence, in discerning Persons best qualified for such or such Orders, Administrations, Offices, or Functions in the Church. 8. The Gift of *Tongues*, or an Ability to speak divers kinds of Languages unlearned and untaught. 9. The Gift of *Interpreting* those Languages; for some could speak them who could not interpret them; others could interpret them who could not speak them. 1 Cor. xiv. 9, 10, &c. S. Paul chides the Corinthians for setting too great a Value on these outward Gifts, or taking a Complacency and Pride in them; and bids them esteem most, or prefer amongst the outward Gifts, those which are most advantageous and edifying to the Church, not those which appeared most wonderful. 1 Cor. xiv. 11, &c. He shews that the Holy Ghost is the Author both of these Operations, and also of the different Administrations in his Church. For he appoints some *Apostles*, immediately

Rule of our holy Apostolical Faith, and the Authority of the Catholic Church. This is first to be consulted in its Explanations of the Catholic Doctrine, delivered in holy Scriptures, and explained in its general Councils, and universally received dogmatical Tradition; and in the second Place in the Judgment of its chief Pastors, who though they are not by any divine Promise infallibly unerring in Decisions relating to particular Facts, which are no Part of the Catholic Revelation, or Apostolical Tradition, are nevertheless the Guides and Judges in the Church, with Jurisdiction to direct and ordain, by wholesome spiritual Laws, what ought to be shunned as dangerous to the Souls of the Faithful; and what may be embraced without Danger. This Revelation, made to the Apostles, we must necessarily understand of all things which concern Faith and Obedience to God, or the Practice of Virtue; of which Christ says: "He shall teach you all things (32), whence the Holy Ghost is called, "The Spirit and Guide of Truth (33). A second Privilege which the Apostles received on this Day, was

(32) John, xiv. 18. (33) John, xvi. 13. xiv. 16.

immediately sent by Christ, to lay the Foundation, and have the chiefest Care of the Churches. 2. Others *Prophets*, Persons who taught and preached by immediate Inspiration. 3. Others *Helps* or Deacons. 4. Others Rulers and spiritual Guides. These are not only called and constituted by the Holy Ghost, but also fitted for their particular Functions by his special Graces. And the Apostle gives the Corinthians to understand, that the Functions and Graces of the lowest Officers in the Hierarchy were more useful and better than the most extraordinary of outward Gifts. And amongst the latter he places the Gift of Tongues in the last Place, 1 Cor. xiv. 30. to abate their high Conceit of themselves in regard of this Gift, which was of least Use of all in the Church. He bids them most earnestly to covet the best Gifts, those of inward Grace, in which there is a far greater Excellency and spiritual Advantage, particularly in the Love of God and our Neighbour, which is far more noble than the whole Collection of outward Gifts, however extraordinary, supernatural, and miraculous, and which abides for ever, accompanying us in Heaven, where, from a small Spark, it will be improved into a seraphic Flame, and will never fail. 1 Cor. xii. 31. xiii. 1, 2. &c. xiv. 10, &c.

These

was a constant Inspiration, or at least special and extraordinary Assistance of the Holy Ghost, which directed them in all divine Truth, and preserved them from all Danger of erroneous Doctrine in all they preached or committed to Writing. Hence S. Paul every where speaks of their Doctrine as the Word of God, and Oracles dictated by the Holy Ghost. That they were divinely inspired in preaching the Gospel, is manifest from the Acts of the Apostles, as Bishop Warburton himself observes (34). It is certain that the Apostles delivered the divine Doctrine which the Holy Ghost had revealed to them, by preaching, long before any of them committed any Part to Writing, and that they every where spoke as Men inspired by the Holy Ghost, and as his Organs (35). Their Words were the Commands of God (36). Their Sermons to the People are clearly dictated by his Inspiration (37), which is farther manifest from the Change wrought by them, the Amazement with

(34) Warburton Disc. concerning the Holy Spirit, T. i. p. 30.

(35) See Jaquelot, Traité de l'Inspiration de Livres Sacres, Part 2. ch. 9. p. 356. (36) 1 Cor. xiv. 37. (37) Act. ii. 14, 36, Act. iii. 12, &c.

These Gifts were not confined to the Descent of the Holy Ghost at Pentecost; but were communicated to others, who afterward believed in Christ. By the *Ministration, or Supply of the Spirit*, (Phil. i. 19, &c.) are meant the Means by which the Holy Ghost was communicated in the Church, especially the Sacraments of Baptism and Confirmation, or the Imposition of Hands. And the *Gift of the Holy Ghost*, so often mentioned to be received by these Sacraments, Act ii. 38, &c. and sometimes by Prayer or other Means, (Act iv. 31.) comprehends both the inward habitual Graces, signed on all who received worthily those Sacraments; and also the outward miraculous Graces, often bestowed on some, not all upon each, but some on one, some on another; as, the Gift of Tongues on one; of healing on another; of prophecy on a third, &c.

The *inward* are still communicated by those Sacraments, to the End of the World, according to those Words of Christ: "He that believeth in me, out of his Belly shall flow Rivers of living Waters, John, vii. 38. Where the Belly denoteth the Heart or inward Parts, in which the inward Graces are received. And, "This he said of the Spirit, which they who
" believe

with which all listened to them, and the wonderful Light and Discernment with which they quoted and applied the most difficult and obscure Passages of Scripture, especially ignorant and unlearned as they were (38). They appeared on a sudden enlightened with a clear Knowledge of heavenly things, and filled with Love, Courage, and holy Zeal for the divine Honour. What profound Mysteries did they learn when the Noon-day Sun of Heaven shot his brightest Rays into their Breasts? What sublime Truths did they unfold? What Joy did they express in announcing to Men the great Tidings of our Redemption and eternal Salvation? With what glowing Ardour did they shew they were inflamed, and transformed by the divine Spirit which filled their Souls? They received so sublime a Knowledge of the Goodness and other Perfections of God, displayed in his adorable Mysteries, and of the Sanctity of his Law; and were so filled with his Love, that it was not in their Power to contain those great Secrets in their Breasts, but with
Voices

(38) Act. iv. 13.

“believe in him should receive, &c.” But the outward Gifts did not always accompany the Sacraments in every one who received them; and continued to be frequent in the Church only for a short time, till the Gospel was sufficiently confirmed. For this Evidence was sufficient to stop the Mouths of the incredulous of all succeeding Ages. So common were these miraculous Powers in the Beginning of the Church, that S. Paul employs a considerable Part of his first Epistle to the Corinthians to regulate the Use of them. See 1 Cor. iv. 7. xii. 10, 28, 30. xiv. 2. He likewise mentions them, Rom. xii. 3, 6, 7. S. Ignatius, from S. Paul, (1 Cor. xii. 4.) and other Fathers, call them *Charismata*, or the gratuitous Gifts, as by a Name then commonly used and understood in that Sense. They are mentioned by the Fathers, during the three first Centuries, as then subsisting and common in the Church. See S. Irenæus, l. ii. c. 32. & 57. l. v. c. 6. p. 299. and quoted by Eusebius, Hist. l. v. c. 7. S. Justin (Dial. p. 315. & Apol. 2. vol. 1.) Tertullian, (Scorpiac. p. 712.) S. Hilary, (in Ps. lxiv. 10, 12.) the Apostolic Constitutions, (l. viii. c. 1.) even in the Close of the third Century by Eusebius (in Ps. lxvi.) &c. Toward the End of the fourth Century, S. Chrysostom says they had ceased long before, (in 2 Thess. iii. 6.) which S. Austin and others also testify.

Voices of Thunder they proclaimed them to the whole World. Though Charity and Humility made them subject to all, and all to all, they preached Christ with such undaunted Zeal and Courage, that if they had had a thousand Lives, they would have sacrificed them all with Joy for him whom they had abandoned a few Days before. They were inflamed with so ardent a Desire that all Men should know and love God's infinite Goodness, that there was not one of them who did not desire with S. Paul to become an Anathema for his Brethren. Nor were their Desires fruitless or in vain. The divine Flame with which their Breasts burnt, communicated itself to others, and spread to the Boundaries of the Earth. God, who before was scarce known out of Judæa, and even there ill served, was through them honoured and adored over the whole known World. Their Discourses, says S. Chrysostom, were not studied, pompous or elegant; but they were tender, vehement, full of Fire, proper to inspire the Hearts of those who heard them with Compunction, and inflame them with the Fire of the Holy Ghost. They preached *the Wonders of God*, and so powerfully, breathing in every Word that sacred Flame which filled their Souls, that S. Peter by his first Sermon converted 3000 among the Jews, the very Day he had received the Holy Ghost (39), and by a second 5000 (40). In Cornelius the Centurion (41), he received into the Church the first Fruits of the Gentiles, shewing that the Holy Ghost offers his Gifts to all, and invites all to Mercy, *without Exception of Persons*. And in a short time twelve mean Fishermen, or Artificers, had filled every Part of the World with Christians. And with what kind of Christians? Saints, so closely united by the Bands of divine Charity, as to be *all one Heart and one Soul* (42); as Christ had prayed for his Followers, that they might be one, as he and his Father are one (43), and

(39) Act. ii. 41. (40) Act. iv. 4. (41) Act. x. 11. 34.
 (42) Act. ii. 44. (43) John. xvii. 11.

and as the Prophets had foretold (44). How perfectly grounded must they have been in Meekness, Patience, Humility, Charity, and an entire Crucifixion of their Hearts to the World and themselves, or their Passions, among whom so perfect a Spirit of Union could reign? The Prophet Isaiah expressed the greater Astonishment at this Miracle of divine Grace, as the Holy Ghost thus associated together with Sheep and Lambs, the Lions, Bears, Wolves and Tygers, furious wild Beasts, who had just before torn in Pieces the innocent Lamb of God, and destroyed their Fellow Creatures; insatiable as Wolves by Avarice; furious as Tygers with Anger, Revenge, and Jealousy; crafty as Bears, by Dissimulation and Hypocrisy; as Lions haughty and uncontrollable, by Ambition and Pride. Now, so perfectly were these Passions extinguished in their Breasts, that they knew no other Ambition than to serve, and be subject to all in Christ; had no Desires of Riches but such as were spiritual; and were so perfectly disengaged from the things of this World, as to sell all their Estates, and lay the Price at the Feet of the Apostles, to be distributed in common, and amongst the Poor (45); no one looking upon what he possessed as belonging to himself more than to his Neighbours (46): They reserving not to themselves so much as the Choice or Direction of the Distribution to renounce their own Will together with the World. The cold Words *Mine* and *Thine*, the Source of all those Evils by which Charity is extinguished among Men, were unknown to them (47). Their Disengagement was entire, because they were altogether heavenly in their Hearts or Desires, and their Employments were also heavenly: For “they continued in the Doctrine of the Apostles, in the Communion of the breaking of Bread, and in Prayers (48).” By these three means,

(44) Ps. lxxvii. 7. Isa. xi. 6. lxxv. 25. Jer. xxxii. 39. (45) Act. ii. 44. (46) Act. iv. 32, 34. (47) S. Chrys. Hom. de Philogonio, T. i. p. 395. (48) Act. iv. 2.

means, by which the Soul chiefly receives her Nourishment of divine Grace, they earnestly laboured continually to maintain and strengthen in their Hearts the Life of Grace, to improve the Gifts of God, and receive more and more abundantly the Fullness of his divine Spirit. It was ordinarily in these Exercises that the Holy Ghost descended upon the Faithful (49), either at Prayer, or whilst the Apostles preached to them, or laid Hands on them, (chiefly in the Sacraments). Therefore did the primitive Christians persevere assiduously in these great Means of Grace, especially in Prayer. The Branches, or Functions of this Exercise, are reckoned up by the Apostle *Petitions, Supplications, Thanksgivings, Praise, Hymns, Psalms* and *Spiritual Canticles* (50), in which we are commanded to employ ourselves “in all things, lifting up pure Hands to Heaven with a serene Mind (51).” Can we wonder that such Disciples were filled with the Spirit of God, and formed a Church of Martyrs and Saints? Our Souls pine under a spiritual Famine, because we refuse the spiritual Nourishment so liberally provided for us by our all-merciful God, in neglecting to listen to, or meditate on his Word, make Use diligently of the Sacraments, and converse with God by holy Prayer. Most admirable and edifying was the heroic Virtue of the primitive Christians, to which they were happily formed upon the Model, and by the Lessons and Example of the Apostles. These first great Pastors and Founders of the Church, under Christ, were prepared for their high Functions, not only by the Revelation of the divine Truths of our holy Faith, but also by the most perfect Spirit of all Virtues, with which the Holy Ghost replenished them. The Mortification of Jesus Christ, which they carried in their Bodies (52), their entire Indifference to the things of this World, and sovereign Contempt of its Riches, Pleasures, and Vanities (53), raised their Souls

(49) Act. iv. 31. viii. 17. x. 44. &c. (50) 1 Tim. ii. 1. Eph. v. 19. (51) 1 Tim. ii. 8. (52) 1 Cor. ix. 26. 2 Cor. iv. 10. Gal. vi. 17, &c. 1 Tim. vi. 8. 2 Cor. vi. 10. Phil. iii. 8. (53) 2 Cor. xi. 7.

Souls above all earthly things, such was their Disinterestedness that they were afraid of being a Burthen to any one in the least thing (52). Christ came poor and destitute of earthly Goods, to bestow upon us the immense Treasures of his heavenly Graces, seeking nothing in Return but Humiliations, Torments and Death: He gave all things at his own exceeding Cost, pouring forth for us, even the last Drop of his precious Blood. He gave this severe Charge to his Apostles, and other Ministers: "Freely" you have received: Give freely or *gratis* (53). And he forbids the least View to temporal Interest in any Function of his sacred Ministry under the grievous Pain and Guilt of Sacrilege and Simony: Animated by this Spirit, the Apostles ran over the most remote Countries, in Quest of Ignominies, Sufferings, and Death: for the spiritual Riches of Salvation which they imparted to Men, desirous to give, not to receive (54). Not less averse from Honours than from Riches, they placed their Glory in their Infirmities, Disgraces and Contempt, and in being made the Outcast, and as it were, the Off-scouring of the whole World (55), perfectly indifferent and dead to any Desire of the Esteem of Men (56); not only ready, but rejoicing to suffer all Afflictions, Torments and Death in its most frightful Forms (57). What shall we say of their continual Watchings in Prayer (58); of their assiduous divine Contemplation, by which their Conversation was always in Heaven (59), of their ardent Love of their divine Master, by which they seemed to know only him crucified (60); of their insatiable Zeal for the divine Honour and Charity for the Salvation of their Brethren (61); of their invincible Meekness and heroic Patience and Constancy (62), which no Fa-

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tigues

- (52) 1 Thes. ii. 9. (53) Mat. x. 8. (54) Act. xx. 33. 34, 35. &c. (55) 2 Cor. xii. 5. 1. Tim. i. 13, 15. Gal. i. 13. 1 Cor. xv. 9. Eph. iii. 8. Act. xiv. 13. 2 Cor. iv. 4. 1 Cor. ix. 27. Gal. ii. 2. vi. 14. 1 Cor. iv. 7. (56) 1 Cor. iv. 3. Gal. i. 10. (57) Act. x. ii. 13. 2 Cor. i. 8. vii. 5. 2 Cor. xi. 23. Rom. viii. 3. 5. 13. 2 Cor. xii. 10. (58) Rom. i. 9. 1 Thes. i. 2. (59) Phil. iii. 20. (60) 1 Cor. ii. 2. Phil. i. 21. Rom. viii. 35. (61) Rom. ix. 2. Gal. iv. 19. Thes. ii. 7. Phil. ii. 3. 8. (62) 1 Cor. iv. 12.

figues and Labours, no Dungeons, no Stripes, no Torments or Threats could damp or abate. Animated with this Spirit they announced with Tongues of Fire the Myſteries of the divine Mercy, the Recompences of Virtue; the Riches of Eternity, the Baſeneſs and Folly of Sin, and the Emptineſs and Vanity of the imaginary Greatneſs and Pleaſures of the World. With ſuch divine Force they delivered the great Truths of Salvation, as to drive the Powers of Hell before them wherever they came; and to beat down, not only the Reign of Idolatry and Superſtition, but alſo the Spirit of Pride, Covetouſneſs and ſenſual Pleaſure, of which they found the World every where full. Men who heard them, in all Parts were ſtruck with aſtoniſhment, and acknowledged the Divinity and Power of the Holy Spirit of which they were the Organs. Divine Spirit, open my Eyes, inflame my Heart, move my Tongue, that I may ſee and feel the Greatneſs of thy Myſteries, and the Sanctity of thy Truths, and may ſpeak of thee with ſuch holy Zeal that thy Divinity may be glorified, Sinners converted to thee, and all Men edified, and inflamed with thy divine Love!

C H A P. IV.

On the PROMULGATION of the New Law of Grace
in the Deſcent of the HOLY GHOST.

HOLY ought to be the Inſtruments whom God raiſed up to be the Miniſters of his New Covenant of Grace and Love; in which his divine Son made Man, and the Redeemer of Mankind, now is the great and Holy Mediator, and the Apoſtles, firſt Paſtors and Teachers of a Law moſt perfect and moſt holy. Almighty God, immediately after the Sin of our firſt Parent, entered into a moſt gracious and merciful Covenant with him, by which he admitted him to Repentance and Pardon, through a Redeemer
to

to come, of whom he then gave him the most solemn Promise (1). God then instituted a religious Worship by which he was pleased to appoint that Men in that rude State after their Fall should honour him, and engage him to shew them Mercy, and to conduct them to his eternal Salvation. This is the Patriarchal Religion which consisted in the Faith, or supernatural infused Knowledge, and firm Belief of certain capital revealed Truths, chiefly of the supernatural End of immortal Glory, for which Man was created; of certain Means by which he was to attain to this End, and of a Messias or Redeemer to come, through whom alone he could arrive at this Happiness. The Means of Salvation revealed and given to Adam, consisted in Repentance; to which God mercifully promised Pardon through the Merits of Christ to come; and in certain Sacrifices which consisted in the Fruits of the Earth, and bloody Sacrifices of Beasts, all Figures of Christ's bloody Sacrifice, by which Man was to be redeemed, and of the great Sacrifice of the Eucharist in the new Law: Also in a Priesthood appointed by God, which was executed by the Head or eldest Son of each Family. Hence Kings were originally high Priests; as not only the Holy Scriptures, but also profane Antiquity often mentions. This patriarchal Religion sufficed to conduct Men to Salvation through Christ till his coming, even after God's Covenant with Abraham, and his written Law given to the Jews; except as to those of the more happy Posterity of Abraham, by his Son Isaac, who by a special Obligation, fell under the particular Covenant of that Patriarch, and afterwards that of Moses; except also those Profelytes who, by voluntary Devotion were adopted into the Jewish Covenant. Thus Job the Idumean, and many others among the Gentiles, served the true God, observing the Patriarchal Religion with Faith in a Redeemer to come, which was the Ground of that supernatural Hope and Love which worked Salvation. This first State of Religion was very im-

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perfect

(1) Gen. ii. 15.

perfect, exceedingly confined, and weak both in the means which it furnished, and in the Knowledge which it gave of supernatural Things. In it, however, the Light of Faith was successively enlarged by new Revelations made to several Patriarchs, by which the Qualities of the Messias, and the Ends of his coming were more and more distinctly explained. God renewed this Alliance with Noah after the Flood; to whom he farther promised that the World should never again be drowned by Waters: and he gave him certain Precepts; the Jews say seven Laws, called from this Patriarch the Noachick Precepts (a): Some of which were

(a) No Mention is made of these Precepts given to Noah and his Sons, either in the Scripture, or in ancient Writers, as Onkelos, Josephus, Philo, Origen, or S. Jerom. But it is certain, that the Jews would suffer no Stranger to dwell in their Country who did not engage to observe them, and that the Observation of these Precepts, which in the Posterity of Noah comprised all Mankind, obliged all Nations, and was alone sufficient to save all those who were not of the Posterity of Abraham, and did not belong to his particular Covenant, as it was confirmed and enlarged in the Jewish Dispensation. Those Strangers who kept the Precepts of the Sons of Noah, the Jews called *Profelytes of the Gate*. Those who by receiving Circumcision, subjected themselves to the whole Mosaic Law, they styled *Profelytes of Justice*. The Noachick Precepts are reduced to Abstinence from Blood and unclean Meats. Abstinence from Blood was severely enjoined the Jews. Lev. xvii. 10, 11. Deut. xii. 23, 24. The Reason of which seems to have been just, because God reserved to himself in token of his Dominion over Life, the Blood of Animals which was poured out in Sacrifices on the Altar. Secondly, God by this would curb Violence, or all Outrage and Cruelty to which Man is inclined. Grotius endeavours to shew (in Act. xv.) that Nations which feed much on Blood, contract a savage and fierce Temper. This Law of Abstinence from Blood was given by God to Noah, when he allowed Man to eat the Flesh of living Creatures. Gen. ix. 4. Hence no Jew could eat a Creature that was strangled or that died of itself, because the Blood had not been drained from the Flesh. And still the Jews have their own Butchers, who by cutting the Throat from Ear to Ear, or laying wide open the large Vessels, drain the whole Mass of Blood as much as possible; for all can never be drawn off. This Noachick Law of Abstinence from Blood must have been required of the *Profelytes of the Gate*. How then did God allow the Jews

were positive Precepts ; others belonged to the Law of Nature in Points, in which Part of Mankind seems, before that time, to have made some kind of general Defection from the Church of God (b). The Noachick

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Precepts

Jews to give an Animal that died of itself, and which they could not eat, to an household Profelyte, or sell it to a Stranger? Deut. xiv. 21. The Reason of this Difference between the Jew and Profelite appears from what follows, that the Jews were to be an holy People to God, and therefore greater Sanctity was required in them, and it was forbid for them to eat Blood either out of the Animal, or in the Flesh: But the first under pain of Death, (Levit. xvii. 14.) the latter under Penalty of a temporary Pollution till Evening, to be then expiated by a washing of their Bodies and Clothes, (Lev. xvii. 15.) For Blood in the Flesh was not sacred, as not being that Blood which was preserved for making Atonement for Sin, and for a Recognition of God being the supreme Lord of Life. And secondly, when not eaten under the Form of Blood, but in an indiscriminate Mixture with the Flesh in a dead Carcase, it was not so great an Incentive to Cruelty; so that the main Reasons of the Prohibition ceasing, the Law either did not bind the Profelyte or Stranger, or only subjected him to a ceremonial Defilement without the Guilt of Transgression, in case he observed the Law of the Ablution. (Levit. xvii. 15.) This Abstinence from Blood was enjoined to Noah, when God first allowed Man animal Food. Gen. xii. 4.

(b) The Distinction of clean and unclean Animals was prescribed or rather confirmed by God to Noah and his Children, for it seems to have been anterior to him, and probably from Adam, for the use of Sacrifices; for it is mentioned before the Flood. Gen. vii. 2. It seems most probable that Men only began to eat the Flesh of Animals after the Flood; when God restrained this Grant to clean Animals, that the use of Animal Food, which then became more expedient to Man whose Frame was weakened, Term of Life abridged, and vegetable Food by the Changes wrought in the Earth by the Deluge much impaired, might not be too general: And the Flesh of unclean Animals is generally such as creates bad Juices in the human Body. See the Interpreters in Levit. xx. 24, 25, 26.

These two Precepts of abstaining from Blood and from unclean Creatures derived their Obligation not from the Law of Nature, but from God's positive Precept which was only temporary, whatever Dr. Delaney pretends as to the former. See "his Revelation examined with Candour," Vol. ii. Diff. i. p. i. and his "Defence of the Doctrine of Abstinence from Blood," where he attempts to prove that animal Food, especially Blood, disposes Men to savage Cruelty and fierce Anger: And Abstinence from such Food to Meekness. Of this we seem to have

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Precepts are thus laid down by the Rabbins. The first, forbade Idolatry, Superstition and Sacrilege. The second, Blasphemy, Curses and rash Oaths. The third, Adultery, and all Impurity. The fourth, Murder and Effusion of Blood. The fifth, Theft, Cheating and Lying. The sixth, The eating any Part of an Animal still alive, which Arnobius makes a Reproach in the Pagans (2). The seventh commanded Obedience to Parents and Princes (3) :

Wicked Men from brutish Vice, fell into so deplorable a Blindness, as to forsake entirely the Assemblies of the Faithful, and the Worship of God, and soon transferred to Creatures the sovereign Honour due to him alone, adoring and offering Sacrifices to the Stars, and other heavenly Bodies; afterward to imaginary Beings, to the Ghosts of dead Men, generally most infamous for their Crimes; also to Stocks and Stones, first brute, afterward carved, and deified by a kind of superstitious Consecration, or at least Deputation; to brute Beasts, to Plants and Shrubs; to ideal Beings, into which they metamorphosed the human Passions, and even Diseases. By the rapid Progress of Idolatry, great Part of Mankind became involved in this monstrous Revolt against God. Yet the true Patriarchal Religion was maintained down from Noah amongst the Good, principally of the Seed of Sem, of which arose Abraham, the Father of the Jewish Nation, in his Posterity, by his Son Isaac, and his Grandson Jacob or Israel. To Abraham God unfolded his Promises of a Messias, more clearly than he had revealed him before, informing him that he should be born of his Seed

(2) Arnob. l. v. contra Gent. (3) See Maimonides, the Rabbins Chavina, Chidea, Simeon, Eliezer, &c. Lamy, Apparatus Biblicus, &c.

an Instance in the Banyans and some other Indians, who most rigorously abstain from all animal Diet: But their Character seems rather Softness than Meekness, if they are so revengeful in contriving the Ruin of an Enemy by artful Stratagems as they represented. See Grose's Voyage to the East Indies.

Seed by Isaac, and that in him all Nations should be blessed. With Abraham he made a new Covenant in order to reserve to himself his Posterity by Isaac, to be his peculiar People, and for the Mark or Sign, he gave them the Law of Circumcision. To this People, then increased to a numerous Nation, divided into twelve, or rather thirteen Tribes, (if we comprise the Tribe of Levi, which had not a separate Portion or Part of Territory in the Land of Promise, and if we divide the Children of Joseph into the two Tribes of Ephraim and Manasses, as was done in that Partition); four hundred Years after the Vocation of Abraham, he gave a written Law by the Ministry of Moses. This is called the written Covenant, the Mosaic Dispensation, or the old Law. It was a much fuller and more complete System of Religion, interwoven with the Laws of the State or Republic, and consisted 1st, of a Written Confirmation of the Precepts of the Law of Nature, reduced under ten Heads, engraved on two tables of Stone: Secondly, of various distinct Prophecies of a Messias to come, and a more perfect and happy Law of Grace to succeed it: Thirdly, of a great Number of ceremonial Precepts of Sacrifices, Sacraments and ritual Observances, all typical, representing, and pointing to, the promised Redeemer and his Holy Law to come. The old Law, though fitted by the admirable Wisdom of divine Providence, to the Circumstances of the People and State of Things for which it was appointed, was many Ways imperfect. First, because it was only given as a Pedagogue to instruct Men in the Knowledge of their spiritual Miseries, to conduct them by longing Sighs to, and prepare them for the Graces of the new Law. Its most sacred Rites and Sacrifices were only Shadows, Types and Figures. The new, therefore, as far surpasses it as the Reality of the most sublime Mysteries excels its Figure.

Secondly, Faith in those who preceded Christ, though clear and certain as to a Redemption to come, was very obscure as to the Manner and illustrious Circumstances

cumstances of this greatest of all Mysteries. The very Prophecies in which they are most clearly pointed out, receive their chief Illustrations from their accomplishment. But how nobly are the wonderful Mysteries of the divine Goodness and Mercy in our Redemption, displayed before our Eyes in the Noon Day-light of the Gospel? Here the divine Truth and Wisdom, and Mercy, and Goodness, and Justice are united with the most admirable Harmony, and shine forth with the most ravishing Lustre in a manner worthy a God, because incomprehensible to Creatures. Here we behold in Raptures of Astonishment the unparalleled Indications of the divine Love, the dreadful Enormity of Sin, and our unutterable Happiness in being delivered from the Powers of Hell, and brought into Fellowship and Communion with God; and our weak Nature raised in Christ even to a Participation of his divine and holy Nature. What incomparable Advantages for Virtue and spiritual Comfort have we in the divine Doctrine and Example of our blessed Lord, especially in the Contemplation of his adorable Sufferings and glorious Mysteries? How powerful Motives to Righteousness have we in the more full and clear Revelation of future Rewards and Punishments? How comfortable and sensible must be our Hope of an assured Resurrection from the Dead, built on the Certainty of Christ's Resurrection? How lively our Faith of a future Judgment, to be executed by that same Jesus who once came down to be our Saviour! How awaking our Fear at the dreadful Denunciations of endless Torments in Hell! In Consideration of all which S. Paul calls the Gospel of Christ, "the Power of God unto Salvation to every one that believeth (4). Again, What a Subject of holy Joy! What a Happiness is it to see our God and merciful Saviour is come, and to enjoy the glorious Day of his Redemption, after which all the Prophets and Saints of the old Law sighed with so much Ardor! Abraham saw this bright Day only in Spirit, and

(4) Rom. i. 16.

and he was transported with Joy (5). Holy Simeon beheld only the first Appearance of this Saviour in the World, and thought his Happiness so complete as to desire then to die in Peace (6).

Thirdly, so numerous were the ritual Precepts and Observances in the old Law as to be an heavy Burthen, and an Occasion of frequent Transgressions, though proper to restrain a gross People from the Contagion of idolatry; and to represent by their Multicaplity the admirable and manifold Virtue of Christ's sacred Passion and Sacrifice: Whereas the Precepts and Sacraments in the new Law of Grace are few in Number, and easy to be observed. (7)

Fourthly, The Sacrifices and other means of Grace which the old Law afforded, were weak, and chiefly adapted to point out others to come. Helps indeed they were, and such as sufficed to lead Men to God; but were feeble, and rather shewing our Wounds than applying powerful Remedies to them (8). In the new Law we have in the holy Sacrifice, the most perfect Homage that can be paid to God: In the Sacraments the most powerful Remedies, Strengtheners, and Means of all Graces: In the other holy Observances the strongest Helps of Piety and Religion, adapted to all our Necessities and Purposes. The Apostle, and his faithful Interpreter in the Mystery of divine Grace, the great Doctor S. Austin, when in many Places they set forth the Imperfectness of the old, are not to be understood as if it was not good, and a Means of true Virtue, and through Faith in a Redeemer to come, a Path to Salvation and divine Love; but so weak in itself as to be rather a Witness and Reproacher of Transgressions than an efficacious Remedy. But Faith and Love gave Strength and Grace under it, though they belonged rather to the new Law, even when given before it.

Fifthly, The Jewish Sacraments and Rites had no Force or Virtue but what they derived from an actual Faith

(5) John viii. 56. (6) Luke ii. 29. (7) Gal. iii. 19. Isa. i. 2.

(8) Rom. vii. 8. 12.

Faith in a Redeemer to come, and were of themselves “ weak and needy Elements (9).” Those of the new Law apply to our Souls the Price of Christ’s adorable Blood which they contain, to cleanse and sanctify us. “ The former Commandment is verily set aside for the “ Weakness and Unprofitableness thereof. For the “ Law brought nothing to Perfection but a bringing “ in of a better Hope, by which we draw nigh to “ God (10).”

Sixthly, The Mosaic Dispensation was a Law of Fear and Servitude suited to the carnal State of the Jews (11). For though it suggested Motives, and laid a Command of divine Love, which was always the first and greatest Commandment, and always essentially necessary for Salvation; yet that Law principally displayed Motives of Fear, and was much taken up in deterring Men from Sin by the Dread of temporal Punishments. The Gospel is called the Law of Grace and Love, because it furnishes the most powerful means of the strongest and most plentiful Graces: because it presents and chiefly dwells upon the most cogent Motives of divine Love in all the great Mysteries which are the Object of its Faith and Devotion. And this Love is the Fruit of all its Graces, the end to which all its Exercises are chiefly directed. What an Indignity is it under this Law of Love to be unacquainted with its Spirit? By the same Conduct by which God made the Law of Fear the Introduction to that of Love, does he proceed in planting the Kingdom of his Grace in a Soul, which he usually shakes and disposes by Fear to conduct her afterward to his pure and holy Love (12). “ You have not received the Spirit of Bondage again in Fear: But “ you have received the Spirit of Adoption of Sons “ whereby we cry, Abba, Father.”

Seventhly,

(9) Gal. iv. 9. (10) Hebr. vii. 18, 19. viii. 9. 10. Jer. vi. 20. Amos. v. 21. Mich. vi. Gal. iv. 9.

(11) Gal. iv. 24, & 31. Rom. vii. 4, 5, 6. Rom. viii. 2, 3, 4. Rom. viii. 4, 5, 6. S. Aug. de Spiritu & Litterâ. l. de Pecc. Origin. c. 25. (12) Rom. viii. 15. See Gal. iv. 3, 4, 5, 6.

Seventhly, According to the different Characteristics of the old and new Law, so was the Manner of their Promulgation different. The first was given in Thunder and Lightening, with other Signs of Terror, with which the Jews were so struck as to pray that God might not speak to them lest they should die, not being able to hear his Voice, or stand his Presence. Neither was the Jewish Law given by God in Person, but by an Angel who spoke in his Name (13). It was also delivered to Moses, materially engraved on Tables of Stone. But the new Law was written by the Holy Ghost in Hearts of Flesh : The inward Spirit and Relish of the Law, in which consists the Virtue and Obedience of the Heart, was infused by the sweet Unction of Grace and Love. “ Behold the
 “ Days come,” saith the Lord, “ and I will make a
 “ new Covenant with the House of Israel, and with
 “ the House of Juda. Not according to the Cove-
 “ nant which I made with their Fathers : But this
 “ shall be the Covenant which I shall make with the
 “ House of Israel after these Days : “ I will give my
 “ Law in their Bowels, and will write it in their
 “ Hearts : And I will be their God, and they shall be
 “ my People (14.)”

Eighthly, The Jewish Law was a temporary Dispensation, and the Forerunner of the New, and its Abrogation, by its Accomplishment in the latter, was foretold by all the Prophets (15). The New Law was to succeed (16), and to be eternal (17).

Ninthly,

(13) Act. vii. 35. Hebr. xii. 21. (14) Jer. xxxi. 31, 33. 2 Cor. iii. 6. (15) Isa. i. 11. & sequ. xliii. 18, 19, 20. Jer. vii. 13. xxxi. 31. Ezech. xxxiv. 10. Dan. xii. 11. Mal. i. 10, 11. Ib. ii. 11, 12. Mat. xi. 13. Luke, xvi. 16. John, iv. 21. Gal. iii. 24, 25. Hebr. viii. 6. ix. 6. 7, 8. 10. 11, 12, 13. (16) Deut. xviii. 15, 16. Isa. ii. 2, 3. Mich. iv. 1. Isa. lxii. 2, 3. Jer. xi. 19, 20. xviii. 31. xxxi. 31. Ezech. xxxvi. 25, 26. Mat. iv. 4. 5. Mat. xxvi. 28. John, iv. 23. Hebr. viii. 6. xii. 13. (17) Ps. ii. 6, 7. xliv. 7. lxxi. 1. & sequ. Isa. ix. 7. xi. 1 & sequ. Dan. ii. 44. Dan. vii. 14. Mich. iv. 7. Luke, i. 33. John, xiv. 16. 1 Cor. xv. 25. Mat. xvi. 18. 2 Cor. iii. 67.

Ninthly, This Law of Grace is a spiritual Law, a Law of Love, engraved in the Hearts of Men by the Holy Ghost (18). A Law propagated over all the Nations of the Earth. It was miraculous, not only in the wonderful Mystery of the Descent of the Holy Ghost for its Promulgation, but also in the stupendous manner of its Propagation. Christ foretold, when all Appearances were against him, that his Law and spiritual Kingdom should soon be propagated to the farthest Extremity of the Earth. He compared the preaching of the Gospel, in its weakest Beginning, to a little Leaven, which being hid in the Dough, spreads through the whole Mass, and changes its Nature by imparting its own Qualities. Also to a Grain of Mustard Seed, which, from the least of all Seeds, grows to such an Height as to surpass all other Shrubs (19). This incredible Success depended upon, and arose from his Death (20), which seemed of all things the most opposite to so great a Design. By the Reprobation of the Jews, and the Vocation of the Gentiles, so often and so clearly predicted by the Prophets, and by Christ himself, was this Mystery forwarded. The Instruments chosen by God, for this great Design of converting the World, were such as render the Work more astonishing: Men, who by their low Condition and natural Pusillanimity, whom he compares to Sheep in the midst of Wolves, seemed most unfit for laying the Foundation of such a Structure. Yet these he endued with an Intrepidity, which no Torments could subdue, nor Death intimidate. To these he promised an invincible Strength, a celestial Power, and a Victory over the whole World. And he assured them that they should conquer by their Patience, by being put to Death and torn to Pieces by the Wolves as so many Sheep (21). Men who
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(18) Isa. xxxii. 15. xlv. 3. lix. 21. Ezech. xxxvi. 26, 27. xxxix. 29. Joel. ii. 28, 29. Zach. xii. 10. John, vii. 37. xiv. 16. Act. i. 6. Rom. v. 5. 1 Cor. ii. 12, 13. Gal. iii. 5, 14. Eph. i. 13. 1 John iv. 13. Gal. iv. 6. 1 Cor. iii. 16. (19) Mat. xiii. 32. (20) John, xii. 24, 31. (21) Act. i. 8, &c.

by the Obscurity of their Birth, and Want of Letters and Education, were accustomed to tremble before Men in Power, he commands to preach the most sublime and unheard-of Myſteries before the Kings of the Earth. And Men who were ignorant of the firſt Rudiments of human Learning, and little verſed even in the Knowledge of Religion, and whoſe Underſtanding ſeemed unequal to ſo great Truths, much leſs capable of uttering them, he endued with a Wiſdom which all their Enemies could not contradict (22). How eaſy does it ſeem for the wiſe Men of the World to have ſtartled them with their Objections, puzzled them with their Sophiſms, or caſt ſuch a Miſt before their Eyes as muſt have diſconcerted them. They preached a God made Man, crucified by his own People, and rejected by their whole Nation; and valued themſelves on no other Knowledge than that of their crucified Maſter. Yet they confuted, triumphed over, and reduced to Silence the Doctors of the Jewish Law, and Orators and Philoſophers of the Gentiles.

By Inſtruments and Means, in themſelves ſo weak, unequal and diſproportionate were the Predictions of Chriſt, relative to the Succeſs of his Goſpel, and the Propagation of his ſpiritual Kingdom (23), ſpeedily and moſt wonderfully accompliſhed. The Perſecutions raiſed againſt the Diſciples of Chriſt ſerved only to haſten this great Work. If thoſe who were come from every Part to celebrate the Pentecoſt at Jeruſalem, and heard in their native Languages the Apoſtles publiſhing the Doctrines and Reſurrection of Chriſt (24), at their Return ſpread forth the News of theſe Wonders; the Perſecutions raiſed by the Priests gave a more ſpeedy Occaſion to the Diſciples of carrying the Goſpel into all Nations. Philip the Deacon being forced to quit Jeruſalem, preached with ſurpriſing Succeſs in Samaria (25). Others, diſperſed by the ſame Storm, went into Phœnicia, Syria, and Cyprus, and founded the

(22) Mat. x. 18. (23) Mat. xxviii. 18. Mark, xvi. 15. Luke, xxiv. 46. Acts i. 8. 42. (24) Act. ii. 11. (25) Act. xiii. 4.

the numerous Church at Antioch. The neighbouring Nations having, within the Space of 12 Years, been enlightened with the Faith, the Apostles, dividing the whole World amongst them, and assigning to each a Share of Kingdoms for the principal Theatre of their Labours, that none might be neglected, carried the Light of Faith into all Parts (26). About the Beginning of the Reign of Antoninus Pius, little more than 100 Years after Christ's Death, S. Justin Martyr tells Trypho, the most learned Man amongst the Jews, " There is no Race of Men, whether Greeks
 " or Barbarians, or of whatever other Denomination,
 " whether of the Hamoxobii (Scythians near the
 " Palus Mœotis) who live in covered Carts; or Nomades (certain Scythians both in Asia and Europe)
 " who use no Houses; or Scenites (in Arabia and
 " Africa) who dwell in Tents, following their Cattle,
 " amongst whom Prayers and Offerings are not put
 " up, through the Name of the Crucified Jesus (27)." Tertullian soon after tells the Romans (28), " We
 " are but of yesterday, and we have overspread your
 " Empire: Your Cities, your Islands, your Forts,
 " Towns and Assemblies; your very Armies, Wards,
 " Companies, Tribes, Palace, Senate, and Forum,
 " swarm with Christians. We left nothing but your
 " Temples to yourselves." And in his Book against the Jews he says, that " Territories of the Britons,
 " which were inaccessible to the Romans, were subject
 " to Christ," and that Christians were to be met with in the various Tribes of the Getulians and Moors, in all Parts of Spain and Gaul, and amongst the Sarmacians, Daci, Germans and Scythians (29).

The Progress of the Gospel was the more wonderful, as its Doctrine is most sublime, incomprehensible to the human Understanding, and contrary to the Passions,

(26) Act. iv. 19. Rom. xv. 17. x. 18. Ps. xix. 4. Col. i. 6. 1 Petr. i. 1. v. 13. (27) S. Justin. Dial. n. 117. p. 210, 211. ed. Ben. (28) Apologet. c. 37. p. 30. (29) Tert. l. *contra Judeos*, c. 7. p. 189. See to the same Purpose, S. Cyprian, l. *de Unit. Eccl.* Orig. l. iv. in Ezech. S. Iren. l. i. c. 3. p. 23, &c.

Passions, and the received Maxims and Prejudices of the World; and as it was only established by triumphing over the combined Opposition both of the Princes, and of the learned and wise Men, amongst both the Jews and Gentiles. Whoever attentively considers these Circumstances must acknowledge, that it is one of the most wonderful and evident of Miracles, that the World has believed the Gospel. Whence S. Austin says: “Whoever still asks for Miracles
 “before he will be induced to believe the Gospel,
 “is himself a Prodigy of Incredulity, who will not
 “believe such a Doctrine which he sees the whole
 “World has been compelled, by clear Conviction, to
 “believe (30).” The Evidences, indeed, of this divine Revelation were displayed by the miraculous Powers which were, as it were, the Credentials of Heaven; by the Conformity with, and the Accomplishment of the ancient Prophecies; by the heroic Sanctity of its Teachers; by the Constancy of its Martyrs; by the Sublimity and Excellence of its Morality (31); and its Doctrine on the Mysteries and Attributes of the Deity, and his Dispensations towards Man. The internal Evidence of this Revelation, arising from the Coincidence of the Holiness and moral Purity of all its Precepts, and the adorable Sublimity of its awful Mysteries, is farther confirmed by the most cogent external Evidences, derived from the Miracles mentioned in the Old and New Testament, the Genuineness and Accomplishment of the Prophecies contained therein, and the holy moral Characters of Christ, the Apostles and Prophets, the heroic Constancy of so many Martyrs, and the angelical Sanctity of so many others, many of them Persons enriched with the greatest natural, moral, and all acquired Endowments. The Brightness of the sublime Truths of revealed Religion will shine forth
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(30) S. Aug. l. xxii. de Civ. c. 8. T. vii. p. 663. See Bourdaloue, Sermon in Dom. 6. post Epiph. T. ix. p. 229. and especially S. Chrysostom, Hom. 7, & 4. in 1 Cor. &c. Racine, Poeme sur la Religion, ch. iv. v. 437. (31) Racine, ib. ch. 5. v. 369.

with greater Advantage, if placed in Contrast with the defective Systems of Philosophers. If we take a View of these we shall see the Imperfectness of human Reason in the Search of many necessary Truths; and the Necessity of divine Revelation, for our Direction in the present depraved State of human Nature; and that without Religion there is no true Wisdom. Of human Philosophy in these Matters a very wise Man said: "I have tried all things in Wisdom. I have said, I will be wise, and it departed farther from me (32)." Many Heathen Philosophers thought they had attained to Wisdom by the sole Strength of Reason; which dangerous Persuasion alone sufficed to lead them into the most extravagant Errors. What Contradictions do we not meet with in their Doctrines! What gross Mistakes, even about the Divinity itself, and the Sovereign Good! What Prejudices! To how many Vices did they give the Name of Virtues? How many Crimes did they canonize? Great Part of the Stoical Philosophy is a Rant of Pride, and their Constancy of the wise man is the very Quintessence of that Vice. Aristotle's Magnanimity (33,) and Celsus's Generosity (34), are Compounds of the same. The Maxim, that "A wise Man is self-sufficient," is derived from Socrates and Plato. Epictetus himself alloweth a Man to be proud of the Conquest of any Vice. The foul Vices of Drunkenness and most shameful Immodesties are pleaded for, and authorised by the most eminent Philosophers, Socrates, Plato, Seneca, &c. (35.) Had these Men the Knowledge of true Virtue? Do not their Extravagances evince the Truth of what God himself has declared: "I will destroy the Wisdom of the Wise; and the Prudence
" of

(32) Eccles vii. 24. See Wisd. vii. 27. See Hawarden, *Church of Christ* shewed, and Bossuet, *Instr. Past. sur l' Eglise*. (33) Arist. ad Nicom. l. iii. c. 5. & l. iv. c. 7, 8. See L' Esprit, la Fausseté des Vertus humaines, T. ii. c. 14, 15. (34) Orig. contr. Cels. l. i. p. 47. (35) See Bp. Cumberland on the Law of Nature, by Maxwell Introd. § 11, 12, &c. p. 52. &c. Also, Theodoret, de Cur. Græc. Affect.

“ of the Prudent I will reject. Where is the Wise?
 “ Where is the Scribe? Where is the Disputer of this
 “ World? Hath not God made foolish the Wisdom
 “ of this World (36)? The Wisdom of this World
 “ is Foolishness with God. For it is written: I will
 “ catch the Wise in their own Craftiness (37).” If
 in many we admire great Examples of Zeal for Justice,
 Contempt of Riches and Pleasures, Temperance in
 Prosperity, Patience in Adversity, Generosity, Cou-
 rage, Disinterestedness, and the like; these were often
 rather Shadows and Phantoms, which dazzled and im-
 posed upon the Eyes of Men, than real Virtues. For
 springing too often from, or, at least, being tainted with
 Pride and Vain-Glory, they were infected with the
 Poison of their Origin, as Waters which come from
 a poisonous Spring retain their mortal Quality through
 whatever delightful Channels or Groves they may pass.
 We are then obliged to confess the incomparable Ad-
 vantages and absolute Necessity of divine Revelation,
 not only to teach us the great Mysteries of our Re-
 demption, and apply to our Souls the Remedies of
 our Justification, and Means of Salvation, but even
 to direct us safely in all the Paths of moral Virtue.
 Our Reason, in our present State, may be compared
 to a weak glimmering Light in a dark Night, which
 may rather suffice to shew a Traveller that he is wan-
 dering out of the Road, than to direct him in the right
 Way. If too confidently followed, and if relied on
 in things beyond its Sphere, it easily leads astray.
 Even in many Points, in which it is given to be a
 Guide, it is often eclipsed by the Passions, and be-
 comes liable to Errors. God is the Sovereign Reason
 who cannot err. His Word is the Life of our Souls;
 it both enlightens the Mind and regulates the Affections
 and Appetites of the Heart. This true Wisdom we
 find and possess in holy Religion. How admirable
 is the Harmony of the great Mysteries which it teaches?
 How adorable the Light of its most important and
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(36) 1 Cor. i. 19, 20.

(37) 1 Cor. iii. 19.

most sublime Truths ? How complete the Store-house of the most powerful Means of our Justification and Sanctification, and of glorifying God by the Tender of our Sacrifices and Affections ?

We are ravished with Astonishment when we take a View of the spiritual Beauty, incomparable Advantages and high Prerogatives of the Church of Christ ; its Mysteries, Sacrifice, and Sacraments ; the eminent Virtue of so many Saints, who in every Age have adorned the Doctrine of the Gospel, by the Purity and Holiness of their Lives ; its Universality ; its Perpetuity (38). It is the House of God, figured by Noah's Ark, out of which no one is saved. Whoever attains to Justification and Salvation must be united to it, at least, in Desire ; must be a Member of it in his Heart at least. We cannot be united to Christ but by being united to his Church : If we divide and separate from the Church, we are broken off from Christ, as a Branch is from the Vine (39), and whoever come to him are added and belong to his Church (40). It is the mystical Body of Christ, whose Love for us is so great, that he counteth not himself perfect without us who are his Members. Therefore the Church is also called Christ (41). In it he presides as Head, for ever communicating to the Faithful, as to his mystical Members, the special Influx of his Gifts and Graces, by the Ministry he has established, the Mysteries he has wrought, the Means he has instituted, and other Channels he has appointed. For in his Church are possessed and dispensed all the Treasures of his Grace and Mercy. It is the " Tower of David, built with Bulwarks : " A thousand Bucklers hang upon it, all the Armour " of valiant Men (42)." It is exposed to many Tryals, but never can be overcome ; being ever triumphant over both Persecution and Heresy. It is the Pillar and Ground of Truth, and this in regard of

(38) John, xv. 4. x. 16. xvii. 20, 21. Eph. iv. 4, 5. Rom. xii. 5. Act. xiii. 48. Matt. xxviii. 19. Mark, xvi. 16. 1 Cor. xii. 27. (39) Act. xi. 24. (40) Act. ii. 47. (41) 1 Cor. xii. 12. (42) Cant. iv. 4.

of Men; for this Ground has for its Foundation the Corner-stone, who is Christ. This Title is given to the Church, because God's Truth abides no where else in the World: Neither is it to be sought for any where but in the Church. Every where else is downright Darknes, Lies, Errors, Impostures, Superstitions, the Spirit of Giddiness and Confusion, and all manner of Corruptions. The Church is founded by and on Christ, is subject to Christ, is ever governed by Christ, and directed, and assisted by the Holy Ghost (c). It is the Mother of the Saints, always bringing forth Children to God, and training them up by the Word of God, continually preached in it, by the Example of good Men and the Practice of all Virtues, by the holy Sacraments, Sacrifices, and public and private Prayer. It is the Spouse of Christ, set forth with every Ornament of Grace and Virtue; cleansed, sanctified, glorious, not having Spot or Wrinkle, or any such thing; but holy and without Blemish, nourished and cherished by the Lord (43). The Church is the Mother of us all, the Sister of the heavenly Jerusalem (44). It is the Temple of the Living God on Earth, in which he is adored, served, and glorified, by the un-

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interrupted

(43) Cant. vi. 3, 8. vii. 6. i. 15, 16. iv. 7. Eph. v. 25, 26, 27, 29. (44) Ps. lxxxvi. 7. xlv. 16.

(c) God's Spirit, and God's Promises, are undoubtedly infallible; and we are assured by Christ that his Spirit assists and directs his Church into all Truth, to the End of the World. For though Men are fallible, yet the Church, which is composed of Men, infallibly teaches and delivers the divine Truth, because the Body of its Pastors are assisted and directed by the Holy Ghost, in discharging this Office of teaching it all Nations. This Infallibility of the Church is derived from the Infallibility of God's Spirit, not from Men; and is grounded on the Assurance of God's unerring Word and Promises. Matt. xxviii. 20. John, xiv. 16, 17. xvi. 13, 16. Mat. xvi. 18. Eph. i. 22. 1 Tim. iii. 15. 1 Cor. xii. 12. Hebr. xiii. 7. The Holy Ghost guides the Body of the Pastors of his Church into his Truth, through all Ages, not by continual successive Inspirations; but by directing them by his all-wise and all-powerful Protection, preserves in them the sacred Deposit of his Apostolic Revelation pure and unvaried

interrupted Homage of Sacrifice, Obedience, Praise, Love, and all Virtues. It is the eternal Spring of the Waters of Life, which run in a strong Stream from Libanus (45), and which become in him who drinketh thereof a Fountain of Water springing up into eternal Life (46).

Christ began to form his Church, during his sacred Ministry here on Earth, when he assembled his Disciples, and instructed them with his own Mouth. But the Descent of the Holy Ghost was the last Act, by which he both revealed and promulged his whole Law: He infused, as it were, a Soul into that his mystical Body, and endowed it with a vigorous Principle of Life and Action. From this time its Rulers, Ministers and Officers, being completely commissioned and qualified by the miraculous Effusion of the Holy Ghost, set themselves to exercise all their respective Functions, and exert their Powers in governing and propagating the spiritual Kingdom of Christ, which was then perfectly settled and established. The Church, therefore, on this Day keeps its own Festival, celebrates, as it were, its own Nativity. All the Feasts of the Saints, whom we honour throughout the Year, shine but with borrowed Rays from this Day's Glory; and derive all their Graces and Virtues from the Mystery which we honour on this Solemnity. To it we stand indebted for their heavenly, pure, and sublime Doctrine, for the admirable Humility, Zeal, and Sanctity of their Lives; for the miraculous Powers so often displayed in them; and for the heroic Fortitude exerted by so many in their Martyrdoms, and under the sharpest Trials. To the same we owe all the spiritual Privileges and Advantages which we enjoy in the Church, and those which we expect in the eternal Kingdom of God's Glory.

C H A P.

(45) Cant. iv. 15. (46) John, iv. 14. vii. 39.

C H A P. V.

On the FRUITS continually produced in the SOULS of the FAITHFUL, by the invisible Descent of the HOLY GHOST upon them.

THE Feast of the Christian Pentecost is distinguished by this singular Privilege above all other Festivals of our Holy Religion, that, whereas on other Solemnities we give Praise and Thanks for Mysteries past, and which no longer subsist but in their Fruit or Effects, here we commemorate a great Mystery, which is renewed in the Church, and in the Souls of the Faithful in it, to the End of the World. The Holy Ghost indeed no more descends by an immanent Action of his divine Person, as he did on the Apostles; the Promulgation of the Gospel was then made by his Revelation of its holy Doctrine to the Apostles, and the Foundation of the Church was then laid, always to endure under his Guidance and Protection. These were Mysteries which only attended his first Descent. Also the outward Prodigies, and sensible Representations of the Wind, and cloven Tongues of Fire, by which the Holy Ghost manifested his Presence on that extraordinary Occasion, and which were expressive of its Energy, and Effects, and Signs, most suitable and necessary for that Time, are not since renewed. Neither are the outward Gifts of Miracles, Prophecy, and Tongues, then often bestowed, some on one, others on another, and necessary for the Confirmation of the Faith in its first Propagation, any longer conferred by this divine Spirit upon those to whom he now communicates himself. These are Mysteries which are past, to which we stand indebted for the spiritual Advantages which we enjoy in the Church, and for which we owe the Tribute of our constant Thanksgiving and Praise. But though the Holy Ghost descends no longer *visibly*, as he did on the Apostles at Pentecost, when he manifested his Pre-

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fence by sensible Emblems; he still descends *invisibly* upon our Souls. And though he communicates not to us the outward Graces of the miraculous Powers which were given for the Benefit of others, and of the Church, not of those who received them, he no less imparts himself to us in his interior most inestimable Graces, and invisible spiritual Gifts, than he did to his Apostles, if we open our Hearts to receive them. Being by his Immensity every where present to us with the Father and Son, he with them, pours upon us, his most precious interior Gifts, which are peculiarly ascribed to him, on Account of the Analogy which they bear to his personal Property, by which he is the Fountain of Grace itself, the eternal subsisting Love of the Father and the Son. This divine Guest is no less promised to us than to the first Disciples. Christ gave him to abide with his Church, and in all his true Members *for ever* (1). He was solicitous and prayed for all that ever were to believe in him (2). The Apostles conferred the Holy Spirit on others in the same Manner they had themselves received him (3). He descended on the Samaritan, and on the Gentile Converts, no less than upon the Jewish: "They have received the Holy Ghost like us (4)" said St. Peter. The sacred Fountain was opened at Pentecost on the Apostles; but continues still to flow. Though the outward Prodigies which attended this Mystery at the Season of its first Eruption, when it issued forth from the divine Source to replenish the Apostles, are not now exhibited to strike our Eyes; yet we know that the divine Spirit still descends upon all the true Disciples of Christ with the same bounteous Efflux of Grace to the End of the World, according to Christ's most solemn Promises. Before he left his dear Disciples to return to his Father, in the tender Bowels of Compassion, he assured them, and us with them, that he would not leave us destitute as Orphans, without a Father, but that he would send his

(1) John xiv. 16. (2) John xvii. 20. (3) Act. viii. 17.
 44. (4) Act. x. 47.

his Holy Spirit to supply his Place as his Vicar; and to be always with us. “ I will not leave you Orphans; “ but will give you another Comforter,” says he (5). Sometimes he tells us, that he will send him, at other Times, that his Father will send him, because the Holy Ghost proceeds, and consequently has his divine Mission, both from the Father and the Son, as one Principle, by their infinite Love. If Christ says: “ Whom I shall send you from the Father (6).” He also declares: “ Whom the Father will send in my “ Name (7);” and “ I will ask the Father for you, “ and he will give you another Comforter, that he “ may abide with you for ever (8).” By his Merits and Prayers he moved the Father to send him, and as one Principle of the Holy Ghost with the Father, was himself also the Author of his Mission.

How precious is the Gift of this divine Spirit which Christ has promised us! In him is supplied to us what we have lost by Christ’s withdrawing from us his visible corporal Presence. Nay, more than this; it was necessary and advantageous that Christ should leave us, in order that we might be enriched with the Treasures, and comforted and strengthened by the continual Presence of his Holy Spirit. “ It is expedient for you,” says he, “ that I should go. For “ unless I go, the Comforter will not come to you (9).” Christ has paid our Ransom: But the Holy Ghost must apply the Fruit of his Merits and Satisfaction to our Souls, and put the finishing Hand to our Sanctification. He is the spiritual Light of our Understandings: He purifies and inflames our Hearts, or Affections: He is the Sanctifier of our Souls: Our spiritual Life and Strength: Our *Comforter*, and our *Advocate*; for the Name of Paraclete signifies both; and he fills the innermost Corners of our Hearts with his sweetest heavenly Joy, and with the Unction of his holy Consolation and Love. He is said to pray in
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(5) John xiv. 18. (6) John xv. 26. (7) John xiv. 26.
(8) John xiv. 16. (9) John xvi. 7.

us, by forming in our Hearts that Spirit of Prayer with unutterable Groans and Sighs (10), which will always be heard. He is called, by excellence, the Gift of God, because he bestows on our Souls every spiritual good Gift; every Grace which carries all Virtues to the most heroic Degree of Perfection. Hence Christ speaking of the "Spirit whom the Faithful" were to receive," said, "That out of their Bosom Rivers of living Water should issue (11)." This is "in the Soul of every one of the Elect; "a source of Water, springing to eternal Life (12)." It is "the most clear River of living Water, transparent as Chrystal, issuing from the Throne of God and the Lamb," which waters the heavenly Jerusalem, and gives fruitfulness to the Tree of Life, to produce new Fruit every Month, and imparts to the Leaves the Power of healing Nations (13), or all the Affections of the Heart.

The primary Gift of the Holy Ghost in our Souls is *habitual Charity*, or *sanctifying Grace*, which is infused chiefly by Baptism, or Penance, and increased by all the other Sacraments, and by all other Means of Grace, and Exercises of Virtue. This permanent Grace cleanses the Soul from all mortal Sin, clothes her, as it were, with a spiritual Brightness, or Beauty, by which she is acceptable to God, his adopted Child, entitled through his merciful Promise to the Inheritance of his Glory. This is the Mark and Badge of the Children of God, the Sign of the Presence of the Holy Ghost, making his abode in them by this Gift. By sanctifying Grace he is said to *reside* in them; yet he does not reign in them, unless he moreover subdues all their Affections and Powers to his holy Will. Alas! How few even amongst the Disciples of Christ, now-a-days, understand what is meant by the Holy Ghost in this Sense, or by the Reign of his Grace and Love established in a Heart? When he descended on

(10) Rom. viii. 26. (11) John vii. 39. (12) John iv. 14. (13) Apoc. xxii. 1.

on the Disciples at Pentecost, they all were filled with him, or received his Plenitude, though with a Variety in his Gifts, according to every one's Exigencies, State, and Functions: The Apostles, to found and govern the Church, and to carry the Gospel over all Nations: All, to lead a pure and perfect Life, every one according to his State and Vocation, and by their Example to bear Testimony to Jesus Christ. How amiable was this Inundation! How desireable this Plenitude of Graces! How few shall we find now filled with the Holy Ghost? We find every where an infinite Number full of the World, full of earthly Desires, full of their Passions, full of themselves. But where shall we find Marks of the Reign of the Holy Ghost in a Christian Heart? Of the first Converts of the Apostles, it is said: "Grace was great in all (14)." Now how weak is it in all? "The Holy Ghost is, I hope, given to all to Salvation," said St. Bernard to his Monks (15), "but not to a Degree of Fervour." To this Spirit, the greatest Part, even amongst those who profess themselves Followers of Christ, are Strangers. They rather discover that they are governed by the Spirit of the World, which is the declared Enemy to that of God, and which cannot comprehend, much less receive it. "The sensual Man does not conceive the things which are of God (16)." Were we to put the Question to innumerable Christians; "Have ye received the Holy Ghost?" They would be almost obliged to answer with those at Ephesus, who had only received the Baptism of John the Baptist: "We have not even heard whether there is a Holy Ghost (17)." For in the World, scarce any one knows that there is any other Spirit than that of the World. Scarce any one can be found in that Region of spiritual Darkeness, who has either knowledge or relish of the Spirit of God, or his interior Gifts: Of a Spirit full of God, which

(14) Act. iv. 33.

(15) S. Bern. Serm. 3. in Pentec.

(16) 1 Cor. ii. 14.

(17) Act. xix. 2.

which loves, seeks, and desires him alone, undertakes nothing but in the pure View of his holy Will; which feels no Joy but in the Hope of his future Goods, or in the Taste of his spiritual Comforts, or in the Interests of his Love; which desires to serve every one for his Sake, excuses and pardons all, so far as Duty allows, without giving Countenance to Evil; embraces all Men in its Affections, upon the Motive of sincere Charity, Friends and Enemies, Domestics and Strangers: A Spirit of perfect Disengagement from the World, and Contempt of its false Riches and Honours, by which the Soul is raised above all earthly Things: A Spirit of Mortification and Penance, which suffers no Inclination of the Flesh to reign in the Heart: A Spirit of Humility, rejoicing in Contempt: A Spirit of Patience, Resignation, Courage, and Fortitude: A Spirit of Recollection and Prayer: A Spirit of a Love of the Cross and Suffering: A Spirit of Fervour and Zeal, always active, always ardent: In a Word, such a Spirit as animated the Apostles, after the Holy Ghost had shed his Beams upon them. In the Change which he wrought in them, we shall discern the true Characters of this divine Spirit, by which we may examine our own Hearts. They received by his Descent a Spirit of Disengagement, and Cleanness of Heart, a Spirit of heavenly Knowledge and Light, a Spirit of Sanctity and Charity, and a Spirit of Strength.

The Apostles before the Descent of the Holy Ghost upon them, had long enjoyed the Happiness of being instructed in the School of Virtue by Christ himself; and formed by his Example, they had left all Things to follow him; were free from all gross Passions and Vices, and remarkable for their moral Probity, Piety, and ordinary Virtue: But they were still subject to many little Motions of secret spiritual Passions, even Envy and Ambition. They disputed for Pre-eminence: Were sometimes too ardent, too bitter in their Zeal: Men subject to a thousand Weaknesses and habitual Imperfections, wedded to earthly Things,
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and blinded by the Prejudices of many false Maxims of the World and secret Passions. Hence the Ambition of the two Sons of Zebedee, to sit the one at his Right-hand, and the other at his Left, to have the highest Share in his Power and Honour, when he should be placed in the Throne in the temporal Kingdom, which they expected the Messiah would establish. Hence the frequent Disputes for Precedence among the Disciples, which they renewed on the very Eve of his Passion. Hence the Despondency of the two Disciples going to Emmaus, in their Despair after his Crucifixion of seeing the Kingdom of Israel restored by him in its ancient Glory. Hence the Question they put to him, even after his Resurrection, whether the Time was then come for him to re-establish the Ruins of the Jewish State. In vain did the Son of God, in order to undeceive them, and cure their blind Passions, repeat to them, That his Kingdom was not of this World; that it was very different from that of the great Ones of the Earth, that to obtain the highest Rank in it, they must here choose the lowest Places; that Humility and Contempt is the only Path to Greatness in it. Their Heart was still rebellious against his divine Instructions, and their Mind blinded by the dark Clouds of Passions, they continued still infatuated by the Spirit of the World, and the Prepossessions of its prevailing false Maxims, founded in the Passions of Men. Far from answering their chimerical Expectations, he always exposed the Vanity of their Pretensions; but for the Cure of their inveterate Disease and Blindness, promised to send them a Master from Heaven, who should withdraw their Hearts from earthly things, and give them a Relish of true spiritual Goods. He told them, they should be baptized by the Holy Ghost after not many Days (18), which Baptism of Fire was to consume and destroy their earthly Affections, and fill them with an Esteem, Love, and Desire of only heavenly Goods. This Disengagement
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of the Heart is the first perfect Grace of the Holy Ghost, by which he introduces a Soul into the Possession of his greatest spiritual Treasures. So long as the Passions of secret Pride, Ambition, Vanity, Covetousness, or Pleasure, hold any Degree of Empire in the Heart, the Holy Ghost can never establish his Reign in it; so incompatible is the Service of two Masters. The World must be entirely renounced and banished, before God can take absolute Possession. To offer to make any Division, or Composition, is highly to undervalue and affront the divine Grace. And to pretend to open our Heart to the Holy Ghost, and invite him to us, whilst we in any shape harbour his Enemy, is not to understand the Nature and Conditions of his Grace. He is the Spirit of Truth, whom the World cannot *receive* (19). The first Proof the Holy Ghost gave of the Reign of his Grace and Love in the Apostles, after his Descent upon them, appeared in the Change he wrought in their Affections; in their Contempt of the World, and the Crucifixion of their Passions. To this Grace they had been long prepared by listening to the heavenly Instructions of our divine Redeemer, and his familiar Converse and holy Example; by the habitual Practice of religious Virtues; and above all, by being initiated in the School of the Cross of Christ; by the bitter Share of Afflictions they had in his Sufferings and Death, and in the State of extreme Desolation in which he left them at his Ascension, destitute of all Support and Comfort: After this, by their close Retirement of ten Days in continual Prayer, in Compunction, Sorrow, and pure heavenly Desires, the whole World being then most bitter and dreadful to them, insomuch, that for Fear of its Disgrace and Persecution, they durst not shew themselves in Public. All this, though it shook their Hearts, did not suffice to wean them from the World. This was the Work of the Holy Ghost, the Finger of the Most High, the wonderful Miracle of

of his omnipotent Grace. In an instant, by the Descent of the divine Spirit, the Disciples found themselves changed into other Men. From that Moment they were dead to themselves, and to the Vanities, Pleasures, and Pride of the World. Its foolish Pageantry they sovereignly despised as empty Shadows full of Snares and Dangers. The World itself has produced many false Heroes of an imperfect Virtue, who pretended to despise its painted Charms and Riches; but their Confession of its Emptiness and Sinfulness, was extorted only by an Experience of its Treachery and Bitterness, and often was only a feigned Stratagem of Vanity, or a subtle Illusion of Pride. Whilst the Philosophers boasted a Contempt of Riches and Applause, they betrayed their Insincerity by their Keeness in pursuing their own Interest, on critical Occasions, or by courting vain Applause. In the Apostles this Contempt was sincere and perfect. They loathed temporal Goods, because they loved only those which are eternal, and found no Comfort but in the Hope of enjoying God, in which they said with the Royal Prophet: Lord, "What have I in Heaven?" "And besides thee what do I desire upon Earth?" For thee, "my Flesh and my Heart have fainted away. "Thou art the God of my Heart, and the God who art "my Portion for ever (20)." They dreaded the Distraction of worldly Cares, the Danger of Pride which Riches easily breed; and that Worm which gnaws the Heart of covetous Men; and above all, those earthly Desires in which so many Snares and Evils are concealed. They rejoiced to live free from such a Burden, that they might more easily go to God, and esteem it the greatest Honour and Delight to imitate "Jesus Christ; who though he was rich, yet "became poor for our sakes, that through his Poverty we might be rich (21)." In this Spirit all earthly things "they counted as Dung that they might "gain

(20) Ps. lxxii. 25, 26.

(21) 2 Cor. viii. 9.

“ gain Christ (22).” They saw all the Treasures of the Faithful laid at their Feet, without casting an Eye upon them, and without any other concern than for the Distribution of them amongst the Poor. As insensible to the Passion of Glory, as to that of Interest, they rejoiced, and gloried in being found worthy to suffer Reproach and Torments for Christ, and looked upon themselves as the most contemptible, and the Off-scouring of the World. Confining all their Views to Eternity alone, they conversed altogether in Heaven, where their Hearts and their only Treasure were. The corrupt Motives of Covetousness, Sensuality, and Pride, cleave intimately to our Souls, and are the Springs of all the Desires and Actions of worldly Men. It is the Property of the Holy Ghost in sanctifying the Soul to abolish all such sordid Inclinations, and purify the inmost Springs of the Heart, by purging away carnal Affections and Desires, and reducing all the Powers of the Soul, to one constant Pursuit, that of God’s Glory. Hence he is said to wash, to cleanse, to sanctify the Soul. With a View to this Property, the Prophet Malachy compares the Spirit, “ to a Refiner of Gold and Silver (23),” destroying the Dross, and separating all impure, or heterogeneous Particles from those Metals by the Force of Fire, till they are reduced to the Standard of perfect Purity. The Soul cleansed from the Rust of vicious and earthful Affections is rendered pure, all of a kind, concentered in the End of her Creation, by a Purity of Heart, and the Unity of her Desires, all meeting in one Point the Glory of God. This one thing alone she desires, and pursues under all Appointments of Providence, and through all Events, in every Action.

Christians engaged in the World, call this Disposition of all the Saints most happy; but seem to look upon it as belonging only to the primitive Church, and to the Deserts of Monks and Hermits, and incompatible with the Circumstances of their Situation. This is a gross Illusion of the World; and the Ex-
ample

(22) Phil. iii. 8.

(23) Mal. iii. 3.

ample of numberless Saints in all States and Conditions, clearly demonstrates that this Spirit of perfect Disengagement of the Heart, may be attained, by the divine Grace, in every Age and Condition; and that this Miracle of Grace is continually revived in many pious Souls in the Church. If we are Strangers to it, it is owing to our Neglect of the Means of extinguishing in our Hearts the Love of the World. If we are assiduous in seeking the Holy Ghost, and in practising the Means to invite him, and prepare our Souls to receive him, he will not fail to assist our Infirmary (24) not only by disentangling and purifying our Heart, but also by enlightening our Understanding, by a clear feeling Knowledge of the Vanity of all temporal things, and the infinite Importance and Dignity of those which are eternal. This Light is the second great Gift of the Holy Ghost, in those upon whom he descends.

The World was seated in Darkness; a deluge of Sin having spread thick Mists of spiritual Blindness over the whole Face of the Earth. "They shall walk in Darkness like blind Men, because they have sinned against the Lord (25)." Christ shone forth the Light of the World, but was not received by it. The Apostles themselves, though they enjoyed the Influence of this true Light, still retained the grossness of their earthly Souls, and their dullness in understanding spiritual Truths. The Light of the divine Mystery of the Cross was too bright for them yet to bear. And our blessed Saviour told them he had many Things to say to them, but they could not then bear them (26.) Many sublime Mysteries, *the deep things of God*, especially those that are relative to the Cross of Christ, could not be duly apprehended by them before their Minds were perfectly enlightened by the Descent of the Holy Ghost. Besides these, there are many moral Truths so perfect and so exalted, that Men cannot be effectually persuaded of them, or penetrated with them, but

(24) Rom. viii. 26. (25) Sophon. i. 17. (26) John xvi. 12. Luke xviii. 34. Act. i. 6.

but by the powerful immediate Operation of the holy divine Spirit. Such were those delivered by Christ in his Sermon on the Mountain : That the Poor in Spirit, the Meek, and those who mourn and weep, are blessed above all others ; that our Enemies are always deserving of our Love ; that the most outrageous injury ought not only to be forgiven, but returned with Kindness and Benevolence. Of these and many other such great and holy Truths, no Evidence of Reason, no Arts of Persuasion can ever give us so full, lasting and operative Conviction as will form a constant practical Assent, and give us a true Sense and Relish of the same, so as that they may become an habitual Rule of Conduct. The Holy Ghost alone can produce this effectual Conviction in our Minds. The same power only that made them, can reform them. The divine Spirit which at the first Creation, brooding over the wide Chaos, produced this beautiful and regularly disposed World out of Darkness and Confusion, must shed the Beams of his Light upon our Minds, to produce in us a new Creation of Virtue, bring forth Light out of our Darkness, and dissipate Errors, and the prejudices of our Passions by the Rays of Truth. To this St. Paul alludes, when he says : “ God who
 “ commanded Light to shine out of Darkness, hath
 “ shined in our Hearts, to give the Light of the Know-
 “ ledge of the glory of God (27).” The Apostles therefore appeared so long incapable of understanding those spiritual Truths, at which corrupt Nature is shocked, and the Passions recoil : Their Understanding was yet as weak as if they had never approached that Source of Light, because their full Instruction and Reformation was reserved to that adorable Spirit of Truth. Hence Christ remitted them to him for the perfect Knowledge of his holy Law and Mysteries.
 “ When the Spirit of Truth shall come, he will teach
 “ you all Truth (28). The Holy Ghost whom the
 “ Father will send in my Name, will teach you all
 “ Things

(27) 2 Cor. iv. 6.

(28) John xvi. 13.

“ things, and will bring all things to your mind. (29).” This holy Spirit is truly our heavenly Teacher, because the Lord of Souls. Earthly Masters only found in the Ear; but the Holy Ghost reaches the inward Mind, removes all Grossness, Stupidity, and other Obstacles, and gives the power of relishing and comprehending his revealed Truths. By his Rays the Disciples, who before were so slow of Apprehension in spiritual Matters, penetrated the sacred Obscurity of the Scriptures, saw into the Abyss of the boundless and unfathomed Goodness and other attributes of God, and the great Mysteries of Religion were unfolded to them. Ignorant Fishermen who knew nothing above their Nets and their Boats, are now Masters of the most sublime of all Sciences: Poor Idiots who could scarce speak, now beat down the Eloquence and Learning of the Philosophers and Sages of all Nations by the Torrent of their Discourses, and by that Spirit which animated their Hearts and their Words, and which nothing could resist. The same Holy Ghost is given us in a manner suiting the Exigencies of our Souls. He inspires us with Docility and Submission to the Mysteries of Faith, and to the Voice of Grace: He enlightens our Understanding, instructing us in the Wisdom of God, and in the Paths of Virtue, secretly reproving our Hearts, and discovering our own spiritual Miseries to us in such a manner as to give us a clear View of their Depth, and a true Feeling of their Weight. Whence comes it that Christians so often blind themselves, and walk in Darkness in the midst of the Light of Faith, see so imperfectly their Duties and Obligations, make so many false Steps, have such weak Ideas of the divine Attributes and Mysteries, are so great Strangers to themselves, their spiritual Wants, Dangers and Disorders? The Reason is plain: They consult not the Holy Ghost, nor prepare their Souls to receive his Lights, and secret Direction and Assistance. The first and essential Part of this Preparation, is the

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Disengagement of the Heart from earthly things. It is impossible to receive the full Torrent of heavenly Light, or to conceive well spiritual things till we have learned to shut our Eyes to this World, and to use it as if we used it not, so acquitting ourselves with Diligence of our Duties in it as a Stewardship for which we are accountable to God, our Neighbours and ourselves, yet watchful not to suffer our Affections to be caught in its Fetters. Holy Meditation, with the other Exercises of devout Prayer, and the Practice of all Christian Virtues, open our Minds to the Operation of the divine Spirit, and are the necessary Means to prepare our Souls, and purify the Eyes of our Understanding, to receive the Beams of the divine Light, in the Visit of the Holy Spirit. The Effects of this visit Christ points out, saying: "When he shall come, he will convince the World of Sin, and of Justice, and of Judgment (30)." Before his coming, the Soul had a very weak Sense of the Enormity of Sin; the Holy Ghost gives her a full Conviction of its Evil; shews her the universal Disorder of her Heart and Actions, and excites her earnestly to seek the great Physician, who alone is able to heal all her spiritual Diseases. He convinces her of Justice, or of the Necessity of wiping away her Sins by Torrents of Tears: Also of Judgment, by which, in the Tribunal of her own Heart, she condemns herself to expiate them by the Severity of a penitential Life. He instructs her, moreover, in every Duty and in every Virtue, giving her with a complete Knowledge, the most feeling Sentiments of Humility, Meekness, and divine Love. "His Unc-
 tion teacheth you of all Things (31)." He infuses a sublime habitual Knowledge of these Virtues, and as occasion requires, by his actual Illustrations directs the Understanding by his unerring Light, to guide the Will in the Choice and Pursuit of moral Good; and he enriches her with holy Prudence, which is the Fruit of true Sanctity, and a special Gift of the Holy Ghost. Of

Of this divine Light, which is the Privilege of the Saints in this Life, frequent mention is made in the holy Scriptures. “ The Knowledge of the Holy is
 “ Prudence (32): The Path of the Just is a shining
 “ Light (33). I will give thee Understanding, and I
 “ will instruct thee in this Way, in which thou shalt
 “ go (34). Blessed is the Man whom thou shalt in-
 “ struct, O Lord; and shalt teach him out of thy
 “ Law (35). I have understood more than all my
 “ Teachers, because thy Testimonies are my Medita-
 “ tion: I have had Understanding above the An-
 “ cients (36). Thy Light shall rise up in Darknes,
 “ and thy Darknes shall be as the Noon-day. The
 “ Lord will fill thy Soul with Brightness, and thou
 “ shalt be like a watered Garden, and like a Fountain
 “ of Water, whose Waters shall not fail (37). All
 “ thy Children shall be taught of the Lord (38). I
 “ am the Lord thy God that teach thee profitable
 “ things, that govern thee in the Way that thou
 “ walkest (39).” This Doctrine is not to be wrested
 in Favour of the Fanaticism of any pretended Inspira-
 tion or New Light; which overturns all Principles
 both of Reason and Religion. The Light here spoken
 of as a Gift of the Holy Ghost being both that habi-
 tual and that actual Grace of the Understanding by
 which the Holy Ghost directs it to follow the Rules
 of Prudence and all perfect Virtue, in a Spirit of en-
 tire Submission, Humility and Docility. For since
 our Understanding is darkened by the Sinfulness of
 human Nature, it can no more understand or adhere
 to supernatural Truths in a Manner conducive to Sal-
 vation, than an Eye can see Colours without Light.
 This Grace we must continually labour to obtain and
 improve. O Divine Spirit, heavenly Master, who
 without the Sound of Words, enrichest the Memory
 with the most important Truths, and enlightenest the
 Understanding, to make us at the same time know
 N n 2 and

(32) Prov. ix. 10. (33) Prov. iv. 18. (34) Ps. xxxi. 8.
 (35) Ps. xciii. 12. (36) Ps. xcix. 100. (37) Isa. lviii. 10,
 11. John vi. 45. (38) Isa. liv. 12. (39) Isa. xlviii. 17.

and embrace them; come visit our Soul, which without thee, can neither comprehend nor retain thy saving Knowledge! Spirit of Truth, teach us all Truth, and banish out of our Minds all prejudices of the Passions, all false Maxims of the World, all Illusion and Error, that we may learn all we ought to know, and be directed to do thy Will in all things!

The Holy Ghost is not only the Spirit of Purity and Light, but also of Charity and Sanctity. If he disentangles the Heart, and enlightens the Understanding, it is in order to dispose and fit the Soul for the eminent Graces of Sanctity and Charity, by which he establishes his Reign in the Heart which he visits and enriches by his Presence, and with the most sublime heavenly Gifts. Sanctity implies a spotless Purity, free from every Stain of Malice, Pride, Selfishness, Contractedness, and whatever is Sinful or Imperfect; and is joined with every perfect Virtue, with all moral and religious Righteousness and universal Goodness. Infinite Sanctity is the highest amongst all the Attributes of the Deity, which gives to all the rest perfect Beauty, and all the Charms of which we can form an Idea. For Knowledge, Wisdom or Power only exclude all Deformity by being allied with all perfect Sanctity. The Holy Ghost being the Love of the Father and Son, is styled the Author of holy Love, Grace and Sanctity in us: This is called his most precious Gift in our Souls. By the plentiful Effusion of his Grace upon the Apostles, he cleansed their Souls from all Filth of Sin, and so strengthened them in divine Love, that they lived without falling into venial Sins of Malice or full Deliberation, but not without all venial Sins of Frailty and Surprize, as St. Francis of Sales observes, describing the State of perfect Love in this Life (40). *The just Man falls seven Times a Day by Precipitation, Surprize and Frailty: But he rises immediately again by the Spirit of perfect Compunc-*
tion

(40) S. Fr. of Sales, on the Love of God, b. x. ch. 5.
See Gal. ii. 11. 1 John ii. 4.

tion for known and unknown Sins, in which he lives, and by that Watchfulness over the Affections of his own Heart, and over all his Senses, in which he daily improves (41). Holiness is not confined to an Exemption from Sin, and irregular Appetites and Attachments; it moreover carries along with it universal Justice and Righteousness, or all perfect Virtue, founded in sincere Humility, and consummated by Charity or divine Love (42). The Holy Trinity, or *God is Love* The Holy Ghost is in particular the eternal Love of the Father and the Son. Hence it is the infinite Desire of the Holy Trinity, that the Divine Spirit descend upon us to convert our Souls into his pure Love. What was the End of Christ's Birth, Sufferings, Death, Resurrection, Ascension, and other Mysteries, but that he might send the Holy Ghost, that he might fill us with this precious Gift? "I am come," says Christ (43), "to send Fire upon the Earth, and what will I but that it be kindled?" The Emblem under which the Holy Ghost appeared, consisted in Tongues of Fire, "to shew," says Charles Borromeo (44), "that he came to inflame the whole World with the Fire of his Love. O astonishing Goodness of God! What Return shall we make? With what Love shall we receive this Love? The other Feasts, or Mysteries of Christ, are the Effects of his Love. But in this Mystery Love itself was bestowed upon us. The Holy Ghost, the reciprocal, eternal Love of the Father and the Son, is sent, and diffuses the Gift or Grace of his Love in the Hearts of Men. Who can be so hardened as not to burn with Love of this eternal and infinite Lover and Love? How truly did Isaiah say: "The Lord will comfort Sion; he will comfort its Ruins (45)." He cries out: "All you that thirst, come to the Waters: And you that have no Money, make Haste, N n 3 " buy,

(41) Prov. xxiv. 16. (42) 1 John, iv. 16. (43) Luke, xii. 49. (44) S. Car. Borrom. T. i. Serm. in Pentecosten, Anno 1583. p. 96, 97. Mediol. An. 1748. (45) Isa. li. 3.

“ buy, and eat (46).” If any one thirst, let him “ come to me and drink (47).” It is given gratis, without Price or Recompence of Gold and Silver. Yet is said to be bought, because we give our Hearts to God to obtain it. So abundant is this Gift, that the Royal Prophet says of it: “ The Stream of the “ River maketh the City of God joyful (48).” This sacred Water, eternally flowing, pours itself with the impetuous Stream of a Torrent into the Souls of those who open their Hearts to receive it. In what Abyss of Misery do we lie groveling? With what Dangers, with how many threatening Enemies are we encompassed? Shall we not cry out to this Spirit of Strength and Comfort? Shall we not open our Souls to receive his heavenly Gifts? Above all, his holy Love: For this we must be “ the Generation of those who seek “ the Lord (49).” And him alone; saying, “ Thou “ art my Portion (50).” This Gift of the Holy Ghost comprises both habitual and actual Love of God.

46) Isa. lv. 1. (47) John, vii. 37. (48) Pf. xlv. 5. (49) Pf. xxiii. 6. (50) Pf. cxviii. 57.

C H A P. VI.

On the GIFTS which accompany Habitual CHARITY.

SANCTIFYING Grace, or Habitual Charity, the primary Gift of the Holy Ghost, is never given alone, being always accompanied with other special Gifts. Namely, First, the *infused*, or supernatural *Virtues*, Faith, Hope, and Charity: Also Penance, and other Virtues which spring from the Theological Virtues. With these every Soul adorned with habitual Grace is decked by the Holy Ghost, her heavenly Bridegroom, as with so many spiritual Jewels. Their Lustre is also continually increased with the Growth or Improvement of habitual Charity. 2dly, The
seven

seven Gifts, and twelve Fruits of the Holy Ghost, and the eight Beatitudes are also the Attendants of sanctifying Grace, and derived from the same divine Author, bestowed in a more heroic Degree, in Proportion to the Dispositions, and Preparation of the Soul to receive them.

The Faculties of our Soul were weakened and impaired by Sin, so as to stand in need of Remedies and Strengtheners. The Holy Ghost, by his seven Gifts, which accompany sanctifying Grace in a Degree proportioned to the Disposition of the Soul to receive them, heals the Weakness and Disorders of the Will and Understanding, and raises them to facilitate the Exertion of their Powers in doing good Works. These gave Wings and Strength to the Apostles and other Saints, to fly and run in the Service of God (1). These raised them from the Earth, and above all earthly things, to soar in the Air of heavenly Affections. Whence Isaiah gives them the Name of the Spirits (2). S. Paul calls their outward Exertions the Word of Wisdom, of Knowledge, &c. (3). In Ecclesiasticus they are represented both as special Gifts with which God fills the Soul, and habitual Dispositions, under the Title of the Spirit of Wisdom, of Understanding, &c. (4). They are so many permanent supernatural Habits, which dispose and incline the Soul readily to follow Virtue, or the Instinct of the Holy Ghost (5), fortifying the Memory to retain his Impressions, and the Understanding and Will to obey his Illuminations and Motions. They are explained as follows (6).

1. *Understanding*, as a supernatural Gift of the Holy Ghost, teaches a Soul to penetrate supernatural things, not by the bare knowledge of them by Faith, nor by Study or Investigation, but by an experimental Affection and Relish of divine things, through the Union of the Mind with God. By the natural Stupidity

(1) Isa. lx. 8. (2) Isa. xi. 2. (3) 1 Cor. xii. 8, 9. (4) Ecclesiasticus xv. 3, 5. (5) S. Thomas i. 2dæ. qu. 68. a. 3. See S. Gregory the Great, l. 2. Moral. c. 26. (6) See Dionysius Carthusian, Tr. ii. de Donis. art. 34

pidity of our corrupt State, we are slow in conceiving the Motives of our holy Faith, and the Reasonableness and Sanctity of the divine Ordinances; or in taking a true View of our Duties; and are hence exposed to various Temptations of Doubts, Disturbance, or Weakness in our Faith; of an Esteem of sensual Pleasures and Goods, and a Disgust or Contempt of those which are spiritual. These Evils we are armed against, and this Stupidity is healed by the Gift of *Understanding*, which on the other side raises our Soul to penetrate the great Motives of Faith, Love, Hope, and other Virtues, which are presented to us in the Mysteries of our Religion, and particularly strengthens the Knowledge of Faith. The Holy Ghost gives us a clear Certainty of them, makes us see and feel their Power in the Bottom of our Hearts, and raises in our Mind holy Thoughts, which inflame our Hearts, and fill them with pious Affections and Desires. “The
 “uncertain and hidden things of thy Wisdom thou
 “hast made manifest to me (7).” S. Austin, after his Conversion, could not be satiated with contemplating the Depth of the divine Counsels, in the Mystery of our Redemption (8). How great this Gift is the Psalmist expresses: “Blessed is the Man
 “whom thou shalt instruct, O Lord; and shalt teach
 “from thy Law (9).”

2. *Wisdom*, as a Gift of the Holy Ghost, teaches the Knowledge of such supernatural Truths, not by a feeling Experience, but by the highest divine Causes or Truths, or the most sublime Mysteries in which they are contained; as the Wisdom, Mercy, and other Attributes of God, from the Trinity, Incarnation, &c. The Excellence of the Gift of spiritual Wisdom is admirably displayed in the Sapiential Books. “It illuminates, and in some degree de-
 “ifies the human Understanding,” says a great Author (10).

3. *Science*

(7) Ps. l. 8. See Ps. cxviii. 129. (8) S. Aug. Conf. l. ix. c. 6. See Isaiah, ix. 5. (9) Ps. xciii. 12. Wisd. vii. 8, 9, 10, 11. (10) Dionys. Carthus. Tr. ii. de Donis, art. 18.

3. *Science* teaches the same, by lower human Causes, as the Creation, ordinary Providence, &c. By these two Gifts we learn to despise earthly Bubbles, and conceive the highest Ideas of divine things, contemplate them with singular Delight, and grow in the Knowledge of God, which excites us to love, and closely unite our Hearts to him. “They give,” says S. Bonaventure (11), “an interior most sweet Relish.” Whence the Psalmist says: “Taste, and see that the Lord is sweet (12).”

4. *Counsel* is the experimental Knowledge and Relish of heavenly things, as mentioned above, inasmuch as it helps the Intellect in the Choice of Means, and in carrying those Truths into Execution and Practice. By this we shun Precipitation, Sloth, Indiscretion, and other such Dangers, and see what we ought to do to fulfil the divine Will and Commandments, and to practise mental and other Branches of devout Prayer. “I will give thee Understanding, and I will instruct thee in this Way, in which thou shalt go (13).” The moral Virtue of Prudence, both acquired and infused, directs a Man in regulating his Conduct in the Practice of moral Virtues, and is their Eye. The Gift of Counsel does the same with regard to the theological Virtues, and whatever is referred to a supernatural End. “Shew, O Lord, thy Ways, and teach me thy Paths (14). Counsel shall keep thee, and Prudence shall preserve thee (15).”

5. *Fortitude* is all kind of Virtue, if taken for a firm and constant Resolution to resist all Evil, and pursue all Virtue; for this Disposition of Soul is essential to every Virtue. It is a special and cardinal Virtue, if taken for the noble moral Habit of Soul which teacheth us to moderate our Fears on one side, and our Confidence, by restraining rash Boldness, on the other. It enables a Man both to undertake difficult things, and to suffer Hardships with a just, considerate, and sedate Firmness in the Cause of Virtue. The

(11) S. Bonavent. l. de 7. Donis c. 7. (12) Ps. xxxiii. 9.
 (13) Ps. xxxi. 8. (14) Ps. xxiv. 4. (15) Prov. ii. 11.

The latter is the more heroic, as Aristotle (16), and S. Thomas Aquinas shew (17); but is chiefly derived from Christian Principles, as in the Martyrs, who suffered Torments and Death for the Sake of Virtue, with a rational uniform Courage and Firmness. *Fortitude*, as a Gift of the Holy Ghost, inclineth a Man to do and suffer all that this Virtue can do, because its Actions are derived from a more excellent Principle, and a stronger Arm, namely, the Motion of the Holy Ghost, to whom this Gift renders the Soul firmly obedient; whereas the moral Virtue, by its own proper Strength, only makes her obedient to Reason. The Gift animates her to much greater Exploits and Victories. Thus it made the Apostles invincible, under all manner of Insults, Torments and Persecutions (18), and raised the Saints above Poverty, Sickness, and all other Sufferings, with an Heroism unknown to bare natural Courage. This Gift fortifies the Soul against the Temptations of Pusillanimity, and against all Fears, Dangers, and temporal Evils.

6. *Piety*, as a Gift of the Holy Ghost, is not to be confounded with that natural Inclination of Tenderness towards our Parents, near Relations, Fellow-Citizens, and Country, which bears this Name; nor with that moral Virtue which disposes us to acquit ourselves of every Duty towards these: It being an infused supernatural Preparation of the Soul (19,) which renders her docile to the pious Impressions of the Holy Ghost, and especially fills her with the most tender Respect towards God, as our Sovereign and infinitely good Father (20), and with due Regard and Tendernefs, for his Sake, toward all our Fellow-creatures, as his, and bearing the Impress of his divine Image, especially towards the Saints, our Parents and Country (21). It is to be cultivated and improved by continual Practice in the Affections of the Heart, in Words and Actions. “Exercise thyself unto Piety

(16) Arist. l. iii. Ethic. c. 9. (17) 2. 2dæ qu. 123. a. 6.
 (18) Hebr. xi. 36. (19) Rom. viii. 15. (20) S. Tho. 2. 2dæ. qu.
 121. a. 1. (21) Harphius, Mystic. Theol. l. ii. part. 3. c. 38.

“ ety (22). At least from this time call to me :
 “ Thou art my Father (23),” says Almighty God.

7. The *Fear of God*, which, as the Gift of the Holy Ghost, is the filial Fear of displeasing him for the Love which we bear him; not so much a Fear of the Punishment as of the Offence (24). As a Virtue it springs from the divine Love, from which it derives its Life. As a Gift of the Holy Ghost, it is a permanent habitual Submission of the Soul to God, with the highest Veneration, great Fear of incurring his Displeasure in the least thing, and an earnest Desire ever to do his Will in the most perfect manner. It banishes Temptations of Sloth, Negligence, Presumption and Self-sufficiency, and is a continual Spur to all Virtue, and an extreme Watchfulness against Sin (25).

The four first of these Gifts heal, strengthen, and raise the Understanding: The rest perfect the Will, in order to the Practice of heroic Virtue. They are both the spiritual Sword and Buckler; Arms both defensive and offensive against our Enemies, and powerful Helps for our Advancement in the most sublime and heroic Virtues, both of the contemplative and active Life. Habits of the moral, and the two first theological Virtues, may reside in a Soul bereaved of sanctifying Grace, and facilitate the Exertion of their Virtues: But these Gifts are inseparable from it, and raise the Powers of the Soul to the Exercise of the most excellent and heroic Acts, especially of the theological Virtues which hold the first Rank in the great Work of our Sanctification, in uniting our Souls to God, and glorifying him in them. These Gifts are therefore inferior to the theological Virtues, though Helps in exerting them; and they are of a superior Order to the Beatitudes, below which stand the Habits of moral Virtues, among the spiritual Ornaments of the Soul. These seven principal Gifts of the Holy Ghost

(22) 1 Tim. iv. 7. (23) Jer. iii. 4. (24) S. Tho. 2. 2dæ. qu. 19. a. 2. & S. Bonay. in *Diæta Salutis* Tit. de *Donis Spiritûs*, S. c. 1. et l. 7. de *Donis*; c. 1. Cassian. Collat. xi. c. 13. (25) Ps. ii. 11. cxviii. 120. Eccli. i. 25 et 27. vii. 19. xxvii. 4.

Ghost comprise under them many others, some of which are brought into the Account (26). We say the same of the Fruits of the Holy Ghost, which S. Paul (27), and with him the Schools of the Theologians reduce to twelve (28).

These Fruits are habitual or permanent Perfections, flowing from the Presence of the Holy Ghost by sanctifying Grace, or from his energetic Motions or Inspirations; and they regulate and keep in good Order the Powers of the Soul. They differ from the Virtues of the same Names, which they presuppose; or they are supreme Habits, whereby God raises, facilitates, perfects, and crowns those Virtues, and brings them to an high and heroic Perfection, to the great Advancement of the Soul in spiritual Life. In other Words, these Fruits are so many special Effects of divine Charity, which by them governs the Affections of the Heart. Namely, First, By the Dispositions, Motions, and Exertion of Acts of its own *Love* towards God, our Neighbour, and our own Souls. Secondly, By the holy *Joy* which it infuses, which is a continual Feast of the Soul, and a kind of anticipated Paradise. Thirdly, By the inward *Peace*, which she enjoys with God, with her Neighbour, as much as in her lies, and within herself a Peace which nothing can disturb. Fourthly and Fifthly, By *Patience* and *Long-bearance*, the Holy Ghost arms the Soul against all external Evils. By these Affections, or Effects of the Presence of the Holy Ghost, she governs her Heart, and its Motions within and towards herself: And towards her Neighbour, by those which follow. Sixthly, By *Benevolence*, or *the Will of doing good to all*. Seventhly, By *Benignity*, or the Execution of that Will. Eighthly, By *Mildness*, by which she is disposed to bear all Injuries. Ninthly, By *Fidelity*, or an Abhorrence of all Deceit and Unfaithfulness. Lastly, She is taught to govern her Heart, and all its Motions, with regard to things beneath

(26) 1 Cor. xii. (27) Gal. v. 22, 23. (28) See S. Thomas Aquin. 1. 2dæ. qu. 70. et Lect. 6. in Gal.

beneath her. Tenthly, By *Modesty*, regulating all her Actions and exterior Deportment. Eleventhly, By *Chastity*, restraining Concupiscence. Twelfthly, By *Continency*, restraining within the strictest Bounds of Duty and Temperance, all lawful use of Pleasure or Gratification of Sense. Besides the Gifts and Fruits of the Holy Ghost, the eight Beatitudes belong to the rich and glorious Train which attends the Grace of Sanctity, or the Effusion of the Holy Ghost dwelling in the Soul.

Our divine Redeemer opened his Sermon on the Mountain by calling Man to his Happiness, from which he was fallen by Sin and Blindness, and which the Sages of the World had in vain sought to discover by the Strength of weak Reason (29). The eight Beatitudes are the Basis of that sublime Morality of which he lays down the Principles in his first Sermon; they are the Rules of Christian Perfection, and the habitual Dispositions of Soul which lead her to eternal Happiness, and put her in present Possession of that Degree of Happiness of which this Life is capable. By *Poverty of Spirit* we shake off the Clogs of Earth which weigh us down, aspire to be rich only in God, and prepare ourselves to become Angels. This Poverty of Spirit denotes not only a Victory over all inordinate Desires, and a Sense of the Vanity of all earthly Goods, but also Humility and Lowliness of Mind, the Foundation of Grace and all Virtue. How strongly was this double Poverty of Spirit recommended to us by the Example and Doctrine of the Son of God? By the holy *Mourning* of Compunction we cleanse our Hearts, open them to the Kingdom of Grace, and to spiritual Joy and Peace, and inflame them with all heavenly pure Desires. By *Meekness* we restrain Anger and all the Passions of the irascible Faculty of the Soul. From the Doctrine and Example of Christ, we learn, that amongst all Christian Duties, this Virtue is one of the first both in Rank and Importance.

(29) S. Aug. l. viii. de Civ. Dei, c. 1, 4, 5, &c.

portance: Nor is any Virtue of more extensive Influence in securing our own or Neighbours Tranquility and Peace, or in assisting us to subdue Pride, Ambition, Vanity, Envy, Self-love, vain Curiosity, Suspicion, weak Credulity, Precipitation, Negligence and Inadvertency. It seems the only Beatitude to which Christ promises so explicitly a present earthly as well as a spiritual and eternal Recompence; saying that the Meek *shall possess the Land*. By which we are not to understand large Portions of the Earth or its Riches, which more frequently entangle and possess the Man than are enjoyed and possessed by him: But the Meaning is that whatever they possess on Earth, this they *enjoy* with Comfort, Pleasure, Content, and Tranquility of Mind. This domestic inward Peace gives the true Relish of all earthly Enjoyments; at the same time that it secures the Blessing of God, and ordinarily wins every Neighbour, and in the End, at least, overcomes even Malice itself, sweetening the most Revengeful, and endearing a Man to his very Enemies. This the Royal Prophet expresses when he says: “The meek shall possess the Land, and shall be delighted in the Multitude of Peace. A little which the just Man possesses, is better than the great Riches of the Wicked. Such as bless the Lord, shall possess the Land (30).” By the “Hunger and Thirst after Justice,” or the most vehement Desire and assiduous earnest Petition, and pursuit of every Virtue, every Degree of Sanctity and Grace, we dilate our spiritual Appetites, and both lay the Foundation and continually enlarge our Stock of all spiritual Good. For “the beginning of Wisdom” is the most vehement Desire thereof (31). The more we dilate our Heart by the Vehemence of our Desire, the more shall we be filled. The plentiful Repletion here promised, is to be understood of Grace in this Life, and in Glory hereafter. By *Mercifulness*, or an

(30) Ps. xxxvi. (Hebr. xxxvii.) v. 11, 16, 22. vi. 18.

(31) Wisd.

an Affection of Compassion, and a Desire to comfort and relieve all in Distress both under corporal and spiritual Miseries, and a readiness to forgive all personal Injuries, we imitate our most merciful God, and engage him to shew us Mercy, in which alone is founded all our Hope, and whatever Title we can ever have to Grace or Glory. In this World we behold nothing but Miseries, both in ourselves and in all things about us. Such is the goodness of God that in the Miseries of the World, we find the Remedy of our own by shewing Mercy to others. By *Cleanness of Heart*, or the Purity and Disengagement of our Affections, we are disposed to receive the Graces by which God discovers himself, his Goodness, and the Riches of his Love to us here, and will reveal himself to us Face to Face in his Glory in the World to come. This Purity or Cleanness of Heart is not less essential a Condition of Holiness, than of Felicity both temporal and eternal. It engages God who is Sanctity itself to dwell in the Heart by his Grace here, by the closest spiritual Union, and to unite the Soul eternally to himself in his Glory. Thus the clean of Heart shall see God by the fuller Knowledge and Relish of his Goodness and Mysteries, as through a Glass, during their mortal Pilgrimage, but chiefly by enjoying him in his Glory. By being *Peace-makers* we bear in a special Manner the Image of God, and by this Badge demonstrate ourselves to be peculiarly his Children. He is the God of Peace (32), and Christ is styled the Angel and the Prince of Peace (33). His Peace he bequeathed to his Followers as his last Legacy (34), and his last Prayer before his Passion, was for the Peace and Unity of the Church (35). If we love and cultivate this holy Peace, we maintain it in the first Place in our own Souls, by resisting Sin and subduing our Passions: 2dly, By an affectionate and peaceable Disposition, and a quiet and inoffensive Behaviour towards all others;

(32) 1 Cor. xiv. 33.
 (35) John xvii. 20, 21.

(33) Isa. ix. 6.

(34) John xiv. 27.

others; and by endeavouring as much as in us lies to maintain it with and amongst all, and to restore it where it is interrupted. “ Follow Peace with all
 “ Men, and Holiness, without which no Man can see
 “ God (36). If it be possible, as much as is in you, have peace with all Men (37).” The Apostle says, “ If it be possible: Because, though we must be always willing for the sake of Peace to depart from our own Rights, yet we cannot give up those of God, or forego any Duty we owe to him, by forsaking the Stedfastness to his Faith, which we profess, or to his holy Law and Truth in any Point. When wicked unreasonable Men insist on Terms inconsistent with essential Duties, we must prefer even Death itself to such a Compliance: Yet we must demean ourselves peaceably towards them as much as is in us, by forgiving all personal Wrongs they do us, and returning Good for Evil, and shewing that we sincerely endeavour to preserve “ Peace always by all Means (38).” This Disposition of perfect Peace supposes a Foundation of many great Virtues already laid in the Soul, perfect Humility, Meekness, Charity and Piety must have gone before it; and this is one of the highest Degrees of Good in the Scale of Perfection, one of the last finishing Strokes of the divine Image formed in us by the Holy Ghost. No wonder then that the adorable Trinity dwells in such a Soul with singular Complacency, and displays in her his Omnipotence, gracious Bounty, and Goodness in his spiritual Graces, and the Effusion of his chaste Delights. This Virtue entitles her to his special Favours and choicest Graces, and in a distinguished Manner to the Dignity of Child of God, by the particular Character of the divine Likeness which she bears, and the particular Privileges of Grace which he confers upon her (39). The last and highest Degree of Blessedness is reserved for those who

(36) Hebr. xii. 14. (37) Rom. xii. 18. (38) 2 Thess. iii. 16. (39) Rom. xiv. 17. xv. 13 & 33. Phil. i. 2. iv. 7. Coloss. iii. 13. Tit. i. 4.

who suffer Persecution for the Sake of Righteousness, with a Spirit of Patience, Meekness, Resignation and divine Love. Christian Suffering calls forth these and all other heroic Christian Virtues, and carries them to the greatest Heights; is the most powerful Cure of our spiritual Maladies, and entitles us to a more than ordinary Weight of Glory in Heaven, implied by that Blessing, "Theirs is the Kingdom of Heaven:" For this being the most perfect Sacrifice of the whole Man to the divine Love, attended with the Concurrence of the most sublime Virtues, and with the greatest Fervour or strongest Degree of Inclination, or Adhesion to the divine Love, the Measure of which Fervour gives the Value to the Sacrifice before God, this must consequently entitle a Man to the highest Degree of Glory. Hence St. James writes (40): "My Brethren, count it all Joy, when you shall fall into divers Trials: "Knowing that the trying of your Faith worketh Patience: And Patience hath a perfect Work. That you may be perfect and entire, failing in Nothing."

The Virtues implied in the eight Beatitudes are so many sublime and heroic moral Virtues: But are only styled Beatitudes when founded on supernatural Motives, infused by a special Grace, and flowing from divine Charity, consequently raised to a superior Order suitable to their Original; for the theological Virtues are supernatural Habits, founded in a formal Motive which is supernatural, and such by their own Nature, that they cannot be acquired by human Means, and are necessarily infused by a special Grace: But moral Virtues may be acquired in a certain Degree by human Endeavours, upon Motives suggested by natural Reason. Yet in Men of Prayer, endowed with eminent Charity, even moral Virtues become infused, being obtained again in a much more noble and perfect Manner, than they were first acquired by repeated Endeavours and Acts. Thus Humility when infused gives the Soul a much fuller View, and more feeling Conviction of her own Nothingness and Baseness

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than she could have acquired by natural Means, even assisted by ordinary actual Graces, inasmuch that she seems to herself translated into a new Region of Light, in which she sees and feels many great and important Truths in a far clearer Manner than she did formerly, as St. Thomas Aquinas observes, and is carried to greater Heights and more heroic and arduous Acts. In like Manner are all the Beatitudes when infused and supernatural Habits.

Therefore the Holy Ghost residing in the Soul, by sanctifying Grace, or habitual Charity, together with it enriches her with the infused Habits of the Theological Virtues, with his special *Gifts* (by which he disposes her to advance Swiftly, and with ease, in those Habits and all Sanctity); with his *Fruits* (by which this Kingdom is established, maintained and propagated in her Heart by his Grace and Love); and with the Beatitudes, which are habitual Dispositions of the most exalted moral Virtues, by which she is enabled and inclined to produce their heroic Acts. These habitual Graces always accompany sanctifying Grace, and are infused with it in the Soul, but often in a low or weak Degree. They are continually improved in Proportion as Obstacles are more removed, and as the Holy Ghost more perfectly possesses the Soul. Residing in her as a bright Sun, he diffuses these his Beams over her Faculties and Affections; or as the boundless Fountain of Grace, he sends forth these happy Rivulets in such Abundance as becomes the infinite Source, where the Narrowness of the divided Heart does not contract the Channel too much to receive the full Stream springing to eternal Life. Of these Gifts, Jesus said to the Samaritan Woman (41): “ If thou didst know the Gift of
 “ God, and who it is that saith to thee, give me to
 “ drink, thou perhaps wouldst have asked of him,
 “ and he would have given thee living Water (42).
 “ The Water that I shall give him, shall become in
 “ him

(41) John iv. 10.

(42) Ib. v. 14.

“ him a Fountain of Water, springing up into ever-
 “ lasting Life.”

The Apostles being perfectly disposed and prepared by the divine Grace, received the Effusion of the Holy Ghost with his Gifts in the most exuberant Plenitude. This appeared in the Effects which his descent produced in them. Before, they were unacquainted with the perfect Spirit of Humility, Meekness and Charity which Christ preached to them; and understood not his divine Lessons concerning Self-denial, the renouncing their own Will, Patience in suffering Injuries, the Love of the Cross and the like. “ This Word was
 “ hid from them, and they understood not the things
 “ that were said (43).” If any amongst them, at any time, apprehended his Meaning, they conceived not the perfect Spirit or Relish of those heavenly Truths; above all, they could not comprehend the sublime Mystery and Advantages of his sufferings and Death. The most fervent amongst them, the Prince of the sacred College, was shocked at the very Thought of such an Humiliation in his divine Master, and said: “ Lord, be it far from thee: This shall not be
 “ unto thee (44).” Infomuch that Christ gave him that severe Rebuke: “ Get thee behind me, Satan;
 “ thou art a Scandal to me: Because thou favourest
 “ not the Things that are of God, but the Things
 “ that are of Men.” Some of them, when a City of the Samaritans refused to receive him, thought it a part of holy Zeal, to ask him to command them like Elias to call Fire down from Heaven to consume that wicked People (45). Another put himself in a Posture of Defence, to rescue his Master out of the Hands of those who came to apprehend him in the Garden of Olives (46). All those sublime Virtues which form the Character of true Christian Sanctity, they were not then able even to frame to themselves an Idea of. The Holy Ghost by his Descent taught them the
 O o 2 Truth

(43) Luke xviii. 34.
 ix. 54.

(46) Mat. xxvi. 51.

(44) Mat. xvi. 22.

(45) Luke

Truth of all the sublime Maxims of practical Virtue, by enlightening their Understanding, and at the same time, by the Change he wrought by his interior Motions, infused into them the Relish, Spirit, and perfect Sentiments of the same Truths. He created in them new Affections and Dispositions, so that they loved and embraced with Joy what they had hated and dreaded, and abhorred and shunned what they before loved: They contemned Riches, Honours and Pleasures; and set an high Value on Humiliations, Poverty and Sufferings; and they desired nothing with so great Ardour, as to sacrifice their Lives for the divine Honour. He fulfilled in them what he had foretold by Isaiah (47). “ I will scour thee by Fire of all thy Dross, and will take away all thy base Metal: “ For God is a consuming Fire (48). The Holy Ghost burnt and consumed all the Straw of earthly Affections that was in their Hearts, and anointed them with the interior Unction of his Grace in all perfect Virtue.

In nothing did the Grace of the Holy Ghost appear more remarkable in the Apostles, than in the Spirit of Fortitude, Courage and Fervour, with which he replenished them. Just before they were fearful and tepid. Instead of praying with their divine Master in the Garden, they suffered themselves to be overcome with Sleep. In his Passion some fled, and the Prince of their College denied him at the Voice of a poor Maid. After his Ascension, sensible of their own Weakness, they durst not stir out of Doors. Nay, Christ himself gave them this Injunction. “ Stay “ you in the City till you be endued with Power (or “ Strength) from on High (49).” As if he had said: I send you to bear Testimony to my Resurrection, and other Mysteries; but you are yet too weak to support this Commission: Wait therefore till you are strengthened against the Tyranny of the World, by the Strength of

(47) Isa. i. 25.

(48) Hebr. xii. 29.

(49) Luke xxiv.

of the most High. “ You shall receive the Power
 “ of the Holy Ghost, coming upon you, and you
 “ shall be Witnesses to me, even to the uttermost Part
 “ of the Earth (50).” You shall be Witnesses to the
 Jews, and the most obstinate among the Scribes and
 Pharisees : To the Gentiles, to the Princes and Emperors
 of the Earth. Twelve poor Men, till then hidden,
 unknown, and afraid almost of their own Shadow, on
 a sudden had Courage to begin the Work of God.
 “ They began to speak (51).” Peter, who before
 trembled before a Servant, “ then raised his Voice (52),”
 and preached boldly the Divinity, and the Resurrec-
 tion of Jesus before those very Jews, those Scribes
 and Pharisees, those Princes of the Nation, who had
 put him to an ignominious Death, a few Days be-
 fore (53). He set before their Eyes the Enormity
 of their Sin, and told them with a Confidence which
 no fear of Torments, or Death could shake : “ You
 “ have slain the Author of Life, whom God hath
 “ raised from the dead, of which we are Wit-
 nesses (54).” He evinces him to be the Messias, and
 Saviour of Mankind, and that there is no other Name
 under Heaven given to Men, in which we must be
 saved : All which he demonstrated from the Prophets,
 and confirmed by Miracles (55). When the chief
 Magistrates, who had imbued their Hands in the
 Blood of Christ, threatened the Apostles if they should
 speak any more in his Name to any Man, they an-
 swered : “ If it be just in the Sight of God to hear
 “ you rather than God, judge ye (56).” When
 they were again convened before the Great Council,
 they appeared without Fear, and only said : “ We
 “ ought to obey God rather than Men (57). “ And
 “ they went from the Presence of the Council re-
 “ joicing, that they were accounted worthy to suffer
 “ Reproach for the Name of Jesus. And every Day
 “ they

O o 3

(50) Act. i. 8. (51) Act. ii. 4. (52) Act. ii. 14.
 (53) Act. ii. 31, 32. (54) Act. iii. 15. (55) Act. iv.
 12, &c. (56) Act. iv. 29. Act. v. 19. (57) Act. v. 29.

“ they ceased not, in the Temple, and from House to
 “ House, to teach and preach Christ Jesus (58).”
 When scourged they rejoiced to suffer for Christ, and
 counted Reproaches, Prisons, Torments, and Death
 in his Cause, their Glory, Gain, and Happiness.
 Their steady and uniform Virtue struck their very
 Enemies with dread. In hearing them, “ Fear came
 “ upon every Soul; and there was great Fear in
 “ all (59).” St. Chrysostom admiring this Intre-
 pidity of the Apostles, writes as follows (60): “ See
 “ how Peter speaks: With what Confidence and
 “ Courage! This it is to be a spiritual Man. Let
 “ us dispose Ourselves for this heavenly Gift, and all
 “ things will be easy to us. As Fire meeting with
 “ Straw, is not obstructed, but much increased by it:
 “ Or rather, as if a Man who carried Fire should
 “ wrestle with one who carried dry Hay: So do the
 “ Apostles, filled with the Holy Ghost, confidently
 “ assail all who oppose them. Whole Cities rose up
 “ against them; whole Nations are leagued to de-
 “ stroy them: Wars, Beasts, Fire, and the Sword
 “ threaten them. But what is the Effect? They are
 “ no more moved at the Sight, than if all were only
 “ Dreams, or painted Enemies. They march naked
 “ against armed Legions and Princes: These poor,
 “ illiterate Men enter the Lists against the Troops of
 “ Sophists, Orators, and Philosophers. Peter is an
 “ Overmatch for their whole Body; he confounds the
 “ proud Scholars of Plato’s Academy, those of
 “ Aristotle’s Lycæum, and of the Porticos of the
 “ Stoics; reduced to Silence they stand Dumb before
 “ him, as if they had been mute Fishes.”

This Example of the Apostles is an admirable
 Lesson to all Preachers of the Gospel, that they pre-
 sume not to announce the Word of God before they
 have seriously laboured to fill their Souls with the
 Holy Ghost. The only End of all their Labours,
 their

(58) Act. v. 41, 42.
 Hom. 4. in Act.

(59) Act. ii. 43.

(60) S. Chrys.

their only Aim and Commiſſion is, to kindle in the Breasts of others, the Fire of divine Love. But this how can they communicate to others, who are not themselves first all on Fire with that sacred Flame? Unless they have first remained long in Silence, to draw down this heavenly Gift upon their own Souls by fervent Prayer and Compunction, they will speak almost in vain. Their Words will seldom have the secret Power of touching the Hearts of others, nor will they be ordinarily accompanied with the divine Blessing, which alone can make them fruitful. The Apostles were no sooner filled with the Holy Ghost, but they began to preach; they could not be silent; and being covered with Strength from above, spoke with Words of Fire. St. Thomas of Villa Nova, admires in St. Peter, how one Tongue of Fire could convert Three Thousand on the first Day, and in his second Sermon, soon after, Five Thousand more; and laments how supinely preachers now-a-days, neglect to prepare themselves to receive this Spirit. “ A cold
 “ Tongue cannot utter a Discourse of Fire: And be-
 “ cause we who preach are not replenished with the
 “ Spirit of God, we kindle no Flame in the Hearts
 “ of those who hear us (61).”

Though the Gifts of the Holy Ghost are various, according to the Exigencies of States and Persons, yet all private Christians stand in need of his abundant Effusion. If we have received a slender Share, this is owing to our Sloth. But have we received any Portion of this divine Spirit? If we are Earthly, Carnal, wedded to this World, and insensible to spiritual Things, it is plain we have not yet received him. If we have no relish for Prayer, no Portion of the Spirit of that heavenly Exercise, we are Strangers to the Holy Ghost, its Author. He is Love itself. If he inflamed our Breasts, we should find no Pleasure equal to that of conversing with God and on heavenly Things. We should not be so dull, slothful, and lukewarm in our spiritual Duties. Had we received the Holy Ghost
 with

(61) S. Tho. a Villa Nova, Conc. 1. in Pentec.

with that plentiful Effusion, with which he poured forth his spiritual Riches upon the Apostles, like them we should be enlightened with a clear Knowledge of heavenly Things, filled with Love, Courage, and Zeal, and bear the Fruits of the Holy Ghost, that Charity, that Joy, that Patience, that Benignity, that Mildness, and Humility, that Faithfulness, that Modesty, Continnence, and Chastity, of which the Apostle speaks. To live by the Spirit of God, bear his Fruits, and do his Works, and not those of the Flesh, is not a bare Counsel of Perfection, but an indispensable Precept, without fulfilling which no one can be a Child of God, belong to Jesus Christ, or attain to his Kingdom (62). Let us listen to the Apostle: "Be not
 "deceived; God is not mocked. For what Things
 "a Man shall sow, those also shall he reap. For
 "he that soweth in his Flesh, of the Flesh also shall
 "reap Corruption. But he that soweth of the Spirit,
 "of the Spirit shall reap Life everlasting (63).
 "Whoever are led by the Spirit of God, they are
 "the Sons of God (64)." Unless we are animated by this Spirit, our Souls are without Life. We are like those dried dead Bones, shewn to the Prophet Ezekiel (65), till God shall say to us: "Behold I
 "will send Spirit, or Life, into you, and you shall
 "live." As the Universe in its first Creation was a shapeless Chaos, till the Holy Ghost being borne upon the Waters of that Abyss, animated all its Parts (66), so are our Souls lifeless, till the Divine Spirit is infused into them.

God promised his Holy Spirit in the most solemn Manner: "I will pour out Waters upon the thirsty
 "Ground," says he, by Isaiah (67), "and Streams
 "upon the dry Land. I will pour out my Spirit
 "upon thy Seed, and my Blessing upon thy Family." The same Prophet foretold the Desolation of the Jews,
 "Until the Spirit be poured upon us from on high:
 "And

(62) Gal. vi. 7, 8. (63) Gal. v. 25. (64) Rom. viii.
 14. (65) Ezech. xxxvi. 5. (66) Gen. i. 2. (67) Isa.
 xlv. 3.

“ And the Defart fhall be as a Carmel,” (a fruitful Mountain) “ and Carmel fhall be counted a Forest (68);” by which is meant the Abundance of Grace, and the Fruitfulness in all Virtues which the Holy Ghofl brings. And in another Place: “ This is my Covenant with them, faith the Lord, my Spirit that is in thee, and my Words that I have put in thy Mouth, fhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed’s Seed, from henceforth, and for ever (69). I will pour upon you clean Water, and you fhall be cleansed from all your Filthinefs. And I will give you a new Heart, and put a new Spirit within you: And I will take away the ftony Heart out of your Flefh, and I will give you a Heart of Flefh: And I will put my Spirit in the midft of you: And I will caufe you to walk in my Commandments, and to keep my Judgments, and do them (70). I will hide my Face no more from them: For I have poured out my Spirit upon all the Houfe of Ifrael, faith the Lord God (71). I will pour out upon the Houfe of David, and upon the Inhabitants of Jerufalem, the Spirit of Grace, and of Prayers: And they fhall look upon me whom they have pierced: And they fhall mourn for him, as one mourneth for an only Son, and they fhall grieve over him, as the manner is to grieve for the Death of the Firft-born (72).” This Spirit of Prayer and Compunition for Sin, to expiate which Chrift died, is a principal Fruit of the Holy Ghofl, and noble Exercife of divine Love. By Joel, God particularly alluded to the outward Gifts fo wonderfully difplayed in the primitive Church, but promifed his holy Spirit to all his Children under the new Covenant. “ It fhall come to pafs after this, that I will

“ pour

(68) Ifa. xxxii. 15.
xxxvi. 25, 26, 27:
xii. 10.

(69) Ifa. lix. 21.
(71) Ezech. xxxix. 29.

(70) Ezech.
(72) Zach.

“ pour out my Spirit upon all Flesh ; and your Sons
 “ and your Daughters shall prophesy : Your old
 “ Men shall dream Dreams, and your young Men
 “ shall see Visions. Moreover, upon my Servants
 “ and Handmaids, in those Days I will pour forth
 “ my Spirit (73).” How often did our blessed
 Redeemer repeat his most solemn Promises of sending
 his Holy Ghost the Comforter (74)? And in how
 wonderful a manner did he accomplish this Promise
 in his Apostles, and in all who open their Hearts to
 receive this divine Gift to the End of the World (75)?
 Christ, at the infinite Price of our Redemption,
 purchased for us the Graces of the Remission of Sin,
 and of our Sanctification, opened to us the Gates of
 Heaven, and by our Reconciliation re-established us
 in the Fellowship with God, and with his holy Angels ;
 he instituted and established his Church militant on
 Earth, enriched with the most sublime and excellent
 Priesthood, the most adorable Sacrifice, the most holy
 Sacraments, and other most powerful Means of Grace
 and Virtue. But leaving the Earth himself, he sent
 the Holy Ghost as his Vicar, of equal Power and
 Dignity, to finish this great Work, not only by the
 full Revelation and Promulgation of the whole Law
 of the Gospel, in his Descent on the Apostles at Pen-
 tecost, and by replenishing them with his outward
 Gifts and inward Graces ; but also by abiding with
 his Church to the End of Time, governing it, shed-
 ding his Beams upon all who are disposed to receive
 their Influence, and pouring abroad his Spirit upon
 them, moving, strengthening, and directing them, by
 the secret Operations of his Grace. It is therefore his
 Province to call and appoint the Officers, or Ministers
 of his Church ; sitting each to his proper Functions
 or

(73) Joel. ii. 28, 29. Act. ii. 17, 18. (74) John vii. 37. et
 seq. xiv. 16. et seq. xv. 26. xvi. 7. et seq. xx. 22. Luke xxiv. 49.
 Act. i. 4. et seq. ii. 38. (75) Act. ii. 1. et seq. viii. 15. et seq.
 x. 44, 45. xiii. 2, 3, 4. 9. 52. xv. 7, 8. xix. 2. 6. Rom. v. 5. 1
 Cor. ii. 12. 13. et 2 Cor. v. 5. Gal. iii. 5. 14. Eph. i. 13. et 1 Petr.
 i. 11, 12. et 1 Joan. iii. 24. iv. 13.

or Ministry, by peculiar Graces. Thus he diversifies both his outward and inward Gifts. As to the latter, though every Saint is possessed, in an heroic Degree, of every Christian Virtue, yet each has usually some characteristical Virtue, by which he is particularly distinguished, and by which he more eminently studies to glorify God, and accomplish his own Sanctification. This Variety in the Gifts of the Holy Ghost sets off the Beauty of the Church, both in her Hierarchy and outward Functions, and in the inward Virtues and Graces of all the Saints, of which the Psalmist says: “ All the Glory of the King’s Daughter is within; in “ golden Borders, cloathed round about with Vari- “ eties (76),” or Robes of various Lustre and Colours. In Heaven the several Orders of blessed Spirits differ in their Graces and Functions, and each particularly expresses and glorifies some peculiar Attribute of the Deity: Some his Love, others his Knowledge, others his supreme Dominion and Power, &c. Nay, S. Thomas Aquinas imagines every Individual among the Myriads of Angels to constitute a distinct Species. The Grounds indeed of that Opinion are not drawn from clear Revelation; and the Nature of Spirits is an Object out of the Reach of Sense, and not to be searched in its Depths by Reason. But whatever may be said on that Point, it is most certain that the Glory and Beauty of the heavenly Jerusalem derive a peculiar Lustre from the transcendent Order and Variety of its glorified Inhabitants, differing from each other in their Perfections and Functions, (though all center in the same Love of God) as in the Firmament Stars differ from Stars in Brightness and Magnitude (77). In like manner is the Church militant on Earth admirably diversified by the different Orders and Employs of its Members, and by the Gifts and Graces with which they are adorned. All are not Apostles: All are not Prophets: All are not Teachers: Nor have all the same Gifts (78), as S. Paul observes. The same

(76) Ps. xliv. 14. (77) 1 Cor. xv. 41. (78) Ephes. iv. 11. &c.

same Apostle says in another Place (79), that Christ the Head instituted this Variety of Offices and Officers in his Church, to continue to the End of the World, for maintaining Unity, preserving from Error and Seduction, preventing Instability of Mind, and Unsettledness of Judgment, confirming Persons in revealed Truths, converting Sinners, perfecting the Saints, and edifying the Body of Christ or the Church. Making Use of a Metaphor drawn from a Building, he says: That the Spirit of Christ, by these Officers, every one performing his respective Duty in his Rank and Office, according to the Proportion of the Influence of the Spirit, and Gift received, firmly uniteth and fasteneth together all the Members of the Church, and augmenteth the continual Growth of the Saints in Grace. “ From whom, i. e. Christ, the whole Body compacted and fitly joined together, by what every Joint supplieth, according to the Operation in the Measure of every Part, maketh Increase of the Body, unto the edifying of itself in Charity.” Admirable likewise is the Diversity of the Gifts of the Holy Ghost in the particular Members, some being called and fitted to glorify God in a contemplative, others in an active Life, and outward Works of Charity; some by Martyrdom; some in a State of Virginity; others in holy Wedlock; &c. “ There are Diversities of Graces, but the same Spirit: And there are Diversities of Operations, but the same God who worketh all in all. In all these things one and the same Spirit worketh, dividing to every one according as he sees good (80).” Often in the same Exercises, the Holy Ghost, by his secret attractive Graces, gives various Dispositions, and predominant Inclinations, to different interior Virtues, by which the same God is honoured in all. One will chuse principally Humility, another Obedience, Meekness, fraternal Charity, or some other Virtue, in which, above others, he will bend his most earnest Endeavours to excel; by which he will study continually to overcome, and to

(79) Ephes. iv. 16. et Ephes. ii. 21. (80) 1 Cor. xii. 46, 11.

to die to himself more and more perfectly; to which he will reduce the Practice of other Virtues, and make perpetually large Steps towards Perfection in them all. This may be exemplified by a familiar Instance. A Person who visited a certain holy Monastery, was much edified with the private Conversation he had with the devout Monks, and particularly admired the various predominant Dispositions of Devotion in which the same eminent Spirit of Prayer discovered itself. It is true all offered to God every Sacrifice of Devotion by which we pay him the rational Homage of our Hearts; but every one seemed particularly to affect, and delight in one above the rest. Some placed in Spirit at the Foot of his Throne, employed themselves in the most profound Acts of Adoration, Awe and Praise, contemplating his Eternity, his Immensity, Omnipotence, Mercy, and other Attributes, together, or one after another, or sometimes singling one above the rest, as with the Seraphims adoring his Sanctity, covering their Faces out of Awe with their Wings, and crying: Holy, Holy, Holy, Lord God of Sabaoth! Others, having always in View the Excess of the divine Goodness and Love, and the immense and numberless Pledges he has given us in his Benefits and Mercies, burned with the most ardent Affections of pure Love, repeating with their whole Hearts, My God and my All! Others, penetrated with a deep Sense of Gratitude for his Benefits, said often: What Return shall I make for all the good things he has done me? I will accept the Cup of Salvation, and bear chearfully all the Crosses he shall lay on me. And I will love thee, O God, my Strength and my All! Some bowed under the Weight of his Judgments, and penetrated with deep Compunction for their Sins, ceased not with unutterable Sighs and Groans to implore the divine Mercy. Others made Humility, or some other particular Virtue, the special Object of their most earnest Petitions. These and all other supernatural Virtues were the special Gifts of the same Divine Spirit, who was the

Strength

Strength and sweet Comfort of all the Martyrs, the Light of the Apostles, and the Sanctifier of all the holy Virgins, Confessors, and other Saints. The Reign of divine Grace and Virtue in so many chaste Souls, and all the Beauty and Glory of the Church is his Work. He cleansed these Souls from Sin, presented them without Spot or Wrinkle, and adorned them with his choicest and most precious Gifts. In them he is Author of a new Creation, of a new spiritual World, the Lustre of which, though invisible to carnal Eyes, is most glorious in the Sight of Heaven. The Royal Prophet, in the 103^d Psalm, after praising God in the most profound Sentiments of Adoration and Thanksgiving, for the wonderful Works of his Providence, in the Creation and Administration of the Universe, raises his Eyes above this material World, and the whole Order of Nature, to contemplate the new spiritual Creation, and in a Transport of Admiration and Thanksgiving cries out: "Thou shalt send forth thy Spirit, and they shall be created: And thou shalt renew the Face of the Earth (81)." Of this new spiritual Creation the first forming of the World out of nothing was but an Emblem. This Prediction and its Accomplishment, this great and astonishing Mystery, this wonderful Work of the Holy Ghost, this new spiritual Creation, regards not only the whole Church, but also every faithful Soul in particular. In every individual and private Christian it ought to be accomplished.

This divine Spirit, this sweet Comforter, this Distributer of all heavenly Gifts, we received with his sanctifying Grace at Baptism. By the infused Habits of the theological Virtues, we were at the same time raised to the Society of the blessed Spirits, and made already Inhabitants in Spirit, or in our Hearts and Affections, of the heavenly Jerusalem, to which sanctifying Grace entitled us, and with which it gave us a Fellowship and Communion. By their repeated Acts and continual Exercise in devout Prayer, we are separated from, and raised above all Creatures, and
united

united to God. By Faith we behold God, the Mysteries of his Mercy, and the Riches of Eternity. By Hope, our Hearts aspire after, and cleave to God, as our last End and sovereign Felicity. By Charity we are closely united to God, as the sovereign Good, the Author and Source of all Good. By the Beatitudes, and the Gifts and Fruits of the Holy Ghost, we are assisted with Ease to exercise our Powers in the Exercise of the most heroic Acts of Virtue, and regulate and govern our own Hearts. Thus, by possessing the Holy Ghost, we are made altogether spiritual. If this Change is in us very imperfect, it is because we open not our Hearts to this divine Guest, by the necessary Preparation and Dispositions, and labour not with due Earnestness continually to improve them. It is not enough for us to possess the Holy Ghost, unless he reign in our Souls. He abides in a Christian by sanctifying Grace: But for him to establish the Kingdom of his Grace and Love in us, all Affection even to venial Sin and Imperfections must be banished, and every Faculty and Affection subjected to the Empire of his Love, which is made the ruling Principle, the Spirit, and the Life of the whole Man, of all his Powers, Faculties, and Senses; of all his Thoughts, Words, and Actions. Such a Christian may say with S. Paul: “ “ I live now, not I; but Christ liveth “ in me (82);” that is, his Spirit ruleth and governeth in me, his Love; his Humility, his Meekness, his Modesty, reign in my Heart, in my Eyes, in all my Actions and Desires. Of such Christ declares: “ The Kingdom of God is within you (83).” This is the Object of our Prayer, when we say: “ Thy Kingdom come.” But how far are we from this happy State? Does not the Spirit of the World discover itself in us by secret Pride, Envy, Jealousy, Covetousness, Sensuality, and other carnal Works and Affections? It is only upon the Ruin of this Spirit that a spiritual Temple can be raised to the Holy Ghost

(82) Gal. ii. 20.

(83) Luke xvii. 21.

Ghost in our Hearts. His Enemy must be expelled before he can take Possession. The Obstacles must be removed before he can be introduced. The Kingdom of Christ is not of this World (84). The Kingdom of God belongs only to the Poor in Spirit (85), the meek, the humble, and those who retain the Simplicity of little Children (86). The Heart must be cleansed from the Stain and Guilt of Sin (87); must be disengaged, 1st. From all Affection to the least venial Sin, or habitual Imperfection. 2dly, From all inordinate Attachment to the World (88). 3dly, From whatever weds the Soul to the Senses (89). And 4thly, From Self-love (90). This is the Purport of that Lesson so strongly inculcated by our Divine Redeemer and his Apostles; in every Part of the Gospel Dispensation, as the preliminary Article in the Service of God, that the Kingdom of Heaven suffers Violence, and the violent bear it away (91); that we must be crucified to the Old Man, to the Desires of the World, and Appetites of the Flesh; and must renounce and die to ourselves, to the inordinate Lusts of our own Will, and Love of Self (92). Without this previous Condition no one is fit for the Kingdom of God (93), having Dispositions opposite to it, by which he is entirely incapable of receiving that Grace, or being raised to that Happiness. It is true, this cleansing and Crucifixion is completed by the Visitation of the Holy Ghost, and by devout Prayer. But he requires our Concurrence by Penance, Self-denial, diligent Self-examination, Humility, Meekness, and the Victory over ourselves and our Passions. If we bring these Dispositions, or at least, an unfeigned Desire of them, we may with Confidence address ourselves to the Father of Lights, the

Author

(84) John xviii. 36. Mark x. 25: (85) Mat. iii. 5. (86) Mat. xix. 14. (87) Wisd. i. 4. (88) 1 John ii. 15, 16. Gal. vi. 14. John xiv. 17. viii. 23. (89) Gal. v. 24, &c. (90) Luke ix. 2. John xii. 24. Mat. xvi. 24. x. 38, 39, &c. (91) Mat. xi. 12. (92) Rom. viii. 13. Luke xiv. 26. Gal. ii. 19. v. 24. (93) Luke ix. 62.

Author of all good Gifts (94), and the Father of Spirits (95). We cannot expect to be heard, or to inherit his Blessings, whilst we are obstinately wedded to, and filled with what is quite contrary to his Spirit, and wholly unsubmitive to his Guidance and Direction.

The Holy Ghost himself will remove the Obstacles out of our Hearts, if we are not wanting. How desperate soever our Wounds may be, how great soever our Weakness and Miseries, he can at once restore us to perfect Health and Strength. The Maxims of spiritual Wisdom are very hard to the Prudence of the Flesh. “ But where a God is the Master, how quickly “ is every thing learned that is taught,” says S. Leo (96). And S. Gregory the Great (97), “ I lift “ up my Eyes, and admire the omnipotent Influence “ of the Divine Spirit. I contemplate David, Amos, “ Daniel, Peter, Paul, and Matthew, and am trans- “ ported beyond myself with Astonishment. He fills “ a Boy whose Skill consisted in touching his Harp, “ and he makes him a Psalmist. He fills a Shepherd, “ and makes him a Prophet. He fills a Persecutor, “ and makes him the Doctor of Nations. He fills a “ Publican, and makes him an Evangelist. What a “ wonderful Master is this Spirit ?” Elishæus, says : S. Chrysostom (98), “ inherited the double Spirit “ which God had communicated to his Master Elias. “ But Christ, ascending into Heaven, by sending the “ Holy Ghost, has made a great Number of Elishæus’s ; “ nay, Elishæus’s much greater and more illustrious “ than was that Prophet.”

Penetrated with a deep Sense of the Depth of our Wounds, Wants, and Miseries, let us display them before the Eyes of him who alone can comfort and

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relieve

(94) James, i. 17. (95) Hebr. xii. 10. (96) S. Leo. Serm. 73. de Pent. cap. 2. pag. 73.

(97) S. Greg. M. Hom. 30 in Evang. in festum Pentec.

(98) S. Chrys. Serm. in Ascens.

relieve us: They are extreme, and cannot fail to excite his tender Pity and Mercy.

You are infinitely compassionate, O true Comforter of Souls, which you created: Behold now in my Soul an Object fit for the Exercise of the whole extent of your Mercy. This Heart you framed out of nothing, and came from Heaven to seek, wretched, ungrateful, and insensible as it is become: Suffer me to approach in Spirit, and lay it at the Foot of your Throne, that the Sight of its frightful Disorders and Distresses may stir up the Bowels of your tender Compassion and Mercy. Your Love wants not Motives to engage you to exert your Omnipotence and your Goodness in healing and restoring your own choice and favourite Work. Blinded in my Understanding, I have hitherto wandered in the Mazes of Error, and the false Maxims of the World. Open my Eyes that I may now discern the Brightness of your Truth in the adorable Mysteries of your Love and Mercy, and in the practical Maxims of all perfect Virtue, and the saving Science of the Cross. My Heart is over-run with Disorders, and defiled in every Affection. Hitherto I have been an Idolater of myself, by Pride; an Idolater of my Flesh, by living enslaved to my Senses; and an Idolater of the World and its Mammon of Iniquity, by Covetousness and Vanity. These Idols I renounce from my Heart. With regret I call to Mind, how often, and how perfidiously I have broken the solemn Vows I made in Baptism, when I was enrolled amongst your Children. With the most sincere Sorrow and Detestation, I confess my Baseness and Ingratitude. Pierce my Heart more and more deeply, and give a Fountain of Tears to my Eyes, that I may never cease deploring my criminal Life, and the Disorders of my Heart under which I still groan. I renew my baptismal Engagements, consecrating myself for evermore, without reserve, to your holy Love and Service. Heal the Wounds of my Soul, cleanse my Heart and Faculties,

subdue

subdue all my Affections to the Reign of your holy Love, strengthen my Weakness, sanctify and consecrate my Soul and Body with all their Powers and Senses, replenish me with your most holy and pure Love and every Grace and Virtue, and reign in me without controul. You are Love and Goodness itself: You desire with infinite Ardour to communicate yourself to me. Dilate my Heart, that I may never cease to invite, and conjure you to visit and establish your sweet and glorious Reign in me. “ I
 “ opened my Mouth, and panted because I longed
 “ for thy Commandments (99).”

Surin, Avrillon, and other pious Authors have compiled pathetic Prayers for each Beatitude, and each Gift and Fruit of the Holy Ghost: Others for each moral Virtue, with suitable Meditations. The Prose, *Veni Sancte Spiritus*, may be daily recited for establishing the perfect Reign of the Spirit of divine Love in our Hearts. It is explained in a long beautiful Paraphrase (a), by F. Valois (100).

P p 2

The

(99) Ps. cxviii. 131.
 Valois, T. iv. p. 110.

(100) Oeuvres Spirituelles du P. le

(a) The Prose *Veni Sancte Spiritus* is attributed by some to Blessed Notker the Stammerer, a learned Monk of St. Gall in the tenth Century: But Ekkerard the Younger, in his prolix inaccurate Life of Notker, published by the Bollandists on the 6th of April, only makes him Author of another Sequence of the Holy Ghost, which begins with the Words, *Sancti Spiritus adsit nobis Gratia*, which he pretends he sent to King Charles the Fat, and that this Prince sent him in Return, the famous Hymn *Veni Creator*; all which is utterly groundless. This Author expressly ascribes the Prose, *Veni Sancte Spiritus*, to Pope Innocent III. See *Hist. liter. de la France*, 10 Siecle, p. 139. & Ceiller, T. xix. p. 504. Notker indeed, who died in 912, wrote several pious Profes or Sequences, printed amongst his Works. Robert, the pious King of France, who died in 1031, was Author of several like Sequences; amongst others, that on the Ascension, *Rex omnipotens die hodiernâ*, which Clichtoveus has published with a Commentary. The same Editor, with William of Malmesbury, and others, ascribes to him that on the
 Holy

The Remembrance of the Descent of the Holy Ghost on the Apostles, and the most precious Graces with which he enriched them, must awake in our Souls a fervent Desire of preparing and disposing our Souls to receive him ourselves in the most abundant Effusion of his Graces and Gifts. He prevents us; he invites us; he burns with an infinite Desire of visiting us, and making our Hearts his holy Temple and Abode. Let us be careful to bring the most perfect Dispositions, and not by neglect “to quench the Spirit in us (101).”

We must invite him with all his Gifts; first of all that of Compunction and Prayer, necessary to introduce the rest, “Create in me a clean Heart, O God, and renew a right Spirit in my Bowels (102).” We know not the Evil that reigns in our own Hearts: “Avarice, Theft, Impurity, Pride, Foolishness, &c. (103)” David knew not himself, in the Portraiture which Nathan shewed him (104), till the Prophet convinced him by personal reproaches. We must intreat the all-searching Spirit of God, to discover to us the secret Malice and Passions which we disguise to ourselves, with a full Conviction of their Heinousness, to penetrate us to the Quick, with deep Compunction for every Crime, and strengthen us to pluck up, and extirpate the least Root and Fibre, that they may not grow

(101) 1 Thess. v. 19. (102) Ps. l. 12. (103) Mark vii. 21, 22. (104) 2 Reg. xii. 5.

Holy Ghost, *Sancti Spiritus adsit nobis gratia*, which Baillet gives to Notker. Duranti, Trithemius, Cardinal Bona, and some others seem to have confounded it with the excellent Prose, *Veni Sancte Spiritus, & emitte*, &c. when they attributed this to King Robert. Some also ascribe it to Hermannus Contractus, who died in Odour of Sanctity in 1054. But Pope Innocent III. who died in 1216, is generally allowed to have been the Author, as is proved by Merati, in Gavant. part 2. T. i. p. 1216. The same is affirmed by Benedict XIV. *De Festis Christi* D. § 519, by the Maurist Monks in their Hist. Liter. de la France, *Vie du Roi Robert*, p. 329; also by Mabillon, *Actor. Bened.* T. vii. p. 19, 20. & *Anecd.* T. i. p. 27.

grow up again ; and cleanse our Souls so as to render them a Temple worthy to receive him, which is infinite Purity, and Sanctity itself.

What motives does this great Mystery furnish for spiritual Joy, Adoration, Thanksgiving, Love, and Praise? In it the Holy Ghost, the Third Person of the adorable Trinity, is bestowed on Man. The Decree of our Redemption, and all its Fruits, all divine Graces which are conferred upon us, are the Work of the whole blessed Trinity. Whatever effects God produces out of himself, or in Creatures, he produces by his Will, a Property of the divine Nature common to all the Three Persons. But there are certain internal Actions, peculiar to each Person, called by Theologians *immanent*, or *indwelling* Actions. Such is that by which the Father produces, or sends forth the Son ; and the Father and the Son produce the Holy Ghost : That by which the Son proceeds from the Father, and the Holy Ghost from the Father and the Son : That by which the Son assumes, and hypostatically unites in his Person his human Nature ; and in like manner, that by which the Holy Ghost descended upon the Apostles. Yet, as St. Leo justly cautions us (105), we are not erroneously to imagine that the Figures, or Emblems, either of the Wind, or of the Tongues of Fire, were the Substance of the Holy Ghost : “ For
“ he shewed his Office and his Operations, by what
“ Sign he pleased, but hid his Essence in his Divini-
“ ty,” says this Father. These Emblems were but the visible Signs of his Presence and Operations. Nay, the Graces produced in the Souls of the Apostles by this Mystery were the Work of the whole blessed Trinity, though the Holy Ghost, by an *immanent* Action, in what is called his Descent, concurred in this Mystery. Thus is our Redemption and Salvation, the most merciful and great Work of the whole Blessed Trinity : And moreover, each Person in particular,

P p 3

lar, had a Part in it. The Father by an immanent Action, sent forth his Son to redeem us, and the Father and Son sent the Holy Ghost, for our Sanctification: The Son by assuming our Nature, and dying for us, paid our Ransom, and the Holy Ghost descended to promulge the New Law of Grace and consummate the great Work of our Sanctification. “ It “ was not enough,” says an holy Abbot, a Disciple of St. Bernard (106), “ for God to have given his “ Son to redeem Man, a Slave, if he did not more- “ over send his Spirit, to adopt this Slave, and make “ him his Child. And he has given himself entire to “ be the Inheritance of those whom he has made his “ adoptive Children. How prodigal is God, not only “ of his Gifts, but also of himself for the love of “ Man! Is he not truly Prodigal? Whom has he spared, “ not his own Son, but delivered him up for us? So “ he also bestowed on us the Holy Ghost, by a new “ and astonishing Prodigy of Mercy, pouring him “ forth upon all Flesh.” As our Lord said to Nicodemus: “ God hath so loved the World, as to give “ his only Son (107),” so we may truly say: So hath God loved the World as to give the Holy Ghost, who is not less great, or less God than the Father or the Son. All the good of which the Father is the Source or Principle, he has communicated to us. Can we ever sufficiently acknowledge so excessive a Goodness? Shall not all our Faculties and Powers, all our Actions and Thoughts glorify him for ever and ever? Penetrated with a deep Sense of his infinite Mercy and Love, shall we not exert our whole Strength, in loving and praising him? Shall we not give ourselves entire to him, who has given us so much, even himself, infinite as he is? “ O obstinate! O hard adamant- “ tine and insensible Children of Adam! whom such “ an excess of Love does not soften, Such a “ Fire

(106) Guerricus Abbas, Serm. 1. in Pent.

(107) John iii, 16.

“ Fire of immense Love does not warm ! ” cries out
 “ St. Bernard (b).

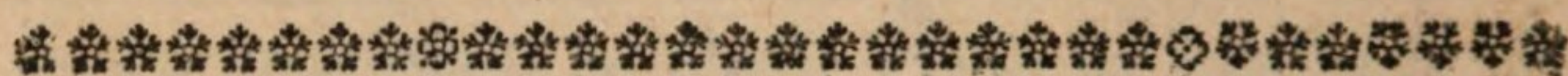
Immense is the condescension and goodness of the
 divine Spirit in his Visit, in which he gives us him-
 self : And with himself he bestows upon us every spi-
 ritual and good Gift (108).

(108) Pf. lxvii. 10. Ephes. iv. 8.

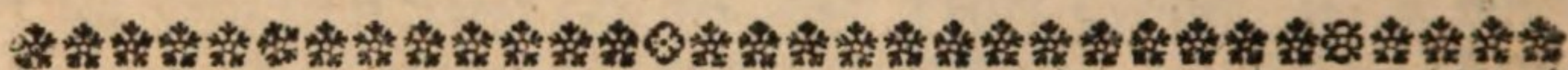
(b) *O duri, & obdurati, & indurati filii Adam quos non emollit
 tanta benignitas ! tanta flamma, tam ingens ardor Amoris !* S. Bern.
 Serm. 2. in Pent. n. 2.



THE TENTH
TREATISE.



ON
TRINITY SUNDAY.



CHAP. I.

On the MYSTERY of the BLESSED TRINITY.

CHRIST our Lord, before his Ascension into Heaven, commissioned his Apostles to go and preach to all Nations the adorable Mystery of the Trinity, and to baptize those who should believe in him, “ In the Name of the Father, and of the Son, and of the Holy Ghost.” Mat. xxviii. 19. These Words alone suffice to confound the *Arians*, *Socinians*, and all other ancient and modern Enemies of this fundamental Article of the Christian Faith. By saying, *In the Name*, he expresses the Unity of God in these three distinct Persons. And, indeed, every Page both of the Old and New Testament proclaims that there is only one God, and that there can be no more. This Truth is evident to Reason

Reason itself. Two Beings absolutely infinite, and two universal Sources of Perfection imply a Contradiction. Moreover, two free, all-powerful Beings destroy each other; for the Power of one could be restrained, and his Counsels discovered by the other. Also the uniform Design of the Universe proclaims one only Author and Ruler. Whence Tertullian says, "There can be no God unless he be one (1)." And S. Athanasius affirms Polytheism to be in its consequences Atheism (2). That in this most single strict Unity in God, there is a Trinity of really distinct subsisting Persons, is what the same Words of Christ clearly teach us. Reason, indeed, can never attain this high Mystery, as Christ himself sufficiently declares, Mat. xi. 27. xvi. 17. And to affirm it to be demonstrable by Reason, as Peter Abailard, Serjeant, and the Chevalier Ramfay have pretended, is not only an Error, but downright Madness. The Patriarchs and Prophets in the Old Law, and the more learned Jews knew and believed the Trinity, which God sometimes discovered to them by speaking of himself in the plural Number, as Gen. i. 26. iii. 22. xi. 7. distinguishing the Lord raining Fire from the Lord, that is, the second Person from the first, Gen. xix. 24. and declaring the eternal Generation of the Son, Ps. ii. 11. Hebr. i. 5. Ps. cix. 1. &c. Likewise by various Types and Figures understood by the Prophets. S. Cyprian remarks [l. de Or. Dom.] that "we find three Children with Daniel, strong in Faith, keeping in Prayer the third, sixth and ninth Hour, by a Type of the Trinity which was to be manifested in the later times". Christ testifies that Abraham and the other Prophets saw him to come, and rejoiced thereat, Mat. xiii. 17. John viii. 56. From which Passage S. Ambrose and others infer that they knew the Trinity; which is the express Doctrine of Origen, S. Epiphanius, S. Austin, Theodoret, &c. But the entire

(1) "Deus si non unus est, non est. Tertul. l. i. contra Marcion. c. iii. p. 367. τὴν πολυθεότητα ἀθεότητα εἶναι S. Athan. Or. contra Gentes. n. 38. T. i. p. 37. ed. Ben.

ture, distinct, explicit Faith of the Trinity was not commonly known to the vulgar Jews; or they could not have accused Christ of Blasphemy when he called himself the Son of God, John v. 18. and they would have understood how the Messias was to be David's Lord, Mat. xxii. 41. The Socinians object that God speaks in the plural Number, Gen. i. 26. for the sake of Dignity, as Kings do. But what King ever uses the plural Number to express his own personal Action, as *we eat* or the like? Nor were there such Expressions used even in Edicts in that Age in which genuine Simplicity reigned: Others answer that he speaks to the Angels; a ridiculous Shuffle, as Tertullian, S. Basil and Theodoret shewed against the Jews. For Man was not created to the Likeness of the Angels, nor did God employ them in forming him, whose Creation he expressly ascribes totally to himself, Gen. i. 2. v. 1. Mal. ii. 10. &c.

God was pleased to prepare the World gradually to receive his most profound Mysteries. The Incarnation of his Son cannot be understood without the Belief of the Trinity; and *Christ* has often expressly delivered it in the New Testament, in which we read at every turn of three distinct subsisting Persons in the Godhead: And S. John teaches them to be three in Heaven. 1 John v. 7. This must mean, not a moral Union in giving the same Testimony, as below, but a strict Unity of the divine Nature in them, as other Texts plainly prove. A real Distinction of the Persons is implied by the same Words; for one who should bear Testimony by distinct Properties alone could not constitute three Witnesses in Heaven, as S. John says there are in the Godhead. The Socinians grant the Son to be a distinct Witness from the Father, and blasphemously pretend him to be so far distinct as not to be of the same divine Nature with him, but a mere Man. It is then an Inconsistency when they call the Holy Ghost a mere Property of the Father, not distinct from him. For he is no less mentioned in this and in several other Places of the New Testament as
a real

a real Subsisting Person than the Son, as in the form of Baptism. We cannot be baptised in the Name of a simple Quality. The Holy Ghost teaches, John xiv. 15. " gives Evidence, John xv. 26. reveals hidden Truths, 1 Tim. iv. 1. searches the secret Things of God, 1 Cor. xi. 10. works and divides the Gifts of God as he pleases, 1 Cor. xiii. 11. proceeds from the Father. John xiv. 16. xv. 26, 27. appears, Mat. iii. 17. Acts ii. 3. Now Actions can only be ascribed to Persons. Likewise, he is called Jehovah, or the Great God, Isa. vi. 9. Acts xxviii. 25. Acts v. 3. Mat. xii. 32. The incommunicable essential Attributes of God belong to him, as Immen- sity, Wisdom i. 7. Ps. cxxxviii. 7. 1 Cor. iii. 16 and 11. 2 Cor. xiii. 13.—Omniscience, John xvi. 13. 1 Cor. ii. 10.—Omnipotence, Ps. xxxii. 6. Luke i. 35.—Creation, Gen. i. 2. Ps. xxxii. 6.—Conservation of Creatures, Ps. ciii. 30.—Miracles, Mat. xii. 28. 1 Cor. xii. 4.—The Conception of Christ, Luke i. 35. His Unction and Mission, Isa. lxi. 1.—The Forgiveness of Sins, 1 Cor. vii. 11. The Government of the Church, Acts xiii. 2. xv. 28.—The conferring of Gifts, 1 Cor. xii. 7.—Sanctification of Souls, Ephes. i. 17. 2 Thes. xi. 13. 1 Pet. i. 2. The Diffusion of Charity, Rom. v. 5. The Resurrection of the Dead, Rom. viii. 2. &c. The Apostolic Tradition of the Church in regard to the Mystery of the holy consubstantial Trinity is clear from the two first general Councils.

Without knowing the Holy Trinity we cannot understand the Incarnation of the Son of God, or the Mystery of our Redemption. These Mysteries are the Basis and the fundamental Articles of our Faith. It is the Practice of Missionaries among Infidels first to preach the beautiful Precepts of Morality, which our divine Religion teaches, and not to expound these Mysteries or Sacraments to those who have not been previously prepared to receive such divine Truths, as Lewis of Granada explains in his Instructions for such Missions, and as we may observe in the Apologies of the ancient Fathers. Holy things are not to be exposed to Derision. This sublime
 Doctrine

Doctrine is not to be preached to those who are yet incapable of it: Yet without it none are Christians. The great Mysteries of the Unity and Trinity of God, and of the Incarnation and Death of our Saviour are the fundamental Truths of our holy Religion: And many learned Divines teach an explicit distinct Faith of each of them to be indispensably necessary, so that no invincible Ignorance can supply the want of it, and no one in any such Ignorance in any of those Articles can be capable of Salvation, or of the Grace of Justification. “ This is Life everlasting that they
 “ know thee the only true God, and Jesus Christ
 “ whom thou hast sent, John xvii. 3. Going, teach all
 “ Nations, baptising them in the Name of the Father,
 “ and of the Son, and of the Holy Ghost. He who
 “ shall believe and be baptized, shall be saved: But
 “ he who shall not believe shall be condemned, Mark xvi. Hence the utmost Care is necessary, that all Children and others be instructed in those holy Articles; without the distinct Knowledge of which they cannot be Christians, or receive the Grace or Effects of any Sacrament, or the Crown of immortal Glory. And all Christians are bound to make frequent distinct Acts of Faith in these holy Mysteries, which we profess in our Creeds, and honour in all the Practices of our holy Religion, especially by the holy Sign of the Cross, by which we are taught to begin and end our Prayers and all our Actions. In these Mysteries we are baptized and made Christians.

This Mystery of the Trinity is so revealed to us as to remain still obscure and impenetrable to us. God would be no longer infinite, if his Nature could be fathomed or described by any limited Creatures, how perfect soever; much less by us in our present imperfect State of Trial, in which nothing is more suitable to us than an Exercise of our Faith and a Sacrifice of our Reason captivated in Submission to God's Word, and Nothing more glorious to God than our silent Adoration of his incomprehensible Nature: “ Non
 “ potest aliquid dignum de Deo dici: Quia hoc ipso
 “ indignum

“ indignum est, quod potest dici.” Yet it is necessary that we should say something of him, whence we may learn that he cannot be expressed. “ Sed necesse est
 “ ut aliquid dicas, ut sit unde cogites quod non potest
 “ dici.” Says S. Austin, What then is the Trinity?

God is One in an indivisible Nature, without any Parts or Division of whatsoever Denomination, and incapable of any Composition even in the Mind, being even in Thought the *most simple*, and *the most single*, and *the most one*, as S. Bernard says, [l. v. de Cons. c. 7.] For any Parts or Composition in the Conception of God destroys the very Idea of him, being repugnant to his infinite and to his essential Unity and Simplicity: Yet he is Three in Persons really distinct in the same Nature, all subsisting real and perfectly equal in all things, being by the Unity of their Nature, Will and individual Operation one and the same God, Father, the Son and the Holy Ghost. A Trinity of Persons, who enjoy from Eternity to Eternity, the reciprocal Contemplation and infinite Love of all Perfection in themselves and their common undivided Nature, and in the mutual Relation of their Persons. For though they are not three Gods, but one only God, yet in the same numerical most simple Essence or Nature, they are three really distinct Persons, equally infinite, co-essential, co-eternal, and in all respects co-equal. Each Person is omnipotent, eternal and infinite in every Perfection, yet are they but one omnipotent, eternal and infinite, because they subsist in the same undivided Nature; consequently have but one and the same undivided numerical Will and Mind or Understanding, and one and the same Operation in all things which they decree or produce without themselves, or as Theologians express it, *ad extra*: Yet, they exert a necessary, eternal, personal, inward Operation, called *ad intra*; and an immanent or indwelling Operation, by which they produce a real Term within their own Nature, to which the three Persons mutually stand in a real opposite Relation. Namely, the Father produces the Son, and by this necessary Action the Son eternally proceeds, and is derived
 from

from the Father. Again, the Father and Son are one Principle, from which the Holy Ghost proceeds. Every thing in God is numerically one and the same, except where the relative Opposition of these three Terms or Persons intervenes, which yet are the same God in one numerical divine Substance or Nature.

The Son proceeds from the Father by the Intellect; the Holy Ghost from the Father and the Son by the Will: These being the two operating Powers which we in our Mind distinguish in the Simplicity of the divine Nature; and more Processions in God than these, there cannot be. The Father by knowing and comprehending himself and all his infinite Perfections, produces the eternal subsisting Word of the divine Mind, the true Image of himself, his divine and consubstantial Son. When a created Understanding apprehends or conceives any Object, it forms within itself an Image of that Object, which Image Philosophers call the Word of the Mind (or the Idea) to distinguish it from the outward Word or Expression, by which we manifest our Conceptions to others. This Word of the Mind is in us a mere Mode (a) or Accident, not a real Subsistence, or Entity which subsists of itself. God being essentially unchangeable, cannot be the Subject of any Mode or Accident: In him nothing can rise new, nothing can perish or depart: He cannot undergo the least Alteration, to which created Spirits are continually subject by the Accession and Removal of accidental Qualities, and by Passions of Joy, Sadness, and by Sin, or the like: And Bodies much more, not only by Qualities, but also by some Change in the Situation or Disposition of the Parts. Therefore no Act of the divine Mind can be, or produce any kind of Mode. But the Father by his infinite Knowledge of himself, produces an inward Word of

(a) A Mode is that which cannot subsist in and of itself, but is always esteemed as belonging to, and subsisting by, the Help of some Substance, which is its Subject. It is always a real Entity, but not always really distinct from its Subject. For Example, the Posture of the Body is a real Entity, but not an Entity really distinct from the Body.

of the Mind, which is a true Subsistence or Person (c), the express Image and most perfect Resemblance of himself, “ the Brightness of his Glory, and the Figure “ (or Representation) of his Substance (7).” God the Father is looked upon as the ever-flowing Source of Light, or the great Sun, whose Light and benign Influences are every where diffused, and can never fail. The Word, or second Person, is the radiant Splendor, and astonishing Light, flowing from that Father of Lights by an ineffable Generation; the Emanation of his original Glory, and the Splendor of that Abyss of Light, springing from him without being preceded by him, without any Inferiority to him, any Diminution of him, any the least Alteration of his most simple and most perfect Union with him. The original Greek Word for *Brightness*, in this Place signifies not a Beam, or Ray, or Portion of Light, but a *shining forth* of the whole Light of this Sun collectively; and expresses, that all the incomprehensible Glory of the Father shines forth in Christ his Son, without any Inferiority, either in Time, Dignity, or Perfection; the Father and Son being Persons really distinct from each other, yet of one and the same Essence, co-eternal and inseparable. This Word also expresses, that as the Sun communicates to us its Light and Influence by its Beams, so doth the Father manifest himself, and communicate his Goodness to
us

(2) Hebr. i. 3,

(b) *Person* in Logic and Metaphysic, signifies a thinking intelligent Subsistence, as in Men. Subsistence is a more general Word, which agrees also to Brutes and inanimate Beings; and is the last Act or Term of Individuation which renders a particular Substance complete, and numerically incommunicable to any other. A Subsistence, in this proper metaphysical Sense, called in Greek *Hypostasis*, is different from *Substance*, and is the individuating Act or Term of each particular Individual, or numerical Substance, as of this particular Man. Subsistence is sometimes taken in a very different Sense, for Substance itself, called in Greek *Usia*, or for the proper Modification of Substance, by which it subsists by itself.

us through his Son. In Allusion to this Text, among others, the Nicene Fathers represent the eternal Generation of God the Son, by calling him *Light of Light*.

The original Word for *Figure* or Image signifieth the Stamp or Print of a thing engraved, the Son being the perfect Image of the Father, not by a bare Likeness or Resemblance, but by an ineffable, most simple, and perfect Union with him in the Identity of his Nature, and by the Communication of his Essence, and all his Perfections, in his own absolute Fulness: So that the Son is not a whit inferior to that all-perfect Original from which he flows; and the Father, beholding himself in him, views all the Beauties, and all the Riches of his most perfect and happy Nature, and in the full Blaze of his Glory, so bright and immense as to dazzle the most pure and strong Eyes of the highest Seraphims: No Creatures can be made able to sustain it. This Light darkens and obscures all other Lights, which disappear and vanish at its astonishing Brightness. We adore him in the Dazzlings of his Glory, darting the Beams of his Light upon all Creatures, and beg that he enlighten our Eyes, purify our Hearts, and guide our weak and wandering Steps in the Way of everlasting Life: That he impress and stamp upon our Souls the Strokes of his Innocence, Purity, and Sanctity, that we may bear his Image so deeply fixed as never more to be defaced: That he destroy in us whatever belongs to the old Man, and engrave his holy Will and Love upon our Hearts in indelible Characters, as he is the indelible Character or Image of the Substance of his Father.

Hence we see why God the Son is called the Word of God (c), his Reason and Speech; also the Light and the Increated Wisdom. Under this Character, the ancient Prophets often magnify his Greatness and set forth his Eternity and other Attributes. “ The
“ Lord possessed me in the beginning of his Ways,
“ before

(c) λογος. See Corn. a Lap. in Joan. i. 1:

“ Before he made any thing from the beginning,
 “ I was set up from Eternity, and of old before the
 “ Earth was made. The Depths were not as yet,
 “ and I was already conceived (3). When he pre-
 “ pared the Heavens I was there: When with a cer-
 “ tain Law and Compass he enclosed the Depths, I
 “ was with him forming all things; and was de-
 “ lighted every Day, playing before him at all times.
 “ Playing in the World: And my Delight is to be
 “ with the Children of Men (4).” To this increated
 Wisdom, on account of the peculiar Propriety of his
 Proceſſion and Perſon, are attributed all created
 Works and Leſſons of Wiſdom, of which the holy
 Trinity, or Triune God, is the Author and Princi-
 ple (5).

That the Son of God, the increated Wiſdom, is
 truly God, of the ſame Subſtance with the Father,
 is clearly proved from his Works and Attributes,
 which are thoſe of the Deity. The Creation and
 Conſervation of all things are the diſtinguiſhing Cha-
 racter of the Divinity, and in the very Idea of both
 theſe Actions, Almighty Power and ſovereign inde-
 pendent Right, are included. For the Diſtance between
 nothing and real Being or Exiſtence, is infinite, and
 the higheſt created Power can only exerciſe its Action
 upon a Subject pre-exiſting. It is only in the Hands
 of Omnipotence that nothingneſs can be made fruitful:
 Only his Will can call forth into Exiſtence what had
 no Being. And Creation carries with it the moſt
 abſolute Sovereignty over, and an independent Right
 to diſpoſe of at Pleaſure, even to annihilate what re-
 ceived from it its whole Being. The ſame is to be
 ſaid of the Conſervation of Creatures, which, as they
 cannot give themſelves a Being, ſo do they require for
 their Continuance in Being, each Moment, the ſame
 efficacious Influence of the divine Will, which is the
 efficient Cauſe of all things. Now in producing Man,

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and

(3) Prov. viii. 22, 23, 24. (4) Ib. v. 27, 30. See Wiſd. vii. 25,
 26, 27. ix. 9. (5) Ecclus. i. 1. &c.

and other things, God uses Words in the plural Number (6), which cannot be an Expression of Dignity in personal Actions, particularly in the Mosaic Age of Simplicity in Speech and Manners. "Let us make Man to our Image and Likeness." Neither could this be addressed to Angels, who could no way be Fellow-workers, nor be possessed of infinite Knowledge. Of them he could not say (7), "Lo Adam is become like one of us," &c. This can only be understood to be the Speech of the Triune God, or of the Father, addressed to the two Persons, who in the same numerical Nature are one God with him. Indeed, without allowing that the Three are possessed of one and the same divine Nature, and of the same essential Perfections, being indivisibly united in the same numerical Substance or real Essence, it is impossible to account for the Work of the Creation being ascribed in Scripture sometimes to one, and sometimes to another of the divine Persons. It is most clearly attributed to God the Son, both in the Old and New Testament, (8). It is expressly said by S. John that the divine Word is jointly with the Father, the one Creator of all things, and that without the Son, (or inseparably from him) nothing was made by the Father that was made by him (9). It is sometimes said, that the Father created all things *in* or *by* the Son (10); But this Expression is used, not to denote an Instrument; but because the Son, being the Word, or increased subsisting Wisdom in the Godhead, the Model of eternal Decree of the Creation in the divine Mind or Intellect, is said to be *in* or *by* the Son, who proceeds by the Intellect. We are also said to be redeemed, or renewed and restored *in* or *by* Christ (11), in his Incarnation and Death. Nay, in no natural Creation can any created Instrument be employed as the Cause, because no Creature can exert even an instrumental

(7) Gen. i. 26. (8) Gen. iii. 22. xi. 7. (9) Prov. viii. 30. Ps. ci. applied to Christ by S. Paul, Hebr. x. 10. et Col. i. 16. Rom. i. 20. John, i. 3, 10. (10) John, i. 3. (11) Eph. iii. 9, 11. Hebr. i, 2. (12) Eph. ii, 10. iv. 24.

mental Causality or Influence, but upon a pre-existent Subject, which cannot find Place in Creation. The Son as Creator, so is he also the Preserver of all things, “upholding them by the Word of his Power” (12). All things were created by him and in him: “And he is before all, and by him all things consist (13).” This sustaining Providence is an irrefragable Proof of the Deity of the Son, to whom, in like manner, all the Operations of the Father are ascribed (14). We have no less clear Instances of his Divinity in his Headship over his Church, and the high Functions he exercises in this Quality (15). Also in the mention frequently made in the holy Scriptures of the supreme Adoration of the Deity paid to Christ (16).

The most essential divine Attributes belong to Christ, in a proper and unlimited Sense; Eternity (17), Immutability (18), Omnipotence (19), Omniscience (20), Immensity or Omnipresence (21), &c. In a word, the very Essence, and the incommunicable Name of God, are clearly given him both in the Old and New Testament (22). Isaiah calls him Emmanuel,

Q q 2

(12) Hebr. i. 3. (13) Col. i. 16, 17. (14) John, v. 17, 19. Ps. l. 10. (15) Ephes. i. 20. ii. 10. Hebr. xii. 2. John, v. 28. Eccles. xii. 14. (16) Hebr. i. 6. Mat. ii. 11. xxi. 15. Luke, xix. 40. John, xiv. 1. ix. 35. Luke, xxiv. 22. 2 Tim. i. 12. Rom. ix. 1. Isa. xlv. 22. Rom. xiv. 11. Phil. ii. 10. Isa. xi. 10. Rom. x. 12, 13. Acts ix. 14. 1 Cor. 2. Act. vii. 59. 1 Tim. i. 17. vi. 15 24. Eph. v. 27. Apoc. i. 5, 6. (17) Prov. viii. 22. Micheas, v. 2. John, i. 1. vii. 42. Mat. ii. 6. Hebr. i. 8. 10. xiii. 8. Ps. lxxx. 2. (18) Hebr. i. 8. 10. xiii. 8. (20) Isa. ix. 6. Ps. xlv. 3. John, i. 3. v. 30. xvi. 15. Col. i. 16. Phil. iii. 20, 21. Hebr. i. 8, 9. Apoc. i. 8. (21) John, xxi. 17. Jer. xvii. 10. compared with Apoc. ii. 23. John xvi. 30. ii. 25. Luke, xi. 49. Mat. xxiii. 34. 1 Cor. i. 24. (22) Hebr. i. 3. Mat. xviii. 20. Mat. xxviii. 20. John, iii. 13. See, on these and other Passages of a like Nature, Huet. *Demonstratio Evang.* Waterland, in his *Queries and Defence*, Witasse, Tournely, &c. (22) Ps. cix. 1. compared with Mat. xxii. 24. where the Jews allow Christ to be meant. Ps. xcvi. 7. compared with Hebr. i. 6. Ps. xlv. 7, 8. Hebr. ib. Ps. ci. 26. Hebr. i. 10. Num. xiv. 23. 1 Cor. x. 9. Isa. xi. 10. Rom. xv. 12. Jer. xxiii. 6. Mal. iii. 1. Mark, i. 1, 2. Rom. xiv. 10, 11. Phil. ii. 10, 11. Act. xx. 28. Hebr. iii. 6. 1 Tim. iii. 16. 2 Cor. xi. 31. 1 Tim. vi. 14, 16. Apoc. xvii. 14. John, xx. 28, John, v. 18, 22. Col. ii. 9, 10. Phil. ii. 5, 6. John, x. 30.

nuel, or God with us, the mighty God, the everlasting Father, the Prince of Peace (23). Jehovah our God (24). Osee also gives him the incommunicable Name of God Jehovah (25). Christ himself declares: "I and my Father are one (26,) Where he means not an Unity of Consent, but of Nature and Essence. Hence he declares elsewhere: "All things which the Father hath are mine (27)." And addressing himself to his Father: "All my things are thine, and thine are mine (28)." S. Paul in a single Line has couched the Self-Existence, essential Independence, and unchangeable Eternity of the Son of God, in Words which run parallel with the emphatical Definition which God gave of himself to Moses, in which he expresses the peculiar Character of his Deity, from his essential necessary Existence of himself, when he said: "I am who am (29)," importing that he alone exists unchangeably, by the Necessity of his Being, from Eternity to Eternity; not like all other Beings, which might not have been at all, or might have been otherwise than they are, depending wholly on the Will of their Maker, and may be hereafter quite different from what they are at present. And this his peculiar Characteristic and Essence he expressed in his most sacred incommunicable Name, which he revealed to Moses, and which some Moderns erroneously pronounce Jehovah (30), for *Jave*, as the Samaritans pronounce it, or *five*, or *Jebeve*, *is*, or *will be*.

Not only this Name is given to Christ by the Prophets (31), but its Import, and the full Description of the very Essence of the Deity, are explicitly attributed to him by the Apostle, where he says: "Jesus Christ, the same Yesterday, and To-day, and for ever (32)." He

(23) Isa. vii. 14. Mat. i. 23. (24) Isa. ix. 6. (25) Isa. xlv. 22 et xl. 3. quoted. Mat. iii. 3. Mark i. 3. Luke, iii. 4. John i. 23. (26) Ose. i. 7. compared with Luke ii. 1. (27) John x. 30. (28) John xvi. 15. (29) John xvii. 10. (30) Ex. iii. 24. (31) Exod. vi. 3. See Calmet Critic. et Sacr. ib. p. 68. et Corn. a Lapide. (32) Apoc. xix. 1. & in Psalmis sæpe. Hebr. xiii. 8.

He does not say, he was Yesterday, is To-day, and will be for ever, but more emphatically to express his eternal and essentially unchangeable Existence, he is the same in the great Yesterday from Eternity, before all things were created, and at present, and to Eternity. All earthly things are subject to perpetual Vicissitudes, and soon quite pass away: Their Yesterday had a Beginning, and after a very short Duration passed away never more to return, like the Waters of a River that are lost in the unfathomable Ocean, and can never more find their Way into their former Channels. If the greatest Kings of the Earth have shone forth in a full Blaze of earthly Glory, all this Splendor was rather an empty Shadow, than a real Truth; so rapidly did it flie away, lying as deep buried in the Gulph of Nothing, as before its Appearance. But Christ, the King of Kings, with regard to his divine Person, was in the Bosom of his Father before Ages began to flow; and as his *Yesterday* knew no Beginning, so it continues the same ineffable *To-day* to endless Generations, without the least possibility of a Change. His *Yesterday* is the same with his *To-day*, and with his duration to all Ages *for ever*. His Eternity answers all our Distinctions of past, present, and to come; and the full Power and Majesty in which he is seated on the Throne of his Glory, can suffer no Abatement, nor admit any Increase. In the same Sense, God said: "I am Alpha and Omega, the Beginning and the End, who is, and who was, and who is to come, the Almighty (33)."

Divines employ several Comparisons, though all very imperfect and inadequate to facilitate the understanding of this great Mystery of the blessed Trinity; and God has ingraved a wonderful Image of it in Man himself: For we have in ourselves a Soul, one Substance, which possesses three distinct spiritual Faculties, Will, Memory and Understanding, which are as old as she is. "I am, and I know, and I will," says St.

Q q 3

Austin

Austin (Conf. l. xv. c. 3.) “ Yet I am this same
 “ thing which knows and wills, and I know that I
 “ am. All this is found in one Substance, in one
 “ Soul. Let him who is able to understand this, un-
 “ derstand it: For it is what every one perceives
 “ within himself. But let him not hence imagine that
 “ he can comprehend that unchangeable Being, which
 “ is above all that exists: In which Unity does not
 “ exclude Multiplicity, and Multiplicity does not
 “ take away single Unity, &c.”

The Sun also furnishes an imperfect Figure of the Trinity; for in it are Light, Rays and Heat, all coeval to the Sun itself. Hence St. Paul calls the Son the Splendor of the Glory of God, and the Character of his Substance, regarding him as a Ray issuing from the Sun, or as an Image imprinted with a Seal on Wax: Whence he is called Light of Light. Therefore as we see the Sun a Parent as soon as it exists, so we are to believe that the Son issues from the Father, as the bright Ray from the eternal Light, as the spotless Mirror of his Majesty, and the perfect Image of his Goodness. But whereas a Ray suffers Diminutions in its Emanation, the divine Word receives from the Father the perfect Communication of his Essence, without any Diminution. Other Similes are sometimes made use of by the Fathers to help the weaker Understandings: But as all sensible Comparisons are extremely inadequate, and disparate, Attention is required, lest any be led by them into false Notions of this great Mystery. The three divine Persons have each certain interior Actions, which are terminated in themselves, and produce nothing without; and are therefore called their in-dwelling or *immanent Actions*, because they are proper to one Person, and in him alone. Such are the Actions by which each Person proceeds from, or gives Origin to another; also the hypostatical Union of the Humanity in God the Son. These three Divine Persons having all one individual Essence or Nature, they have all, by consequence, one and the same Will, Power, Wisdom, and Operation or Action with the
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other Attributes and Qualities of this Essence. Whence all their exterior Works, or which produce any Effect out of the divine Persons, as Creation, Preservation, Sanctification of Souls, &c. are jointly and equally the Actions of the whole blessed Trinity. Nevertheless, as certain Actions and Effects have an Affinity with the Properties of the Persons, these are usually ascribed, peculiarly to that Person whose Property they imitate, though in Reality they equally flow from all the Three. Thus as the Father is the Principle in the Godhead, the Creation and Preservation of all things, and all Works and Marks of Majesty, Power and Grandure are attributed particularly to him, because he is the first Origin and Fountain of all things, by being the Origin of the Divinity, from which jointly in three Persons all other things are. He is on this account called the Father, and by some Ancients is emphatically styled God, but in such Expressions is regarded as including the Son and the Holy Ghost. Hence the Church more ordinarily addresses her Prayers to him rather than to all the three Persons, to express the Unity of the Divinity; but regards him as including the other two Persons which proceed from him. Though in Prayers and Addresses, whichsoever Person they are directed to, they are always made to the whole blessed Trinity, as the End and Effects of all our Petitions are the common Effect of all the three Persons, or the whole Deity, as St. Fulgentius has written express Treatises to shew against the Arians. But we raise our Attention to that Person principally whose Property our Petition chiefly agrees with. As the Property of the Son is, that he is the Word of the Father, and his eternal increated Wisdom, the Works of Wisdom are peculiarly attributed to him. Likewise all the Mysteries of our Redemption, wrought by him, as he, not the Father, or the Holy Ghost, was made Man, assuming in his own Person our human Nature hypostatically, or so as to make it the true appropriated Nature of his own divine Person, intrinsically united to himself. Likewise because a Workman is directed in
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the Composition of his Work by his internal Wisdom or Thought, the Father is said to have created all things by the Son. "By whom all things were made," John i. and the Church prays to the Father through the Son in the same Sense; for *by* or *through* here expresses his Origin from the Father: It also signifies his Quality of Mediator, that we ask for Grace through his precious Death, and that he is our Shepherd, and the Gate and the Way through which we go to the Father. The Property of the Holy Ghost is, that he is the Love of the Father and the Son. Hence all effects of Love, Mercy and Goodness are generally adscribed to him, as the Incarnation of God the Son in the Virgin's Womb; &c. and God is said to do and preserve all Things in him.

This is an Abstract of what we are allowed here to know concerning this ineffable Mystery: Though when we speak of it, we are dazzled at the Brightness of so great a Light, and are seized with a religious Dread and Trembling in the Presence of so awful a Majesty, which Raptures of Adoration in Silence better suit than any Words. For it is Presumption to desire to penetrate the unfathomed Depth of the Divinity farther than it has pleased him to discover to us. "He who is a Searcher of Majesty shall be overwhelmed by Glory, Prov. xxv. 27. We ought only to cry out: Behold God is great, and surpassing our Science, Job xxxvi. 26. He has placed Darkness his hiding Place: Around him is his Tabernacle a dark mist in the Clouds of the Air, Ps. xvii. 12. O the depth of the Riches of the Wisdom, and of the Knowledge of God! How incomprehensible are his Judgments, and how unsearchable his Ways? Rom. xi. 33." He is infinite and incomprehensible in his Goodness, in his Mercy, in his Justice, in his Love, and every other Attribute. How much more must he surpass our weak Understanding in his own Essence? In other Articles we are able to form some Conceptions of his Perfections, though very imperfect and inadequate; but here he is altogether incomprehensible

hensible to us. This is the Mystery of Mysteries; a Mystery not only Divine, but God himself: That Mystery before which the highest Cherubims perpetually annihilate themselves; but neither dare nor are able to unveil. The Prophet Jeremie, Chap. i. 6. said to God: "Lord, I am a Child, and cannot speak:" As if he should say, I know not how to express my own Thoughts. How then can I announce your holy Laws to your People? We have far more Reason to say so, when we are obliged to speak of this great Mystery of the incomprehensible Trinity.

C H A P. II.

How we are to Honour the MYSTERY of the Blessed TRINITY.

IT is our Duty to make our whole Lives an uninterrupted Festival of the holy Trinity, as the Blessed do in Heaven to all Eternity: For our great Obligation is to praise and honour God without ceasing. We honour this Mystery by our Faith, by the Sanctity of our Lives, and by our Homages of Praise and Love. The more incomprehensible it is, the more glorious to God is the Sacrifice of our Reason in it: Not that any Article of Faith can ever be against Reason, how much soever it be above Reason, for nothing can be more conformable to right Reason, than to believe most firmly whatever God reveals, though Reason be not able to comprehend or clearly understand it. Such a Faith is to profess God altogether incomprehensible; and what can be more honourable to God, than such an humble Confession and Acknowledgement? We never form a higher or more worthy Idea of his greatness, than when we own him most incomprehensible to all Creatures possible. Reason, by thus humbling itself, justly exalts God, and makes, by her silence of Adoration, the only true Confession of the ineffable Trinity. It is in this Faith in the adorable Trinity that
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we were baptized, enrolled among his true Worshipers, and admitted into the Partnership of the most glorious Privileges, and promises of Grace and everlasting Glory : It is by fervent Acts of this Faith in the Trinity, and of Hope and Love that we prepare ourselves for all the Sacraments : It is by these sacred Names of the adorable Trinity, that every Exorcism, Consecration and Benediction is performed ; that all Sacrifices and Prayers are offered ; and that every good Action is begun and ended. In the terrible Hour of our Death, the Minister of God will by them strengthen our Souls, and terrify the Legions of Hell, saying to us : “ Go forth, Christian Soul, in the Name of the
 “ Father who created thee, of the Son who suffered
 “ for thee, and of the Holy Ghost who sanctified
 “ thee.” It is by this our holy Faith, and faithful Adoration of the ever blessed Trinity, that he will most powerfully recommend us to the divine Mercy. “ Although he hath sinned,” he will then say ; “ yet
 “ he hath not denied the Father, the Son and the
 “ Holy Ghost, but hath believed, had the Zeal of
 “ the Honour of God, and hath faithfully adored him
 “ who made all Things.” To render ourselves worthy to receive the Benefit of this holy Recommendation, and of our Faith, we must honour our Creator, and our Faith by the Holiness of our Lives and Manners. Our Words or Professions alone will not be accepted by him, if we are a Scandal to his Name and Religion by degenerating from its Purity, Innocence and Sanctity in our Conduct. The primitive Christians were all Practice : “ They knew not how to
 “ dispute, but they knew how to die for God. “ *Sciebant mori, non sciebant disputare*, says St. Pacian, (*Paræn. ad pæn.*) And St. Cyprian (*l. de patient.*)
 “ We do not talk great things, but we honour God
 “ and preach to our Neighbour by our Manners ; for
 “ WE LIVE THE GOSPEL.” *Non magna loquimur, sed vivimus.*

On the contrary, in these our Days we know every thing about our Religion but the Practice : Without which our Faith will be our more grievous Condemnation,

tion, a Profanation of the holy Mysteries of God which we profess, and an Occasion to his Enemies of blaspheming his holy Name, and insulting his divine Religion; which Danger is the greater, and our Obligation the more pressing, the more the Race of Unbelievers is increased in our present Age in Numbers and Boldness. God created our first Parents after his own Image, chiefly by enriching them with sanctifying Grace and all Virtues; and we bear his Image in us by interior Sanctity: We destroy it by Sin, and draw in its stead the Image of the Devil in our Hearts. What a Sacrilege and Blasphemy? What an Injury do we thus offer to God? Into what Monsters do we convert our Souls? We cannot too carefully respect, and daily adorn the most pure and glorious Image of God in us, which the least Stain sullies, and which we can always render more perfect and more beautiful, by corresponding with his Grace.

The Mystery of the holy Trinity is also particularly honoured in us, by the Virtue of Union and Charity. The Godhead is fruitful within himself, and produces a Multiplicity of Persons in the Simplicity of his Nature, to enjoy the Advantages of holy Society within himself, from all Eternity. Hence to create Man he as it were held a Council of his Three Persons within himself, saying: "Let us make Man to our own Image and Likeness, Gen. i. 26." as the Fathers observe. What sweet Repose, Love, Glory and Joy do the three Persons possess in themselves, and in one another before all Ages, and to all Ages, and what a sweet eternal Entertainment in their own boundless Happiness and Perfections? How does God in this Mystery recommend to us perfect Unity and fraternal Charity? "One Lord, one Faith, one Baptism, Eph. iv." What a Monster is it for Members of such a Head to be disunited? What a Crime, if we break such a sacred Band? "There are three that bear Testimony in Heaven, the Father, the Word and the Holy Ghost; and these Three are One," 1 John v. 7. And we on Earth ought to bear Testimony to him by our Union together in the strictest Bond

Bond of Concord and Charity, as the blessed are all united together in the Kingdom of Glory.

Thus we honour the holy Trinity by Faith, by Sanctity of Life, and by Union or Concord of our Hearts. We must honour him likewise by our perpetual Homages of Praise, Adoration and Love. The blessed Choirs above make this their uninterrupted Solemnity and Occupation to endless Ages, to adore and praise him, singing without Intermiſſion, what Iſaiah heard the Seraphins ſweetly repeating, “ Holy, holy, “ holy, the Lord God of Hoſts, all the Earth is full “ of his Glory,” Iſa. vi. 3. With them all ſaint-like Souls, and all the pure Spouſes of God on Earth are employed Night and Day in jointly ſounding forth his Praiſes. Shall we be ſlothful in this Exerciſe, and not unite daily our Hearts and Voices with theirs, with the greateſt Ardour we are capable of, redoubling our Fervour on this great Solemnity? In this Spirit let us alſo offer up all our Actions to the Honour and Glory of the Adorable Trinity, begging that we may always accompliſh his holy Will. Let us frequently interrupt our daily Actions, by ſome fervent Doxology, ſuch as that contained in the uſual Form of the Sign of the Croſs, or that adopted by the Church againſt the Arian Hereſy: “ Glory be to the Father, and to the “ Son, and to the Holy Ghoſt: As it was in the Be- “ ginning, is now, and ever ſhall be; World without “ End. Amen.” That is, may all Honour and Glory be, with the moſt perfect Sacrifice and Annihilation of us and of all Creatures, to the Father, and infinite Lord of all things; to the coeternal and conſubſtantial Son, our moſt merciful Redeemer; and to the Holy Ghoſt, the great Comforter and Sanctifier of our Souls; as was from the divine Perſons, to each other from all Eternity, by their infinite Love and Repoſe in their own Perfections; and from the beginning of Time, and the Moment of their Creation, by the good Angels, and all faithful Servants of God; and as is now moſt profoundly paid him by all the bleſſed Spirits, and by the Church militant on Earth, and will

will be, by us all through his Mercy, with all our Strength and Powers to all Eternity, Amen, Amen.

After having rendered our Homages to the holy Trinity, we must next consider that we are bound to refer to this same sacred Trinity, all that we are, our whole Being, our Life, and all our Actions. To understand this Obligation, we have but to call to Mind, that we were baptized in the Name of the Trinity, and born spiritually in the Church: That we then made a solemn Profession of acknowledging him for our God of whom alone we depend; our first Beginning and our last End; and that we owe him Love, Thanksgiving and Obedience. Let us then now afresh consecrate ourselves to this blessed Trinity, and offer all our Powers to him; our Memory, our Understanding and our Will; begging the Father to efface out of our Memory all Images of Vanity, to engrave in it the Image of his divine Presence only: The Son to enlighten the Darkness of our Understanding, and conduct us in the Path of Salvation by the Light of Faith, and of Knowledge of his eternal Truth: The Holy Ghost to sanctify our Will by his fervent and constant Love, that nothing may be able to separate us from him, in time or Eternity, Amen.

C H A P. III.

Of the Adversaries of the FAITH of the BLESSED TRINITY.

THE Faith of the Church in this fundamental Mystery of Religion, the Devil has, from the Beginning, employed all his Artifices to pervert. In the very times of the Apostles, Cerinthus; an Antiochian Jew, pretended that Jesus was a mere Man, that the Christ descended upon him in his Baptism, and left him before his Passion; for he distinguished Jesus
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and Christ as two Persons (1). Ebion also about the same time, taught that Christ was a mere Man (2). With a view in part to confute these two Heresiarchs, St. John wrote his Gospel (3), which he begins by asserting that the Word was before all Ages, true God, with and in the Father (4), consequently a distinct Person, in the same undivided Nature. Then by saying that the Word was made Flesh, he overthrew the Impiety of Cerinthus, and precondemned the Heresy of Nestorius, establishing the whole Catholic Doctrine of the Incarnation. In the time of Pope Victor, about the End of the second Century, Theodotus of Byzantium, a Leather-dresser or Currier, having denied Christ before the Persecutors, to extenuate his Guilt, renewed the Heresy of Ebion, denying Christ to be God, or to have had any Being before he was made Man (5), for which he was excommunicated by Pope Victor; and his Heresy was confuted by Caius, a Roman Priest, and other Catholics, by the concurring Testimony of all that had gone before them from the time of the Apostles. Theodotus cut out of the Scriptures all those Texts, in which the Divinity of Christ is mentioned. He had a Disciple called Theodotus the Banker, who pretending that Christ was inferior to Melchisedec gave Birth to the Heresy of Melchisedecians. Artemas or Artemon (6), renewed the same Heresy: And Paul of Samosata, the impious Bishop of Antioch, protected by Zenobia, Queen of the East, in 262, propagated this Blasphemy with great Tumults; but was immediately condemned by the Council of Antioch, and by the whole Church. So evidently Repugnant to the Holy Scriptures, and to

(1) S. Iren. l. i. c. 26. S. Epiph. Hær. 28. Tert. de Præser. c. 48. S. Aug. de Hær. c. 8. Euf. Hist. l. iii. (2) S. Iren. l. i. c. 20. S. Epiph. Hær. 20. Euf. l. iii. c. 27. See Le Clerc. Hist. Eccles. ad An. 72. Tillem. T. ii. Illeg. Diss. de Hæres. Sæc. i. c. 6. Le Quien, Diss. in op. S. Joan. Damasc. (3) S. Jerom Cat. Vir. Ill. c. 9. S. Iren. l. iii. c. 11. p. 257.

(4) John i. 1. (5) S. Epiph. Hær. 54. Theodoret, Hær. fab. l. ii. c. 5. Euf. hist. l. iv. c. 28. (6) Euf. Hist. l. v. c. 28. Theodoret, Hær. fab. l. ii. c. 4.

to the unanimous Faith and Tradition of the whole Church in those early Ages, was this blasphemous Heresy, that it was every where condemned, so soon as it ever shewed its Head; and the Theodotians saw they could not support it at any rate, without curtailing great Part of the New Testament. Nevertheless, such Progress it has made in our Times under the Name of Socinianism, as to threaten to swallow up great Part of the Protestant Churches.

Arius, the Author of the Arian Heresy, by subtle Artifices softened his Error in such Manner as not to correct or seem so openly to contradict the Scriptures, as the Theodotians or ancient Socinians did; he even appealed to the sacred Oracles, explained by his private Interpretation; and admitted in Appearance, some kind of an Incarnation. He loudly extolled the Dignity of Christ as the first-born of all Creatures, greater than and produced before all the Angels, and the Instrument by which the Father created all other things; yet blasphemously taught that he was a Creature, produced out of nothing, and that there was a Duration from Eternity, in which he had no Being. Arius broached this Heresy at Alexandria, about the Year 319; It was condemned by the general Council of Nice, in 325: The few that remained obstinate in their Error were banished by the Emperor Constantine. Eusebius, Bishop of Nicomedia, then the Imperial City, the most powerful and crafty Patron of this Heresy, was obliged to dissemble it, and subscribed to the Council: Arius himself, in 330, pretended to make a Recantation, and was recalled from his Banishment. And from the time of the Council of Nice for above twenty Years, so long as Constantine reigned, the open Profession of Arianism was utterly extinguished, though the Abbettors of this Heresy ceased not, under various Subtleties and Cloaks to disturb the Church, and advance the Interest of their Sect. Constantius succeeded his Father in 336, and in 340, upon the Death of S. Alexander, Bishop of Constantinople, the canonical Election of S. Paul was set aside by the Tyranny

Tyranny of the Emperor, and Eusebius of Nicomedia translated to that See, where he died in 342. He had propagated Arianism, and left its Abbettors, who from him were called Eusebians, every where in Power in the East. These Eusebians were dissembling Arians of so pliable a Cast as to accommodate their Terms and Confessions of Faith to the Circumstances of the times, and to the Humour of those whose Favour they courted. This being the Character of their Leader, a Man long practised in the Maxims and Arts of an ambitious, worldly Courtier, Eusebius's Successor, Macedonius, whom the Arians intruded to the Prejudice of S. Paul, the lawful Bishop, set up Semiarianism. His Heresy was divided into as many Branches as it had Heads. Some denied the Divinity of the Holy Ghost, but acknowledged the Consubstantiality of the Son. Others in much greater Numbers called the Son like the Father, though not consubstantial or equal, but of an inferior distinct Nature *ὁμοιόσιος*, *like in Substance*, not *ὁμοούσιος*, *consubstantial*. Of these many called Christ eternal, and uncreated, and *like* the Father in all things. See their Definitions in the Council of Ancyra in 358, held by Basil of Ancyra, Eustathius of Sebaste, and other Heads of that Party. Others among them denied the Eternity of the Son, and notwithstanding the high Prerogatives they gave him, ranked him in the Class of Creatures formed out of Nothing *ἐκ τῶν μὴ ὄντων*. The rank Arians after the Death of their great Master the Dissembler Eusebius of Nicomedia, had at their Head Theognis of Nice, Maris of Chalcedon, and in the West Ursatius, and Valens in Pannonia. Their Blasphemies were carried to greater Heights by Aëtius, a Priest of Antioch in 347, his Disciple Eunomius, a Native of Cappadocia, and Eudoxius, who from the See of Germanicia, intruded himself into that of Antioch, in 357, upon the Death of the Arian Leontius, and Euzoius, one of his Successors in 361. These taught the Son to be in every respect *unlike* the Father; whence they were called from the Greek Word *ἀνομοιος* *Anomæans*,

means, and from their Leaders Aëtians, and more frequently Eunomians. Both Arians and Semiarians were eternally mending their Creeds, and again and again reforming their Tenets every Year and every Moon, as S. Hilary reproached them. So rapid was the Progress which the Arian Heresy made, and so wide did it spread its Devastation, that the Protection of God in supporting his Church, was never more visible than on that Occasion. The Eloquence and subtle Cunning and Artifices of their crafty Teachers, and the Power of several Emperors, and great Kings of the Goths and Vandals, &c. gave it such Strength as seemed to threaten Destruction to the Church itself, had it not been secured by the Promises of Christ. Yet this formidable Heresy passed like a Thunderstorm, and after the entire Conversion of the Lombards in the 7th Century, not a Shoot of Arianism was left in the whole World.

The Enemy of Man's Salvation attacked also the Mystery of the Blessed Trinity by another opposite Heresy. Praxeas, a Phrygian, who had been a Follower of Montanus, but detected the imposture of that Heresiarch, and gave Information thereof to Pope Victor, afterward revolting from the Church, denied this fundamental Mystery, and taught at Rome, about the Year 250, that the Persons in the Trinity are in no respect really distinct, and that the Son is really the Father; consequently that the Father was made Man, and suffered in Christ. Whence his Followers were called Patripassians. His Blasphemy was confuted by Tertullian, at that Time a Montanist. Noëtus also, a Native of Smyrna, taught the same Heresy in Lesser Asia, a little before Praxeas, about the Year 240; and was excommunicated for the same. He was confuted by S. Hippolitus. (l. contra Noet. T. ii. Op.). Sabellius also propagated the like heretical Notions at Ptolemais, and in the higher Lybia, about the Year 255; against whom S. Dionysius of Alexandria wrote a zealous Letter, in which some accused him of teaching God the Son to be a mere

Creature; but he cleared himself by his *Refutation* and *Apology* which he addressed to S. Dionysius, the holy Pope of Rome. Sabellius gained more Profelytes than Noëtus and Praxeas had done: And though he taught with them, that the Father, Son and Holy Ghost, are no more than different Names in God, derived from different Actions or Effects, and that the Father is called the Son in the Action of our Redemption, and the Holy Ghost in our Sanctification, yet he denied that the Father was crucified: By which he seems to have thought Christ to have been merely a Man, whereas Noëtus and Praxeas believed an Incarnation of God, called in this Effect the Son, but still the same Person with the Father,

From these opposite Heresies, to which only the Incomprehensibility of this Mystery gave Occasion, we justly infer what was ever the true Doctrine of the Church relating to the adorable Trinity. For had not the Christian Faith always taught a Distinction of the three Persons, Arius would not have had the least Colour for propagating his Blasphemy, nor had ever imposed it upon his Followers. Nor, on the other Side, could the Sabellian Error have been broached, if the Divinity of the Son and the Holy Ghost had not been always acknowledged.

All these ancient Heresies, after having been triumphed over and buried for so many Ages, are again revived in our Days in every shape which it seems possible for them to wear, but which we may reduce to the general Heads of modern Arianism and Socinianism. Here we shall give some Account of the unhappy Revivers of these condemned Errors; and first, of Michael Serve, or Servetus, born in 1509, at Villa Nueva, in Aragon; whence he calls himself in his Books, *Villa Novanus*. He was sent young to Toulouse, and there studied the civil Law, but afterward became an eminent Physician, and natural Philosopher, and a subtle Metaphysician. He imbibed his Heretical Notions very young, by reading the Bible upon the Principles of the Calvinists
at

at Toulouse, and grew so fond of them as to resolve at any rate, to commence Reformer. With this View he travelled to Lyons, Geneva, and Basil: In this last Town he had some Conferences with Oecolampadius. Being desirous to discourse with Bucer and Capito at Strasburg, he went thither; and not finding an Opportunity to print a Book he had written against the Trinity, in these Places, he went to Haguenau, in Alsace, to inspect the Impression, being then twenty-one Years old. It was printed there in 1531, in Octavo, under this Title: *De Trinitatis Erroribus Libri Septem, per Michaellem Servetum, alias Reves, ab Arragonia.* In this Work he pretends that the Words *Jesus* and *Christ*, and the *Son of God* denote only a Man; and in the most opprobrious Language blasphemes and rejects a Trinity: But whilst he denies this Mystery, because incomprehensible, he substitutes a Notion concerning the Person of our Saviour, which is so obscure as to be absolutely unintelligible. For he makes the Person of Christ to be a Mode of Being in the Deity, pre-formed in the divine Mind, which Mode God disposed in himself, that he might make himself known to us, by describing the Effigies of Jesus Christ in himself, (l. vii. fol. 110.) where he expresses more than the Sabellians and Socinians allow, yet he knows not what. The next Year 1532, he put out another Book at Haguenau in Defence of his Errors, but in some essential Points inconsistent with his former, under this Title, *Dialogorum de Trinitate Libri duo, de Justitiâ Regni Christi, Capitula quatuor*; an inconsiderable Work. He was young and extremely zealous for his new Opinion, and thought that upon the Principle of interpreting the Scriptures by every one's private Spirit, a Person in a Protestant Country might as safely declare against the Trinity as against Transubstantiation: But he soon found a Storm raised against him. We have extant a warm Letter of Oecolampadius to Bucer, written in 1531, against him (*Oecolampadii & Zuinglii Epistolæ*, l. iv. p. 801. Basileæ 1592, in Quarto.) And Melancton (l. iv.

ep. 140, Anno 1533, &c.) laments the Tumults which the Heresy of Servetus would raise, for he foresaw that many would not be content with Luther and Calvin's Doctrine, but would also attack the Trinity, &c. Servetus went to Lyons, and staid there two or three Years; from thence to Paris, where he studied Physic under Sylvius and Fernel, was admitted Doctor in that Faculty, and practised in that Profession. During this Time he conversed often with Calvin, who always opposed his Notions, as Beza informs us. (*Hist. Ecclesæ Reform. in Galliis*, Vol. i. p. 14. Antverpiæ, 1580.). From Paris he went to Lyons, and settled in a Town twelve Leagues distant from that City. In 1542, he printed at Lyons an Edition of Pagninus's Latin Translation of the Bible, with short marginal Notes, in which he gives a literal Explication of the Prophecies relating to Christ, to whom he applies them only mystically and figuratively. Soon after this Publication, Servetus removed to Vienne, and there practised Physic with great Reputation. There, in 1553, he printed his third Book against the Trinity, under the Title of *Christianismi Restitutio*, together with thirty Letters which he had written to John Calvin, Preacher at Geneva, in 734 Pages in Octavo. To this Book he prefixed no Name: But Calvin sent Informations to Vienne, that Servetus was the Author, wherein he betrayed the Confidence of Servetus's Literary Correspondence; for which Calvin is severely condemned by Erasmus, (l. xix. ep. ad *Conrad. Pelican*), and many others. Servetus, in this Book, declares himself no Photinian, or Samofatenian; for he asserts the Pre-existence of Christ, that he is true God, and to be worshipped as such, though he probably means only as a Mode of the Father) but expresses himself so confusedly, that it is hard to have any Notion of his Opinion, which he calls a Mystery unknown to the World. He pretends that Antichrist had begun his Reign in the fourth Century, and continued still to hold his Empire in the Church. He had first consulted Calvin about some Passages of Scrip-
ture;

ture; then warmly refuted his Explications of them. Hereat Calvin was much incensed, called him a profligate Fellow, full of Pride, a Dog, &c. Servetus was no less fiery and obstinate on his Side, as appears by his Letters. In his *Christianismi Restitutio*, he explains in a Comparison the Circulation of the Blood in the human Body, and seems the first that mentions it, though Dr. Harvey perfected that Discovery. See the Passage in Wotton *on ancient and modern Learning*, (p. 229). Also in Dr. Douglas's *Bibliographiæ Anatomicæ Specimen* (p. 85); and in Servetus's Life, p. 66. Upon the Informations of Calvin he was apprehended at Vienne, but treated well, and made his Escape from thence two Days after. Upon his Letters to Calvin which he owned, and his last Book, he was condemned by the Magistrates of Vienne, on the 17th of June 1553, to be burnt; and his Effigies was there fastened to a Gibbet, and then burnt with five Bales of his Books. Servetus resolved to retire to Naples, there to practise Physic, took the way of Geneva, designing only to stay there one Night, and to go the next Day to Zurich. Calvin informed of his Arrival, acquainted the first Syndic with it, and caused him to be apprehended, and directed his Prosecutors and Accusers. Servetus was brought first to the Bar on the 14th of August, 1553. Calvin himself appeared often at his Trial, and made Extracts out of his *Restitutio Christianismi*, upon which chiefly he was condemned. The Protestant Magistrates and Theologians of the Cantons of Zurich, Bern, and Shaffhausen, and of the City of Basil, were consulted, and sent long Answers to prove that Servetus ought to be put to Death. Accordingly, after many Hearings, he was condemned on the 27th of October, to be burnt alive. From that time he appeared like a Man distracted; sometimes speechless and without Motion; at other times he fetched deep Sighs, or made bitter Lamentations: At length being grown weak, he howled and cried out continually "Mercy, Mercy, Mercy!" He was burnt with his Books, having written an Anti-Trinitarian Con-

feſſion of Faith for his dying Speech. To juſtify his Execution, Calvin wrote a Book entitled, *Fidelis Expoſitio Errorum Michaelis Serveti, ubi docetur Jure Gladii coercendos eſſe Hereticos*: And Beza another: *De Hereticis a civili Magiſtratu puniendis*: Both printed by Robert Stephens, An. 1554.—See Buxhorn, *Hiſtoria Univerſa*, p. 70. ad An. 1552. *Memoires de Literature*, Vol. iii, and iv. *Bibliothèque Angloiſe*, T. ii. Art. 7. at large. And the Hiſtory of Servetus; Printed at London, Anno 1724, Octavo.

Whilſt Servetus was at Paris, his Book *De Trinitatis Erroribus*, was diſperſed in Italy, as Buxhorn tells us (ad An. 1552). Melancton (l. i. ep. 3.) wrote to the Senate of Venice, in 1539, to inform them that this Book in which the Error of Paul of Samofata was revived, was handed about in their Country, exhorting them to extirpate ſuch an Impiety. Nor is it improbable that Lælius Socinus and his Colleagues firſt imbibed their Notions from this Book. Though Servetus eſtabliſhed his System very ill, he reaſoned with Subtility againſt the Scriptural Proofs of the Trinity; ſome of which Calvin handled ſo ill as to afford him an Occaſion of Triumph, as Maldonat takes Notice, who lays down this eſſential Maxīm, that “we muſt
“not put a wrong Senſe upon the Words of Scripture
“in order to confute Heretics. (in Luc. l. xxxv.).” Amongſt the ſucceeding Antitrinitarians, not one ſeems to have adopted the System of Servetus, ſo that he left no Follower of that boated reſtored Church of which he ſtyled himſelf the Founder, but which began and ended in him.

Valentinus Gentilis, a Native of Coſenza, in the Kingdom of Naples, travelled through Naples, Sicily and Italy, and arrived at Geneva, where ſeveral Italians had before taken Refuge, and were Inventors of new Doctrines. Among theſe George Blandrata, a Phyſician, Matthew Gribaldi, a Lawyer from Pavia, and Paul Alciati, a Lawyer from Milan, (of a Family eminent in that Profeſſion before and ſince his Time), Sylveſter Telli, Paruta and Leonhardi favoured Arian-
iſm,

ism, and held continual Disputations together on that Article till they were all banished Geneva, in 1559. Gribaldi who was possessed of an Estate, had before retired to Targes in the Canton of Bern. Gentilis joined them in their Conferences, in which they were not able to agree in one System: But all these seem to have thought that the Son and the Holy Ghost, were inferior to the Father, and had not the same divine Nature or Essence. Gentilis advanced, that the Trinity consists of three eternal distinct Spirits, differing from each other in Essence and Nature. This was a kind of Tritheism, such as some Authors have attributed to Joachim, a Cistercian Monk, Abbot of Flora in Calabria, who died in 1215, and to John Philoponus, a Grammarian and Philosopher of Alexandria, in 601, who distinguished in God three Natures, and is by many called the first Author of Tritheism, tho' Joseph Assemani shews, (Bibl. Orient. l. ii. p. 327.) that another John surnamed Ascasnagus, first broached that Heresy. Gentilis having openly declared his Sentiments, was apprehended, and to save his Life, gave in a most explicit Recantation: Upon which he was condemned by the Magistrates of Geneva, to make a public Confession by way of Attonement, to which he submitted with all apparent Signs and strong Protestations of Sincerity, in 1558. But no sooner was he discharged, but he repaired to Gribaldi at Targes, where he found Alciati, and a Schoolmaster, Tutor to Gribaldi's Children, who then renewed their Conferences on Arianism. Gentilis wrote there a Compilation of Passages from the Fathers, wretchedly maimed, and ill chosen; but this was never printed. However, he printed and dedicated to the Governor of Gex, to whose Jurisdiction Targes was subject, an Arian Confession of his Faith: For which he was obliged to save himself again by Flight. At Lyons he was thrown into Prison for two Months, and released upon a Confession of Faith, which Genebrard judged Orthodox. Calvin in his *Narrative of Gentilis* (amongst his *Opuscula* p. 764) says, he had forsworn himself thrice.

thrice. By rambling about at Lyons, Chambery, Grenoble and in Dauphiny, he was too well known to be able to preach his Doctrine in those Parts, and therefore he went to Blandrata, and Alciati, who were then in Poland; and there he staid above two Years. These Blasphemers against the Trinity differed amongst themselves, and propagated many monstrous Errors. Some denied the Incarnation, others the Immortality of the Soul; others preached Polygamy. Alciati is said by some, from defending Polygamy, to have fallen into Mahometism; but this, Bayle thinks to have been a Slander, (Dict. V. *Alciati*.) The Lutherans and Calvinists in Poland opposed them, with whom they had attempted to associate themselves. But so great was the Confusion the new Antitrinitarians raised by their Dissensions and extravagant Opinions, that King Sigismund was obliged, by an Edict, to command all such Strangers as were Setters up of new Doctrines, immediately to depart the Kingdom. Gentilis being thus expelled Poland in 1556, joined the Anabaptists in Moravia; thence he went to Vienna, every where dispersing his Errors, and boasting of his Victories over the Lutherans and Calvinists in his Disputations with them. Calvin being dead at Geneva in 1564, Gentilis always unsettled, resolved to return to those Parts, hoping to find Gribaldi still alive. Upon his Arrival at Gex, he presented a Petition to the Governor to beg the Favour of a public Disputation. This Magistrate, the same whom he had formerly affronted, committed him to Prison, and acquainted therewith the Senate of Bern; before which he was brought on the 19th of July, 1566. Against him were produced a Book written with his own Hand, dedicated to Sigismund, King of Poland, his various Confessions of Faith, his Book of Antidotes, a Book in Italian, and another in Latin, all full of Arian Blasphemies, for his Papers were all seized with him: He maintained three eternal Spirits, one by Consent, Will, Power, and Dominion only; that the Son is a secondary and different sort of God *δευτερόθεος & ἑτερόθεος*, &c. He was often examined and disputed with by order of the Senate, from the

5th of August to the 9th of December, on which he was condemned to be beheaded. As he was led out to Execution he boldly repeated his Blasphemies, and gloried that he died a Martyr of the most high God. When he was forced to lay down his Neck to the Block he began to falter, and said, he was very willing to agree. Thus his Life was taken from him Anno 1566. Some will not have him to be a Tritheist, because though he often attributes Eternity to the second and third Persons, he always gives them a distinct and inferior Nature, and sometimes places them in the rank of Creatures; so that he could only mean to give them an Eternity dependent of the Father; not an essential independent Eternity, which is an Attribute of the Deity. He seems, with many Philosophers, to have imagined that a created Being could be produced by God from Eternity, though Consistency is not to be expected in Men who have abandoned the Truth to follow the false Light of a wandering Imagination, under the Guidance of Pride and other Passions, especially where Persons betray a want of Judgment and Understanding, and whose Learning goes a little beyond that of Languages, and the first Elements of Science. When Gentilis was released at Lyons, in 1560, Calvin and his Friends complained loudly of the Lenity of the Catholic Magistrates. And to convict him of the Arian Impiety from his Words and Writings, a Book was put out at Geneva, under this Title: *Impietas Valentini Gentilis detecta, Anno 1561*; with this Motto in the Title Page: *Absolvite, absolvite, Judices Lugdunenses, ejusmodi Monstra, & in opprimendo Christi Regno pergite, ut pueri tandem, vestri sint Judices*. On this Herefiarch, See the aforesaid Book; also the History of Valentinus Gentilis, the Tritheist, written by Benedict Aretius, a Divine of Bern: Bayle in his Dict. V. Gentilis. Spon. *Hist. de Geneve*, T. ii. Lamy, *Hist. du Socinianisme*, p. ii c. 6. p. 251. Sandius, *Biblioth. Anti-Trinitar.* p. 26. Fueslin, *Reformations Beytrage*, T. 5. p. 381.

The other Anti-Trinitarians, terrified by the Fate of Servetus, either concealed their Sentiments at Geneva, or fled into other Countries, chiefly Poland. George Blandrata, a Native of Saluces, a Physician at Pavia, who had retired to Geneva, from thence in 1558, fled into Poland, where Sigismund Augustus, who succeeded his Father the Great Sigismund in 1548, allowed Liberty of Conscience without excepting any Sect. Blandrata removed from thence into Transylvania in 1563, and in 1566 had a public Conference and Disputation before the Prince and Nobility, with Francis Davides, who had infected many with monstrous Opinions. Blandrata brought over John Sigismund, Prince of Transylvania, to the Anti-Trinitarian Heresy, and attended him in the double Quality of Physician and Pastor at his Death, in 1570. He remained at Court Physician to the two succeeding Princes, Stephen Battori, and Christopher Battori; but under the latter, the Socinians say, to please this Prince, and out of a Desire of Lucre, he forsook the Socinians and joined the Catholics. He was murdered by his Nephew for his Money, about the Year 1590. Paul Alciati also fled from Geneva into Poland; he differed much with his Colleagues, and is said to have retired into Turkey; but died at Dantzic. Francis Davides an Hungarian, was Superintendent and chief Teacher of the Unitarians in Transylvania, maintained with great Heat that Christ is neither to be invoked nor worshipped. Prince Battori, to put an end to Tumults, cast him into Prison, where he died in 1539. His Disciple Christian Franken preached afterward against Socinus; a Disputation he had with him is extant among Socinus's Works, T. ii. p. 767. See *Sandius Biblioth. Socin.* p. 57. 58. and 86.

Lælius Socinus was born of a Gentleman's Family at Sienna, in 1525, and brought up to the Law; he retired into Lombardy in 1546, and at Vicenza had several Conferences with other Anti-Trinitarians, the Founders of other Sects: Namely, with Ochino the apostate Capuchin Fryar, Gentilis and Paul Alciati.

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The Senate of Venice, having been informed of these Meetings, all the Persons concerned in them, said to be above forty, were obliged to flee. Lælius Socinus travelled through France, Flanders, Germany, and came to London. But not finding it safe any where to preach his Errors, he contented himself with writing secretly to support them; and returning into Switzerland, settled at Zurich, making sometimes Excursions into Germany. He died at Zurich in 1562. He sent several of his Writings to his Friends in Tuscany, and many amongst them fell into his Opinions. Amongst these his Nephew Faustus Socinus, who was born at Sienna in 1530, and brought up in the Study of the Laws, most warmly embraced them, and retired from his Country. Being at Lyons when his Uncle died, he went from thence to Zurich, and possessed himself of all his Papers, in order to qualify himself to propagate his Doctrine. He returned to Florence, and enjoyed there for sometime a Place in the Duke's Court, till resolved to commence Preacher in order to reform Calvinists, &c. he went over to Basil, and published his Book, *On Jesus Christ, the Saviour*, in which he openly revived the Samosatene and Photinian Heresy. Blandrata whom Calvin and Beza represent as one incapable of writing to advantage, invited him into Transylvania; whence he passed into Poland, in 1579. The Antitrinitarians of that Kingdom were divided into about fifty different Sects but were all known by the general Name of Unitarians. They had their Conventicles in many great Towns in Poland; but Racovia in little Poland, was their Metropolis, under the Protection of the Lord of that City, who had renounced Calvinism. There they had a large College in which John Crellius, born near Nuremberg, in 1590, was the most celebrated Professor and Minister from the Year 1612. His Name is the most famous next to that of Socinus, in the List of Socinian Teachers: His Books on the Unity of God, on the Satisfaction of Christ against Grotius's Answer to Socinus, are much esteemed in that

that Sect. This College subsisted till the Year 1638, when it was suppressed in Punishment of the Riots of the Students, who had pulled down the public Crosses in the Country, and prophaned the Churches. Faustus Socinus lived many Years in Cracow; but spent his last Years, and died in 1604, at a Gentleman's House in the Country, nine Miles from that City. The Arians and Socinians of Poland favoured Ragotzi, Prince of Transylvania in his Wars against Poland; by which they so exasperated the State, that they were banished the Kingdom in 1658, being only allowed two Years to sell their Estates. Great Numbers retired into Holland, though they were not allowed there the Exercise of their public Worship, as is proved by Bayle from Facts. See *Vita Fausti Socini descripta ab Equite Polono*, in 4to. 1639; and Socinus's Life, by Sam. Przycopius, prefixed to Socinus's Works. Also *Christophori Sandii Bibliotheca Anti-Trinitariorum*, in 8vo. Freistadii, 1684, an impious, but curious and learned Piece: And what is often printed as an Appendix to it, *Stanislai Lubienicii*, (i. e. Lubienietzky) *Historia Reformationis Polonicae*, in 8vo, Frestadii, 1685. The same Christopher Sandius, in his *Nucleus Historiae Ecclesiasticae*, seu *Historia Arianorum et Socinianorum*, printed at Cologne in 1676, in 4to, pretends to derive a continued Succession of Arians and Socinians from the earliest Ages of Christianity. See likewise Wiffowatii *Narratio de Separatione Unitariorum a Reformatis*. And Paulus Debrezenius *Historia Ecclesiae Reformatae in Hungaria*. And Martin Schmeizelii, *De Statu Ecclesiae Lutheranae in Transylvania*. Among the Catholics, Spondan. in Contin. Annal. Baron. ad An. 1568, &c. Lamy, Hist. du Socinianisme, 4to. though this Author is not always exact.

The chief Principles of Socinianism are, First, That all scriptural Doctrines are so to be understood, as to contain nothing above Reason, no Mystery; and all the Expressions which seem to imply such things, are to be looked upon as lofty exaggerative Phrases of the Oriental Languages: For they pretend that nothing is

is to be allowed in Faith or Religion which our Reason does not fully comprehend. Hence it follows, that Articles of Faith vary in Proportion to Mens Capacities. Secondly, The Socinians teach, that Christ was formed by God an extraordinary Man, born of the Virgin Mary, taken up to Heaven, and imbued with that Portion of divine Power and Knowledge which is called the Holy Ghost, and sent again on Earth, God's Ambassador to Men, to teach them his Will and Law. They deny his Death to have been a Satisfaction for our Sins; but say that those that obey his Precepts, which all Men can do by the Strength of their own Nature, will rise again in other Bodies, and enjoy a happy Life in that blessed Place in which God possesses his own Beatitude: But the wicked shall be condemned to temporary Torments, for a certain Term, after which they will be reduced to a State of Annihilation. Some amongst them condemn all Swearing, Wars, and Magistrates, and all capital Punishments. Their Form of Church Government differs little from that of the Calvinists. They baptize only the Adults, and that by Immerfion; and their Notion of the Eucharist is such as a Zuinglian or Calvinist would allow.

The first Catechism of this Sect was put out at Cracow in 1574. Faustus Socinus compiled a new Catechism, which was since enlarged, under the Title of the Catechism of Racovia; in which all Points of the Socinian Doctrine are not expressed, it being meant rather as an Apology to Externs, than for the Instruction of this People. (See Schimidius's Comments upon it in 1707: Also Koecher's *Bibliotheca Theolog. Symbol.* p. 656, and Oeder's Confutation of the Catechism of Racovia, at Leipfick, in 1759. See also Crellius's *Ethica*, &c. Also *Bibliotheca Fratrum Polonorum*, printed in 1656, in six large Volumes, *in folio*, in which are contained the principal, though not all the Works of the first Writers of this Sect.)

Some

Some Socinians allow Christ to have had an Existence by Creation, before he was born of the Virgin Mary; but deny that he created the World, and interpret all Passages in which any Creation is ascribed to him, of its spiritual Creation, or Renovation, by raising it from Sin by his perfect Law. Socinus taught, that Christ may be worshipped and praised; which he maintained against Francis Davides, and his Disciples, Franken, Sommer, &c. whom Socinus calls *Semi-Judaizantes*, and against whom he published his Book, *contra Semi-Judaizantes*, (T. ii. Op. p. 804.) Yet it is matter of Surprise, that he procured the Imprisonment of Davides, since he allows this to be a Point of no Importance, and says, those do best who never pray to Christ, but to God alone. (*Responsione ad Wujeckum*, T. ii. Op. p. 538.) Lubieneitsky also calls it a Point of no moment (*Hist. Reform. Pol. l. 3. c. 11. p. 228.*) Those Socinians who deny Christ can be the Object of Prayers, or Worship and Adoration, are commonly called Budneans, from the first Author of this Doctrine, Simon Budnæus, who was followed by great Numbers of the Anti-Trinitarians in Lithuania and Polish Russia, when Socinus and his Friends in 1584, deprived him of his Office of Teacher and Preacher, and cut off all his Followers from their Communion. Budnæus is said to have afterward abandoned this Point of Doctrine, and returned to the Communion of the Socinians. (See Sandius, *Bibl. p. 54, 55. Ringletaube, &c.*) An opposite Faction among the Unitarians adhered to Stanislas Farnovius, or Farnesius, who died in 1614. From him they were called *Farnovians*. These retained the Arian Doctrine of Peter Gones, the first Anti-Trinitarian who retired into Poland. These the Socinians never expelled their Communion; but in Poland brought them over at length to their Opinions. The Socinians generally reduce the Holy Ghost to a mere Operation of the Deity.

Since the Socinians were expelled Poland, they seem no where to retain a Form of public Church Government,

ment, except in Transylvania, where it still subsists, though in some degree discountenanced. See the History of that Socinian Church, given by Zeltner, (*Historia Crypto-Socinianismi Altorfini*). When they attempted it in Holland (under their zealous Teachers, Erasmus Joannis, Andrew Voidovius, and Christopher Ostorodus), the Calvinist Magistrates and Divines, by their Vigilance and Severity, defeated all their Endeavours, (Zeltner ib). Samuel Crellius, who died very old at Amsterdam, is esteemed the most subtle and most learned Writer of this Sect; he chose rather to be called from Artemon an Artemonite than a Socinian. Amongst the Arminians in Holland and Holstein many from Pelagianism fell also into Socinianism, principally Simon Episcopius, Arminius's chief Disciple, Professor at Leyden, who could not be heard at the Council of Dort, and died in 1643. See Conrad Vorstius, Minister at Fredericksburg, in Holstein, &c. See Mollerus, *Cimbriae Literatae*, T. 2. p. 931, &c.

The main Spring, or great Principle of Socinianism, that no Mystery can be admitted in Religion, and that what is above human Reason is against it, flatters the Pride of the human Heart, but is the most extravagant Inconsistency in Man, who feels the Weakness and Short-sightedness of his Reason in every thing, whether in or about himself, and to whom the whole Universe is in every Part an Enigma: Much more in a Christian, to whom the Scriptures present a Religion founded in Revelation and Mystery. This Inconsistency is more glaring when we take a near View of the Doctrine of the ablest Socinians, differing widely in their Notions from one another, and all fraught with Mysteries more incomprehensible than those at which they take Offence, if evident Inconsistency and Nonsense could be allowed the Name of Mystery. Also the Necessity and Evidence of the divine Revelation, which by its Brightness dispels the Mists of Deism, lays open the artful Subterfuges, and studied Evasions of Socinianism, which is but one Remove from Deism or bare natural Religion. For modern
Socinians

Socinians esteem Revelation to be an useful, but not necessary means of attaining all religious Knowledge, and call both the Jewish and Christian Dispensation a bare Republication of the Law of Nature. The following Epitaph was inscribed on Socinus's Grave.

“ Tota quidè̃m Babylon destruxit Tecta Lutherus,
“ Muros Calvinus, sed Fundamenta Socinus.”

“ Luther uncovered Babylon ; Calvin destroyed its
“ Walls ; but Socinus removed its very Founda-
“ tions.” Where, instead of Babylon, we may
read Christianity.

The Calvinists, who rejected Mysteries in the Eucharist, and several other Articles, upon the Socinian Principle, and who established Religion upon the Grounds of mere Reason, without allowing it to be founded by Christ in Authority, were often at a Loss for an Answer in defending the far more incomprehensible Mysteries of the Trinity and Incarnation, against the Anti-Trinitarians. Yet being unwilling to set aside Christianity itself, by stripping it of every Advantage of which it is possessed, they repressed these Errors by the Sword. But within a Century great Numbers amongst them have so far shook off the Yoke of Christianity, as to have adopted the Socinian System of Republication. Diderot and D'Alembert, in the *Encyclopedie*, on the Article *Geneva*, attribute it in general to the most learned Ministers and Professors in that State. The Pastors at Geneva, in 1760 printed, a Justification, in which they denied the Charge, but in such a manner as rather persuades the World of the Truth of the Accusation, than serves to clear their Characters. And D'Alembert, in his *miscellaneous Pieces*, printed at Paris and London, repeats the same Charge in the following Words, in his short Account of the Government of Geneva: “ Perfect Socinianism is the
“ Religion of most of their Pastors. Rejecting every
“ thing that is called Mystery, they imagine the first
“ Principle of a Religion that is true, is to propose
“ nothing as an Article of Faith that is not reconcile-
“ able

able to Reason. Thus, when they are urged with the Necessity of Revelation, so essential a Doctrine of Christianity, they substitute the term of *Utility*, which they like better. In this, if they are not orthodox, they are at least consistent with their own Principles."

In England, upon the Changes introduced into Religion, Arianism was also revived in various Shapes; but was speedily crushed by the same means as at Geneva. In the Reign of Edward VI. John a Lasco, a Polish Gentleman, came over to England, with many others who followed him from Westphalia and Holland. The Duke of Somerset, then Regent, granted him a Licence to open a Dissenting Meeting-house in London, in which he railed with indecent Rage against the Use of Surplices, the Custom of kneeling in receiving the Sacrament, and several other things retained in the Church then established. Upon the Accession of Queen Mary to the Throne, John a Lasco, with his German and other foreign Collegues, set sail from Gravesend, on the 17th of September, 1553, for Denmark, where they landed on the 29th of October. The King, whose Protection they implored, at the Sollicitation of his Lutheran Ministers, gave them very harsh Language, separated their Troop, and commanded them without Delay to leave his Dominions by different Ways. A Lasco repaired to Hamburg, Lubec, Wismar, and other Places, but was no sooner arrived than he was ordered to depart, till he hid himself in East Friseland. At Hamburg, indeed, his Colleague, Martin Micronius, was admitted to two Colloquies with Joachim Westphalus, Superintendant of that Lutheran Church, who with great Warmth maintained the real Presence of the Body of Christ in the Eucharist, so long as the Elements, or their Taste, remain in the worthy Receiver. Micronius published a Relation of this Controversy, and of the Persecutions which he and his Companions had everywhere met with among the Lutherans, dated at Norden, in East Friseland, 1557, under the Title of

“ Apologeticum Scriptum Martini Micronii. In the Confession of Faith, which he presented to the Senate of Hamburg, he acknowledges in very explicit Terms the Myſteries of the Trinity and Incarnation. Yet we have reason to preſume, that among the Germans, in the foreign Church of a Laſco in London, many introduced heterodox Opinions on thoſe Articles. It is certain that ſuch Errors, though not reduced to any regular Syſtem, prevailed among ſome of the firſt Anabaptiſts, who, ſoon after Luther had commenced his Separation from the Church, taught in Saxony, Weſtphalia, Holland, and Switzerland, that the Church of Chriſt conſiſts only of the Juſt; (which Error had taken root in thoſe Parts from the Waldenſes and Huſſites who had broached it.) The Anabaptiſts added, that God would eſtabliſh a new Jeruſalem on Earth, which ſhould be a pure City of their Sect of Saints; that Magiſtrates are needleſs among Chriſtians, who being all holy, ſtand in need of no Laws; that no Tythes, no Taxes are to be paid; no Intereſt for Money; that Goods are to be in common; that the Holy Ghoſt continually ſpeaks to the Faithful by frequent Revelations and Viſions; and that the Baptiſm of Infants is the Devil's Invention. (See Ottius's *Annales Anabaptiſtici*, p. 21. Godofr. Arnoldus, *Hiſtoria hæretica*, l. xvi. c. 21. Fueſlin, &c.) The Tumults, Rebellions, and Plunders of the Anabaptiſts, in Saxony, Suabia, Franconia, and other Places, having armed all Potentates againſt them, Menno Simons, a lewd and wicked Prieſt (as he acknowledged himſelf to have been) in Friſeland, apoſtatized to them firſt ſecretly, ſoon after publickly, in 1537, but retrenched (at leaſt in Words) thoſe moſt pernicious Principles which led Men into Rebellion: He alſo condemned thoſe Anabaptiſts who allowed Polygamy and Divorces at Diſcretion. He travelled with a Wife and Children over Holland and Weſtphalia, and died in Holſtein in the Year 1561. From him his Followers are called Menonites, now reduced to a ſmall Number in Holland. On him ſee Mollerus

(*Cimbria*

(*Cimbria Litterata*, T. ii. p. 835, and Herm. Schyn's *Plenior Deductione Historiæ Mennonit.* c. 6.) Our English modern Anabaptists reject Infant Baptism, and generally allow no Baptism but that of Immersion, but in most other Points are mere Calvinists, (see Crosby's *History of the English Baptists*, 4 Vol. Octavo.) Hornius, in his *Ecclesiastical History*, and others take Notice that several among the first Anabaptists in Germany blasphemed the Trinity, but without any regular System. Probably some among those who attended John a Lasco hither, were tinged with these Errors. In the Reign of Edward VI. only two Persons suffered for Heresy, Joan Butcher, and George a Dutchman, whose Blasphemies were tinged with Anti-Trinitarian Notions. Sir John Hayward informs us, in his *Life of Edward VI.* that this Prince was very unwilling to sign the Dead-warrant for the Execution of any Heretics, not to send them to Hell: and remained long firm in this Reason and Resolution in the Case of Joan Butcher, affirming that he would not drive her headlong to the Devil; but thought it best to ply her with corporal Chastisements, which with Respite of time, might reduce her to good order: But that Archbishop Cranmer, who had promoted the Execution of sanguinary Laws in religious Matters under Henry VIII. used on this Occasion the most cogent Intreaties, and when with mere Importunity he had prevailed, the King in subscribing his Name, said, that he would lay all the Charge upon the Archbishop before God. In the Reign of Queen Elizabeth many were put to Death in England, for Arianism. To mention only those who suffered on this Account at Norwich, from Bromfield's *History of that City*, in 1579, Matthew Hamont Plowright, was condemned by the Bishop and Consistory, for denying the Godhead and Power of Christ, was delivered to the Sheriffs of Norwich, and burnt in the Castle-ditch, May 20, after both his Ears had been cut off for Blasphemy. In 1583, John Lewis was burnt for the like Opinions, in the same City. Likewise one Cole, an

Anabaptist and Arian, in 1587; and in 1588, Francis Ket, Master of Arts, having been first condemned by the Bishop. Many suffered in the like manner at London, and in other Parts of the Kingdom, as is related by Speed, Stow, Burnet, &c. Arianism repressed with such Severity, did not openly shew its Head so long as these Laws were executed, yet it seems to have lurked among the English Anabaptists; and in the Reign of James I. Bartholemew Legate was burnt in Smithfield, for denying the Trinity: And Edward Wightman at Litchfield, having been convicted of being an Anabaptist and Arian, and condemned first by the Bishop of Coventry and Litchfield, as Fuller and Crosby relate at length. It seems not to be doubted but that in the Confusion caused by the grand Rebellion, it also found Advocates, since the great Poet Milton seems to rank the Son of God amongst Creatures, (Par. Lost B. iii. v. 383, 309, 409, &c.) though in many Places he seems to allow him to be truly God, (B. iii. v. 306, 139. B. 7. v. 104, &c.) unless by Arian Subtilties, he deviates from the common Rules of Speech, and the received Meaning of Words. We are indeed informed by the Author of his Life, that he often changed his religious Principles, from a Presbyterian turned to be an Independent and Anabaptist, and in the latter Part of his Life, refused to be joined in Communion with any Religious Sect in the World.

Amongst the Dissenters in England several have openly declared themselves Arians, and others Socinians; and these Heresies are now publicly professed by whole Assemblies in London and elsewhere. The Anabaptists indeed, in their Confession of Faith at London, in 1646, acknowledge “the Father, Word, and Holy Spirit, each having the whole divine Essence, yet “the Essence undivided.” And amongst the Quakers, Wyeth, one of their first and most celebrated Champions, in his *Switch for the Snake*, p. 34, and 527, confesses a Distinction in the Godhead, and an essential Equality between the Father, Son, and Holy Ghost, though he excepts against the word Person.

It does not appear that George Fox, the Anabaptist Shoemaker, who first broached this Sect in 1655, or his fanatic Colleague, James Nailor, formerly Quartermaster in Lambert's Regiment, in Cromwell's Army, explicitly denied the Trinity. Neither is this expressed in Robert Barclay's Apology for the Quakers. Yet they universally reject the Words of Trinity or Persons in God, and give no Explanation of the Scripture Expressions, which alone they employ. Many amongst them seem to deny this Mystery, and Hicks, the Anabaptist, in his famous Challenge to William Penn, and George Whitehead, and the rest of the Quakers, and in his Conference on this head in London, in 1674, seems clearly to prove that George Fox himself denied the Divinity of Christ, or his personal Distinction without us. (See Crosby's History of the Baptists, T. ii. p. 298.) And the learned Doctor Hickes, in his Letter to Mr. Nelson, concerning Bishop Bull, ranks the Quakers among the Unitarians, that is, Socinians and Arians. (Life of Bull, p. 515.).

When the Socinian and Arian Controversies were raised in Holland by the Polish Refugees, they soon reached England, and many, especially among the Presbyterian and Independent Ministers, warmly embraced those Errors, as Mr. Nelson informs us in his Life of Bishop Bull. At that time the Disputes about Justification had been carried on with the greatest Heat, both among the Dissenters and the Divines of the established Church, many leaning to Antinomianism and Libertinism, some to Pelagianism and Socinianism, and others adhering to the Council of Dort, Manichæism, and Fatalism. The Solifidians, in the first Class were long the most numerous, the greater Part looking upon this Doctrine as the Essence or Soul of Protestantism. Mr. George Bull of Oxford, then Rector of Suddinton, near Cirencester, in Gloucestershire, solidly confuted this Error by his *Harmonia Apostolica*, printed in 1669, in which he defends the Doctrine of S. James concerning Justification by Works, and demonstrates that S. Paul teaches the same. Mr. Richard

Baxter, though a fiery Zealot for Presbyterianism, had also published against the Doctrine of Justification by Faith alone, his *Aphorisms on Justification*, in 1649, the first of all his most voluminous Writings: For which he was warmly fallen upon by many of his Brethren, especially by John Crandon, in his *Baxter's Aphorisms exorcised*: William Eyre, in his *Vindiciæ Justificationis Gratuitæ*: Christopher Cartwright, John Wallis, Lawson, Doctor Crisp, &c. Doctor Tully also wrote in Defence of the same Doctrine against both Mr. Baxter, and Mr. Bull. Doctor Crisp's Book being reprinted in 1690, spread abroad the Errors of Pelagianism, Socinianism and Arminianism. But Dr. Daniel Williams, an independent Preacher, who succeeded Mr. Baxter in the Management of this Cause, refuted Crisp's Book on every Article, in 1692. Mr. John Tombes, who having had his Education at Oxford, is esteemed the most learned champion the English Anabaptists boast of, besides many Books against Mr. Baxter, published in 1676, *Animadversions* in Latin against Mr. Bull's *Harmonia Apostolica*, in Defence of the Antinomian System. (See Crosby, T. i. p. 297,) Yet Doctor Williams by his indefatigable Pains had such Success that before his Death the Antinomians were reduced among the Presbyterians to three or four Preachers, and those of no Esteem in their Sect. Their Number was also much diminished among the Independents and Anabaptists.

In these Debates concerning Justification, some fell into the Socinian Error with relation to Christ's Satisfaction, imported hither from Holland, and blasphemously maintained that Christ did not suffer or die for Man's Redemption, or the Satisfaction of Sin, and that no Satisfaction or Attonement can be made for another by a Commutation of Persons. This Error was indeed refuted by Doctor Williams, and Bishop Stillingfleet: But this Step opened a Door to the main Socinian Error, that Christ was a mere Man, and had no Existence before his temporal Birth of the B. Virgin, which together with Arianism in all its Forms,

Forms, in a short time made great Progress in England. The Socinians were generally for having the Controversy decided by Scripture and Reason, without any Regard to the Testimony of the most ancient Christian Writers. But the Arians made a very high Boast that the Fathers who lived before the first Council of Nice, were of their Sentiment. Several Arian and Socinian Books published in Holland, began to be dispersed in England: And even some of those who maintained the Orthodox Faith of the Trinity, allowed the Expressions of many Anti-Nicene Fathers not to be exact, though their Faith was sound. To check their Confidence, Mr. Bull, in the Space of five Years drew up his excellent *Defence of the Nicene Faith*, which he finished in 1680, and printed at Oxford, in 1685. It is chiefly levelled against Christopher Sanden or Sandius, who died at Amsterdam in 1680, Author of several Treatises of rank Arianism, leaning to a Degree of Socinianism. See his *Scriptura Trinitatis Revelatrix*: Also his *Nucleus Historiæ Ecclesiasticæ*, being a Collection of Historical Facts and Passages of Writers strained in favour of Arianism. He also compiled the Library of Anti-Trinitarians, which is a Collection of the most noted Socinian Writers, though he did not live to publish it himself. Bull had also in View to confute in this Treatise several other Authors, principally Zwicker, the famous Socinian, and certain capital Mistakes of Petaw: Likewise Episcopius, and Curcellæus, the Arminian-Arians. In the first Part of this Work he demonstrates from Scripture and the Tradition of the Anti-Nicene Fathers, the Pre-existence of Christ in a far more excellent Nature, before he was born of the Virgin. In the second, that he is of the same divine and incommunicable Nature or Essence with the Father, and co-eternal with him. In the third, against the Sabellians and Tritheists, that he proceeds from the Father, but by the Necessity of his Existence from Eternity: Whence the Father is the Fountain, Original and Principle of the Son: But the Term of Subordination which Mr. Bull here uses, and which

which Doctor Waterland calls *Subordination of Order*, not of Nature, for what the Church expresses by the Words *Order, Mission, Procession and Production*, is a new Language unknown to the Scriptures and Church, and though orthodoxly explained by these Authors, nevertheless improper; the Word Subordination usually implying a Submission or Dependence. Whence some took Occasion to lay to this Author's Charge the monstrous Heresy of Tritheism, which some English Writers then espoused. Doctor Clarke, Mr. Whiston, and other Arians have endeavoured to avail themselves of this Concession, and Manner of speaking in Dr. Bull and his Followers; and Dr. John Edwards of Cambridge, in his Animadversions on Dr. Clarke, severely condemns Bishop Pearson, and Bishop Bull, for such Expressions as imply any Subordination or Inferiority of the Son as Son; for they tend to overthrow, or at least to give mistaken Apprehensions of the Trinity. Doctor Bull seems indeed more excusable in using this new Term, as his Design was chiefly to exclude the Heretical Expressions of Calvin, who styles the Son not *God of God, Light of Light*; but God of himself *αὐτόθεος*, no less than the Father, which is to deny his Procession, and the Father's Prerogative of first Principle and Origin in the Divinity: which takes away the Distinction of the Persons or Hypostases, and either confounds them with the Sabellians, or distinguishes the Natures with the Tritheists. This several Authors both among Protestants and Catholics call Calvin's Heresy of Autotheists. See Calvin Instit. Theol. l. i. c. 13. § 19. Danæus Isagog. Christ. l. i. c. 23. who with several other Calvinists warmly vindicates that Point: And the Censures of Bellarmin, Possevin (l. de Atheis. 3. Hær. c. 6.) Petau, Arminius, Episcopius, and Curcellæus: Bull, (Sect. iv. c. 1. § 8.) &c. From the Heads of the Catholic Doctrine concerning the Son, established by Mr. Bull, the Divinity of the Holy Ghost easily is unfolded; which this Author, though but incidently, demonstrates. For he shews, first, against the Sabellians, that the Holy Ghost is not a mere Energy of the Father, but is a distinct Person.

Person. Secondly, that he is of the same Nature and Essence with the Father and the Son, and thirdly, co-eternal. Fourthly, yet is not self-originated, but from Eternity by the Necessity of the very Existence of the Deity, proceedeth from the Father and the Son. This Work, notwithstanding some few Mistakes in Understanding some Passages of the Fathers, did the Author great Honour both among Catholics and Protestants. Bossuet, Bishop of Meaux, (*Premier Avertissement sur les Lettres de Jurieu contre l'Histoire des Variations*, § 25.) and other Catholics highly applauded it. The University of Oxford, in full Convocation, made a public Acknowledgment, of the singular Honour done them by a former Member, and the lasting Service done to the whole Church; and in 1686, admitted him to the Degree and Title of Doctor in Divinity, though he had never taken any academical Degree, not so much as in Arts.

Episcopius (*Instit. l. iv. c. 34.*) and Curcellæus (*l. de Necessitate Cognitionis Christi*), had written against the Anathema pronounced by the Council of Nice against the Arians, pretending there is no Necessity of believing in what Sense or Manner Christ is called the Son of God. This Latitudinarian Notion found Advocates in England. It was explained and strongly enforced in a Book printed at Oxford in 1690, under the Title of *The naked Gospel*; condemned and ordered to be publicly burnt by the Convocation of the University of Oxford, on the 19th of August, the same Year. Nevertheless, Shoals of Writings in Defence of that Book, and of the whole Socinian System made their Appearance: Among these, *The Historical Vindication of the naked Gospel*, was either originally written by the famous John le Clerc of Amsterdam, or by him translated into his *Life of Eusebius of Caesarea*. Against this prevailing Error, Doctor Bull wrote and printed at Oxford in 1694, his *Judgment of the Catholic Church*, in which from Scriptures, the ancient Creeds, and the Fathers of the three first Centuries, he demonstrates the Necessity and Obligation of be-
lieving

lieving the Divinity of God the Son, and the adorable Mystery of his Incarnation.

Daniel Swicker, a Prussian Physician, who was born at Dantzick in 1612, and died at Amsterdam in 1678, had published many very pernicious Pieces in Defence of Socinianism before Sandius entered the Lists, who often copies him. This bold and subtle Heresiarch pretended that the divine Generation of Christ was the Invention of Simon Magus and his Disciples, who corrupted the Simplicity of the Gospel: The Beginning of the Gospel of St. John, he called a Forgery of some Simonian Heretic; from which he would have it that Justin Martyr, and the succeeding Fathers learned their Doctrine of the Pre-existence of the divine Word. Besides a great Number of Socinian Books, to which he openly prefixed his Name, Sandius informs us that he was Author of the famous *Irenicum Irenicorum*, or Triple Rule of the Reconciler of Christians, by Reason, Scripture, and sound Tradition, printed at Amsterdam, in 1658, in which the Socinian Venom is most subtilly instilled. These Works of Swicker being dispersed in England, Dr. Bull confuted them by a third Treatise, entitled, *Primitive and Apostolical Tradition concerning the Divinity of Jesus Christ*, printed at London in 1703. Doctor Bull was preferred by Queen Anne, in 1703, to the Bishoprick of S. David, and died in 1709. His Works were warmly attacked by Mr. Gilbert Clerke, an Anti-Trinitarian, in three Treatises, the first printed in 1695, under the Title of *Ante-Nicenisimus, or the Testimonies of the Fathers who wrote before the Council of Nice, touching the Trinity*. The second in Latin, *Fourteen Short Answers to Dr. Bull's Defence of the Nicene Council*. The third, *The True and Ancient Faith concerning the Divinity of Christ*. This Author only follows Swicker and Sandius, whom he often copies; was of Sidney-College, in Cambridge, but left his Fellowship there in 1655, because he would not take the Degree of Batchelor, or conform any longer to the Church of England. He was well versed in the Mathematics, in the Greek Language, and the critical

tical Study of the Scriptures. By reading the Socinian Writers, he imbibed their Poison; yet would say, he was no Socinian, because he disagreed about the divine Attributes, and the Satisfaction of Christ, on both which Articles his Notions were entirely singular. John Lord Arundel of Trerise, by the Disputes of Dr. Sherlock, Dr. South, and others, began to be much perplexed what to believe concerning the Trinity, and consulted Bishop Bull. That Prelate who had already sufficiently defeated the Arians, answered his Lordship by a Confutation of Sabellianism and Tritheism, under this Title; *The Doctrine of the Catholick Church, for the three first Ages, concerning the Trinity, in Opposition to Sabellianism and Tritheism.*

Tritheism is an Heresy little heard of in former Ages. It was first broached by one John Ascasnagus among the Syrians, as we are informed by Jos. Assemani (Bibl. Orient. T. ii. p. 327). John Philoponus, a Grammarian and Philosopher at Alexandria, where he died about the Year 610, being deeply versed in the Writings of Aristotle and Plato, from the latter imagined a Trinity of distinct Natures in the Godhead. This error was immediately condemned by the Oriental Patriarchs and Councils. (See Photius, Cod. 24, 75 and 215, &c.) With the Spawn of Heresies, which the pretended Reformation brought forth, Tritheism also was revived, first, by Valentinus Gentilis, who maintained in the Trinity three distinct eternal Spirits, differing in their numerical Essences, for which Error joined with Arianism, he was beheaded at Bern, on the 9th of September, 1566, and afterward by two eminent Divines of the Protestant Church of England, Dr. Ralph Cudworth, eminent for Theology, and particularly for his deep Researches in the Systems of ancient Philosophy, published against the Deists in 1678, his *True Intellectual System of the Universe*, in Folio, a Work fraught with great Erudition, in which with regard to the Deity, Spirits and Ideas he followed Plato, and even the latter Platonists. From his imaginary Notion of the obscure Platonic Trinity, he maintained that the three Persons are three distinct spiritual

ritual Substances, but that the Father alone is truly and properly God, or properly Supreme, and that absolute Honour is due to him only, the Son and Holy Spirit being God only, by the Father's Concurrence with them, and their Subordination and Subjection to him. He allowed, indeed, that the divine Attributes, such as Omnipotence, Omniscience and the Rest, may be ascribed to them; but said they are not omnipotent *ad intra* or of themselves, but only by means of the Father's Concurrence. This System framed by mixing Heathen Philosophy with Divinity, in a point which is to be decided by Revelation only, implied downright Arianism; but seems to have died with its Author.

Tritheism soon after was abetted in a warmer and more dangerous Manner, by Dr. William Sherlock, then Master of the Temple. Having taken the Degree of Master of Arts at Cambridge, and being made Rector of St. George's, Botolph-lane, London, in 1673, he attacked the Solifidian and Antinomian Doctrines, by a Book, *On the knowledge of Christ, and our Union with him*, chiefly levelled against Dr. John Owen's Book *On Communion with the Father, Son, and Holy Ghost*. Owen and others, answered him with Rage; and Sherlock carried on the Controversy with equal Heat, but too much Wit and Pleasantry for so serious a Subject. In 1680, he took the Degree of Doctor of Divinity, and was made in 1685, Master of the Temple. In the Reigns of Charles II. and James II. he wrote warmly for the Doctrine of passive Obedience and Non-Resistance to the supreme Powers; and in 1689 was suspended from all his Preferments. During this Suspension he wrote his Book, entitled, *A practical Discourse concerning Death*, which was licensed in January, 1690; but he took the Oaths to William III. and Q. Mary, toward the close of the same Year. In 1691, he published against the Socinians his *Vindication of the Doctrine of the Trinity*, in which he clearly teaches three distinct Minds and Spirits in the Deity (p. 67, 85, 123, &c.) However, that very Year on the 15th of July he succeeded Dr. Tillotson, who was promoted to the Archbishop of Canterbury, in the Deanery

Deanery of St. Paul's. Dr. South, who had been successively Chaplain to the Earl of Clarendon, the Duke of York and King Charles II, this same Year published *Animadversions* on the Vindication of the Trinity, and besides many other Tracts, one in 1695, entitled, *Tritheism charged upon Dr. Sherlock, and the Charge made good*. Dr. Sherlock maintained his Error by many Treatises, and the Disputation was carried on by both Parties with the greatest Acrimony. The Doctor's Notion having been asserted in a Sermon preached before the University of Oxford, by one of University College, the Doctrine was condemned by a general Meeting of the Vice-chancellor and Heads of Colleges and Halls, 25 Nov. 1695, as false, impious and heretical; contrary to the Doctrine of the Catholic Church, and particularly of the Church of England. Dr. Sherlock wrote *An examination of the Authority and Reasons of this Decree*, and other virulent Pieces; and was answered by Dr. Edwards, principal of Jesus College, and others. A stop was put to this Debate, by Directions of King William III. to the Archbishops and Bishops, issued at their Motion, in which it was ordained, that in the Explication of the Trinity all new Terms should be avoided. See the History of these Matters in the Life of Valentinus Gentilis, the Tritheist, with an Appendix against Dr. Sherlock, the new Tritheist, printed in 1696; also in Burnet's History of his own Times, Vol. iii. p. 213. *Biographia Britannica* in Sherlock and South. In 1698, died Mr. Firmin, the chief Propagator of Socinianism in England: Yet Socinian Books continued to be printed and spread in England. Dr. Sherlock in his *Concio ad Clerum*, before the Convocation in 1701, warmly exhorted his Brethren, to oppose those heretical and viperous Tracts, which threatened so much Danger to the Church. He published against them, *The present State of the Socinian Controversy*, in 1698. *Proofs of Christ's Divinity*, in 1706, and other Pieces till his Death in 1707. Dr. South then Prebendary of Westminster (a very eloquent Writer, distinguished above all other

other English Preachers for the Brilliancy and Poignancy of his Wit) as far as his Controversies with Dean Sherlock, and afterward with Bishop Stillingfleet would allow him, appeared also a zealous Champion in Defence of the Trinity, till his Death in 1716, but was branded with the Name of an Intolerant by Archbishop Tillotson. (See his Life by Birch, p. 195, 354, 428.)

At this Time, two new Champions had entered the Lists in favour of Arianism, Mr. Will. Whiston, and Dr. Samuel Clarke. The latter was Son to an Alderman of Norwich; gave proofs of his extraordinary Abilities, whilst a Scholar at Cambridge, and when Mr. Whiston being collated to the living of Lowestoft in Suffolk, resigned his Chaplainship to Dr. John Moore, Bishop of Norwich, succeeded him in the latter Office in 1698. Mr. Whiston tells us, that in the Year 1705, he first discovered that Dr. Clarke began to adopt the Sentiments of the Arians, whom he calls Eusebians. Dr. Sam. Clarke was chosen Chaplain to Q. Anne, and in 1709, was presented to the Rectory of St. James's, Westminster. Upon being settled in the City, he took the Degree of Doctor in Divinity at Cambridge, when he maintained Free Will in his public Disputation with great Applause. Dr. James, Royal Professor of Divinity, who knew Mr. Whiston to be a professed Arian, suspected his Friend the Defendant, to be a latent one, made a Digression from the *Thesis* to press him to condemn a Proposition found in a late Essay of Whiston's, that "Our Saviour had no human Soul, but that the divine Word supplied its Place;" which Clark eluded. In 1712, he printed his beautiful and correct Edition of *Cæsar's Commentaries*, dedicated to the Duke of Marlborough, and soon after in the same Year his *Scripture Doctrine of the Trinity*, of which he gave a second Edition with Alterations in 1719; and prepared a third with Additions, which appeared after his Death. In the first Part he lays together the Texts relating to the Trinity; in the second he explains them
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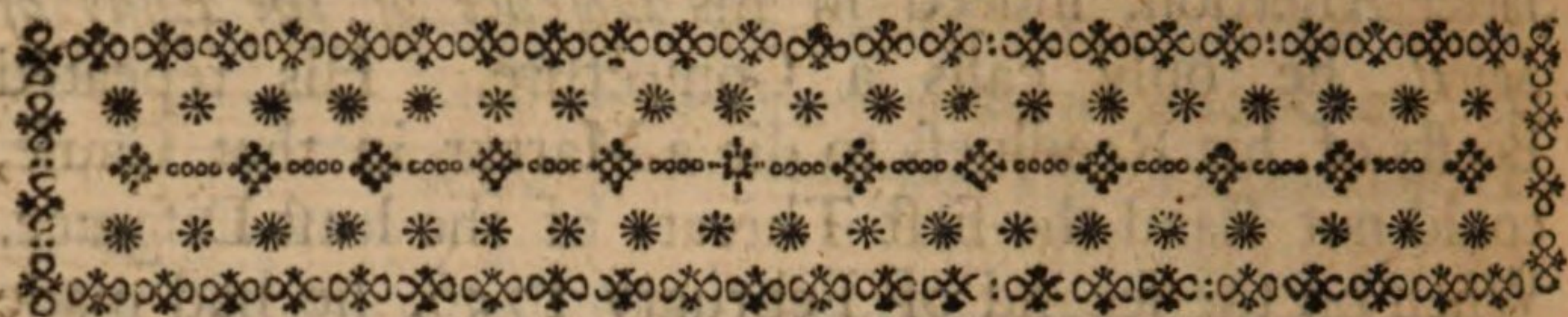
in favour of Arianism; in the third he considers the Passages of Scripture relating to that Article. This Publication was a Signal given to other Writers of that Class, who poured upon the Public an Inundation of Essays and Books on this Subject. The Orthodox Protestants took the alarm, and exerted their Zeal by Clamours and Apologies. Amongst these Dr. Daniel Waterland, Head of Magdalen College in Cambridge, afterward Chaplain to the King, chiefly distinguished himself. His principal Works in this Controversy, were 1st, *Waterland's Vindication of Christ's Divinity, against Dr. Clarke*, 2 vol. 8vo. 1719. *A second Vindication of Christ's Divinity, in answer to Dr. Clarke*, 8vo. 1723. *Waterland's Queries relating to the Trinity*, 8vo. Cambridge, 1714. *Two Defences of the Queries*, ib. An excellent *Commentary on the Athanasian Creed*, 4to. 1724. In general, though this Controvertist displays great Erudition and Zeal, and enforces many solid Proofs with Strength, he laid himself open to his Adversaries, by heaping up many Passages little to his Purpose. Dr. Clarke published answers to most of these Books, and to several others. In 1714, the Lower House of Convocation, presented a Complaint to the Upper House against Dr. Clarke's *Scripture Doctrine*, and several Defences of the same, with an Extract of several Arian Assertions. The Upper House at first, shewed great Zeal in prosecuting him, but afterward sought to come to Temper. Hereupon Dr. Clarke drew up, and laid before them a Reply, in which he declares his Belief, that the Son of God was eternally begotten by the eternal incomprehensible Power and Will of the Father; and likewise the Holy Ghost: Adding, that he wrote nothing but what he sincerely intended for the honour of God, and to avoid the Heresies in both Extreams; and was sorry it had given Offence, and did not intend to write any more on the Trinity. The Upper House accepted this Declaration; but the Lower urged their Complaint that he had made no Recantation of his Heresies, nor Satisfaction for the Scandal. But the Upper House

House chose to let the Affair drop. Dr. Clarke died in the same Persuasion in 1729. An accidental Interview and Disputation with Dr. Sam. Clarke gave occasion to the concise, but most learned accurate *Answer to Clarke and Whiston*, published by Dr. Hawarden in 1729.

Mr. William Whiston, Mathematic Professor in Cambridge, having in a catechetical Lecture which he had during a Year in one of the Parish Churches in the Town, and in other Discourses, openly preached the Arian Heresy, which on all Occasions he had long publicly professed, was heard, condemned and banished from the University for Heresy, at a Meeting of the Vice-chancellor and the Heads of Colleges, October 30th, 1710, in which Chair Mr. Nic. Sanderfon was chosen his Successor. When Dr. Clarke had often recourse to Clokes to palliate his true Sentiments in order to keep his Rectorship, Mr. Whiston openly delivered his Tenets: The former also when accused in 1718, of having altered the Doxolgy in the singing Psalms, "To God, through Christ his Son, all Glory be, &c." answered that this had been done only by the Afternoon Lecturer, without his Order or Knowledge; but Whiston always maintained that Innovation, and wrote with warmth against the Bishop of London's Order, for not using any new Forms of Doxology, dated Dec. 26, 1718.

The most daring Attempt in favour of Arianism, was made by Dr. Robert Clayton, Bishop of Cork and Ross, afterward of Clogher. In his *Essay of Spirit* in 1750, having laid it down as a Principle, that Orthodoxy is local, and varies in every Country, according to the established Religion of every Place, he undertakes to confute the Doctrine of the Trinity, and pretends that Christ is the Archangel Michael incarnate, whom he allows to have been the nominal God of the Jews, so called and adored, because commissioned by God to govern and protect that Nation; and on this account called Jehovah of Sion, a Creature framed by Jehovah of Hosts, the only true Supreme God. The
Holy

Holy Ghost he thinks the Archangel Gabriel. This latter Assertion, indeed in his *Defence of the Essay of Spirit*, he only calls a Conjecture. His repeated Boasts of his Readiness to die a Martyr in that Cause, could not stand the first Threats of the least Disgrace. When on the second of February 1756, he had made a Speech in the House of Lords in Ireland, for excluding the Nicene and Athanasian Creeds out of the Liturgy, &c. an Emotion being raised, and one crying out that he ought to be called upon to give an account before the House, he fell into such a Consternation and Agony, that his Countenance was suddenly changed, and he was carried home in Fits. In this State he lay so much altered that his Friends scarce knew him, and could not sufficiently express their Surprise; in which Disorder he soon after died.



THE ELEVENTH

TREATISE.



ON THE

FEAST OF CORPUS CHRISTI.

THE Old Law was given to prepare Men for the great Mysteries of the new Law, which as far surpasses the Old as the Truth does its Shadow, and the Reality its Type and Figure. The chief Prerogatives of the Law of the Gospel appear, First, in the more distinct Revelation of the Truths of Salvation, and of the stupendous Mysteries of the Divine Mercy. Secondly, In the wonderful Accomplishment of our Redemption, which the ancient Saints only believed to come. And thirdly, In the Institution of the most holy Sacraments, and awful Sacrifice which Christ has left us. Sacraments are the Channels of divine Grace for the Sanctification of our Souls, and Sacrifice is the supreme Homage by which we honour God. In these then consist the principal Dignity

Dignity and Advantage of a Religion. The blessed Eucharist is both the great Sacrifice, and the most holy and most wonderful of all the Sacraments of the Law of Grace. Therefore a principal Excellency of the New Law consists in this adorable Mystery, in the Institution of which Christ displayed his infinite Wisdom, Power, and Love. It is therefore just that we should celebrate the Memory thereof with a Festival of Thanksgiving. The blessed Eucharist is the most wonderful Miracle of the Omnipotence of God, being a Perpetuation of his adorable Incarnation amongst us. That an eternal God should be born in time, and die on a Cross for sinful Man, is a Prodigy which Men and Angels will admire in Raptures of Astonishment to all Eternity, without being ever able to fathom it. It is a Mystery which Creatures could never have known to be possible to Almighty Power itself, had they not seen it effected. But it is a Mystery the more worthy an infinite God, the more it is exalted above the Comprehension of the most sublime created Intelligences. But the Almighty did not stop here: He renews and continues the same to the End of the World in the holy Sacrament of the Altar, and this in the most wonderful manner. We behold the outward Appearance of Bread after Consecration the same as before. Our Senses discern the same physical Accidents, the Colour, Quantity, Taste, and other Qualities of Bread; nor are they deceived in their immediate Object; for they receive these Impressions. Yet no Bread is present: These Accidents are without their Subject. The Laws of Nature are subject to the Will of their Creator. He who established them, and framed all things in the most admirable Harmony and Wisdom, is Master to suspend, change, and dispose them at Pleasure, for the greater Manifestation of his Power. Thus we read many stupendous Miracles wrought by him. But the holy Eucharist is the most wonderful of all Miracles, being a Mystery by which the Creator of all things chose to shew the Extent of

his Power, and the inexhausted Riches of his Greatness and of his Love. The Bread subsists no more though its Appearances or Accidents remain for the Exercise of our Faith, and to conceal the adorable Mystery from our corporal Eyes: For if we saw, we should no longer have Faith, and if Christ had given himself visible to us, this would be no longer a Sacrament, a Veil, or a Mystery. But the Substance of the Bread is changed into that of the precious Body of *Christ*, by that same Power which made all things out of Nothing, and which can as easily re-produce the same Body in a different Place, as it can destroy any created Body and produce the same again. Thus the sacred Humanity of *Christ*, which reigns at the right Hand of the Father, placed above all Creatures in Heaven, is re-produced on the Altar, but in its glorified and impassible State, and existing truly and really but in a spiritual manner, without its external Quantity and Extension, whole and intire in every Hostie, and if a Division be made, in every sensible Particle thereof, as long as the Species or Appearances of the Bread remain: And thus is it multiplied, as often as the Bread is consecrated, over the whole World, from the Ascension of *Christ* to the End of Time. As the Body of *Christ* is here in its glorified State, it is perfect and entire under each Species: Consequently in that of Bread is contained the Blood in the Body; and in that of the Wine, the sacred Body is produced together with the Blood. With Body and Blood the Soul of Christ must likewise be there: And by *Concomitance*, the second Person of the adorable Trinity, hypostatically united to this Humanity. Also by *Circuminseffion*, as Divines speak, the other two divine Persons, as they have but one individual Nature, and are one God; so that here are present *Christ*, both God and Man, and the whole blessed Trinity, who by his Immensity fills the Creation, but who is particularly with the sacred Humanity of *Christ*. What a Complication of Miracles do we here admire

in

in one Mystery ? S. Thomas, and the Church in his Words in her Office of this Day, call it the perpetual Pledge of our Saviour's Passion ; the Abridgement of his sacred Mysteries ; the greatest of all the Miracles wrought by him ; our singular Comfort in his Absence ; and the Accomplishment of the greatest Figures of the old Law. He did not institute this Sacrament in the beginning of his Ministry : He would prepare his Disciples to the Belief of it, by turning Water into Wine, and by innumerable other Miracles wrought before them. Indeed, when they saw a God made Man and dying for Men, what could they think impossible for his Goodness to do ? After all, the Holy Eucharist can never seem incredible to one who already believes the Incarnation of the Son of God. Infinite Wisdom contends with infinite Power in this holy Mystery, to which we may apply those Words of the Wise Man : "*Sapientia ædificavit sibi Domum :*" "*Prov. ix. 1. Wisdom hath built herself a House.*" For none but a God could have formed such a Design, or invented so stupendous and so noble a means of Grace, which surpasses the Understanding of all Creatures, and is the Object of perpetual Astonishment to the highest Cherubims : Here Almighty Power, infinite Love, Goodness and Mercy meet in the most admirable manner ; the most noble and most powerful Remedy is applied to all our deep Wounds ; a Seed of Incorruptibility is planted in our mortal Bodies ; and the Source of all Grace is conferred upon us. Our Divine Redeemer has hereby contrived to satisfy his Love, and to consult our spiritual Good, by affording us, during our Exile, the Comfort of his true and real Presence amongst us, whilst our own Advantages, and the wise Dispensation of his holy Providence for the Necessities of our present State of Probation, keep him absent from our Senses. But though he may seem in some Sense to have even exhausted his Omnipotence, and the Inventions of his infinite Wisdom, in giving us himself in so wonderful a manner, to be the Nourishment of our Souls ; yet his Love surpasses all other

considerations in this adorable Mystery, which is properly the Sacrament of his divine Love and Charity. His Power and Wisdom in it are only subservient to his Love.

S. *John Damascen*, beginning to speak of the holy Eucharist, uses these Epithets (1), l. iv. de Fide Orthodox. c. 14. p. 314. "The good, the all-good, the infinitely good God, being all Goodness, would pour forth the overflowing Riches of his Goodness." And the Apostle S. John, the true Disciple of Love, ushers in the Preparation for the Institution of this holy Sacrament in this manner. "Jesus, knowing that his Hour was come that he should pass out of this World unto the Father; having loved his own who were in the World, he loved them unto the End." John, xiii. 1. Indeed, in this Mystery he has shewed the utmost Effort of, and given full Scope to his boundless Love. He had before demonstrated it in the most astonishing Effusion of his infinite Goodness; but here he has centered in one permanent Sacrament all his former wonderful Testimonies of Love towards us, and has out-done them all in this last Confirmation of them to his Church. Not content with all he had done and suffered for us in the whole Mystery of his Incarnation, and of his sacred Death and Passion, the more to endear himself to us, he would leave us this perpetual Pledge of his Love, desiring by it to be always remembered and thought of by us: "Do this for a Commemoration of me," Luke, xxii. 19. It is the ordinary Language of Lovers to promise never to forget one another. This our Lord *Jesus* was pleased here to recommend to us, and that by the strongest Pledge. What could it concern him if we should forget him? The Loss would be wholly ours, whose Happiness it is always to think of him, and extreme Misery to be without him. It is infinite Goodness

(a) Ο ἄγαθος καὶ πανάγαθος καὶ ὑπεράγαθος Θεός, ὁ ὅλος ὢν ἀγαθότης, διὰ τὸν ὑπερέχοντα πλεονεξῶντα αὐτῆς ἀγαθότητος.

ness and Condescension that he is pleased to be the Object of our unworthy mean Thoughts, to enter such base Minds, and suffer himself to be thought on amidst so many Vanities and Follies; nay, so many sinful Objects, and polluted Affections. But alas! he justly complains, after all, that he is forgotten by us. In what State will Jesus have us always to remember him? In that of his Passion and Death, the more to inflame our Love. “As often as you shall eat this Bread, or drink this Chalice, you shall shew the Death of the Lord until he come.” 1 Cor. xi. 26. Must not his precious Wounds, as so many Mouths inviting us, move us to love him? Can we behold, touch and receive under these sacramental Veils, that adorable Flesh which was laid in the Manger, which was buffeted, torn and hung on the Cross for us; and which now shines glorious in Heaven at the right Hand of the Father, and not be all inflamed with his holy Love, remembering the excess of his Love, and what he has suffered for us! For this Mystery is the strongest Pledge of his Love, given us to put us in mind of all those things. *Christ* himself commands us herein to remember him and his Sufferings. “This do for the Commemoration of me,” 1 Cor. xi. 24. He instituted the blessed Eucharist to be a commemorative Sacrifice with regard to that bloody one which he offered on Mount *Calvary*; though it be likewise a real unbloody Sacrifice, or a Renovation of the same in an unbloody manner, for the daily Application of its Fruits. He established it to be a Sacrament, or sacred Sign of his Presence concealed under the Veils; which Veils are called a Type and Figure, though he be really present under them, because he is there in an invisible Manner, so that he is still absent to our Senses. The presence of *Christ* in the Eucharist, says a learned Prelate (2), satiates not our Hearts; because we do not see him perfectly; it only inflames and excites our Desires. It is

(2) *Bossuet. Expl. de la Messe*, c. 44. p. 86.

is something for the Lover to know that his beloved is in the House, and already to smell his Perfumes : But if he opens not the Door, if he pierces not the Veils, the Rigors of his Absence are not over, but rather shew themselves the more. *Jesus Christ* knows this Language, and when he says : “ I go away,” he accustoms us to understand it of his sensible Presence, “ I go to the Father, and you shall see me no longer,” saith he,” John xvi. 10. The Privation of the Sight of him whom we love is a Misfortune, as nothing can content us, unless we can behold and enjoy him. Hence the Eucharist itself is an Absence of *Christ* to a Heart that loves, because such a one languishes to “ know him, as he is known by him,” 1 *Cor.* xiii. 12, and “ to be made like to him, by seeing him as he is in himself,” 1 *John* iii. 4. His Glory is concealed in the Eucharist, and till that be revealed, as *S. Teresa* amorously complains, nothing can satisfy our Desires, and we look upon him still as Absent. Hence he sent another Comforter, an invisible Comforter within our own Souls, whose sweet Presence, by animating our Faith and our Hope, eases our Groans, and makes our Pilgrimage more supportable. Hence also he would institute this holy Sacrament, in which he would always remain really with us, though concealing himself to our Senses, as the Nature of our present State required.

Our Good and all our Happiness depended on his leaving us. It was necessary that he should take Possession of his Glory, and complete his Triumph : That he should open Heaven for us, should send his Paraclete, should wean our Affections from every thing on Earth, and draw our Hearts and all our Desires up to Heaven. He must then go away for our sakes, but his Love would still stay with us under an invisible Disguise, and it moved him to invent and institute this wonderful Sacrament for that Purpose. He both went to prepare Places for us in his Kingdom of Glory, and remained always with us, though he could not do it in the Rays of his Majesty in the wise Oeconomy of our Salvation.

Salvation. Queen *Hester* swooned away at the Majesty of *Assuerus*, *Hesth.* xv. The Jews being terrified, begged that *Moses* might speak to them, and not God, *Exod.* xxxix. *Daniel* was not able to bear the glorious Apparition of an Angel, *Dan.* x. How then could we have borne to behold God among us in the Brightness of his Glory? Nor could that have suited our present time of Faith and Trial. Therefore as his Love could not suffer a Separation from us, he would abide hidden in this Sacrament with us, to the End of the World. To be sensible of the Excess of his infinite Love in instituting this holy Sacrament, we must remember, that he who gives us this great Mystery, is the immense Lord of Majesty and Glory, who stoops so low, as not only to think with Love and Mercy of us weak miserable Creatures, covered with Sin, and the dreadful Guilt of repeated Treasons against him, but to confer on us the greatest Good, and the richest Gift he could bestow, even himself. The time when he made us this present, was when he was going to “ pass out of this World to his “ Father.” A Friend, in the last Moments of his parting, summons up all his Tenderness, and perfectly melts away, and sinks under it. Our blessed *Jesus* felt these Emotions the most vehement that human Heart was able to do, as no Soul was ever endued with a Charity like his. He foresaw the Fury of our enraged spiritual Enemies, and perfectly knew our Frame, our Weakness, our Miseries, and Dangers; he was bidding us his last Farewell in this World; his Bowels were moved with Pity and Love; and in these Moments, he devised his divine Testament in our Favour; in which he bequeathed to us, not earthly Empires, or any worldly Treasures, empty Shadows, and dangerous Snares, but a Legacy, a Gift worthy a God, such as he alone could bestow, or have thought on; for it was no other than himself. In his Passion, he was himself to be our Victim, to suffer and die for us; he bestows himself on us again in his heavenly Kingdom to be our Joy, our Crown, and our infinite

nite Reward, and Bliss to all Eternity; and not content with all this, he would give us himself in these sacred Mysteries, to be our daily spiritual Food, our Comfort and our Strength, during the Term of our exile on Earth. He foresaw the monstrous Ingratitude, Insensibility, Outrages, Sacrileges, and Profanations, which he should meet with in the World, in this adorable Invention of Love; how some would blaspheme it; others would repeat the Perfidiousness of *Judas*, by receiving it unworthily, and in a State of mortal Sin; others would flight it, and out of Sloth seldom approach his divine Banquet, suffering their Souls to perish in the mean time with spiritual Famine; and that very many would treat him in it without respect, or even Attention to his Presence. All this he knew: He foresaw distinctly every particular Abuse and Insult of Men against this Sacrament, to the End of Time. Yet nothing could assuage the Flame of his Love. He desired from all Eternity to give this Proof of it, to the Astonishment of all Creatures; but more especially from the first Moment of his Incarnation. Whence also he said, Luke xxii. 19. "With Desire I have desired:" (that is to say, "With the most vehement, languishing Desire) "to eat this Passover with you before I suffer." *Desiderio desideravi*, &c. He had overturned the most constant Laws of Nature in becoming Man for us: He did the same again, by the most unheard of Miracles, that he might give us himself in this heavenly Banquet. This he did, that he might unite us to himself by the strongest and closest Alliance. "He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him." John vi. 57. It is the Property of Love to desire the strictest Union. Jesus, the eternal Lover of our Souls, invented and instituted this Sacrament that he might make us one with himself, to cloath us with his Riches. For here he bestows on us his greatest Gifts.

For the Effects of the holy Eucharist in our Souls are; first, That by it we are made *concorporeal* with Christ,

Christ, in the Communion of his divine Flesh and Blood, to use the Expression of St. Cyril of Jerusalem. [*Cat.* 22. p. 319. *Ed. Ben.*] St. Chrysostom, [*Hom.* vi. *in Hebr.*] and other Fathers. Christ mingles himself with us, and makes himself our spiritual Food. But whereas our corporal Food is converted into our Substance, we, by this spiritual Nourishment, are changed and transformed into Christ, and made most perfectly his Members. Whence St. Austin makes Christ thus to address himself to a Soul, [*Conf. b. 7. ch. 10*]: “ I
 “ am the Food of those that are grown up: Grow
 “ thou up, and thou shalt feed on me: Neither
 “ shalt thou convert me into thee, like thy corporal
 “ Food: But thou shalt be changed into me.” And St. Leo writes, [*Serm.* 14. *de Pass.*]: “ The Participa-
 “ tion of the Body and Blood of Christ makes us to
 “ pass into that which we receive.” This spiritual Union of the Soul with Christ is a permanent Grace in the Soul from the Sacrament, but is lost by mortal Sin.

A second principal Effect of the holy Eucharist, is the Conservation and great Increase of habitual Charity and Grace, the spiritual Life of the Soul: Whence it is called the Bread of Life, the Food and the Life of the Soul. *John* vi. It also increases the Properties of habitual Grace, especially divine Love, and all the infused Virtues; and it confers abundantly actual Graces, and a Title to others in particular Occasions, or Temptations. God is the Bread of Angels, who feed on him whom they behold in his Glory: We, in our present State of Mortality, are nourished by him under these Veils. Nature uses an Artifice to feed little Babes, and converts the Substance of the Mother into Milk for their Sustenance; and God converts himself into a kind of Milk, to use the Expression of St. Austin, (*in Ps.* 33.) to nourish our Souls in the Disguise of this Sacrament.

Thirdly, the holy Eucharist preserves us from, and strengthens us against mortal Sin. “ This is the
 “ Bread

“ Bread that cometh down from Heaven, that if any
 “ Man eat of it, he may not die.” *John* vi. 56, 59.

Fourthly, When received with Dispositions of Penitence, it remits venial Sins.

Fifthly, It weakens the Strength of our Enemies, allays the Heat of the Passions, and strengthens our Souls against Temptations. Whence *St. Bernard* says, [*Serm. de Bapt. et Sacr. Altar.* p. 891.] “ If any of
 “ you does not now feel so often, or so violently the
 “ Motions of Anger, of Envy, of Lust, or the like,
 “ let him give Thanks to the Body and Blood of the
 “ Lord; because the Virtue of the Sacrament works
 “ in him.” And *St. Cyril of Alexandria*, [*l. iv. in Joan.* c. 2.] “ It is incredible, nay, impossible, that Life
 “ should not give Life to those in whom it is. For
 “ as if we hide a Spark of Fire in the Ashes, to keep a
 “ Seed of Fire, so our Lord by his Flesh hides Life in
 “ us, and as it were plants a Seed of Immortality, which
 “ takes away all Corruption.” This Virgin Flesh gives a particular Grace by its Touch against the Passion of Impurity. And as it is the Cement of the Union of the Faithful together in the Blood of Christ; fraternal Charity is its Characteristic: Whence it is called *Communion*.

Sixthly, It plants in us a Seed of Incorruption and Immortality, as *St. Irenæus* and other Fathers remark.
 “ He who eateth me hath everlasting Life, and I will
 “ raise him up in the last Day.” *John* vi. 55.

Seventhly, It is a hidden Manna, and a Source of spiritual Sweetness and Joy to devout loving Souls.
 “ By which spiritual Sweetness is tasted in its Fountain,” says *St. Thomas*. (*Opusc.* 57). *M. de Mahis*, a Convert from *Calvinism*, and a devout Canon of *Orleans*, writes that he found *Jesus* so sweet in the Holy Communion, that a Taste thereof, would, he thinks bring all the *Calvinists* to the true Faith. See *Salmeron* in *1 Pet.* i. 9.

Lastly, It is a Pledge of future Glory, that we shall one Day see him in his Glory, whom we now receive in this hidden State, as *St. Peter Damian*, and *St. Teresa* devoutly sing in their Canticles.

We

We have another Evidence of the Excess of Christ's Love to us in the blessed Eucharist, in the time when he left us this holy Mystery. Nothing ought rather to have hindered him from taking his Abode amongst us than this Circumstance. For what Treatment did he meet with from Men on Earth? He was no sooner born but he was persecuted; he met with Poverty, Contempt, Calumnies, Blasphemies and Torments from Men; and at that very time they were busy in contriving his most ignominious and cruel Death. What then could move him to abide still with us, only the Excess of his Love? And what Return does he ask? No other than that we should love, honour and often devoutly receive him in this holy Sacrament, and this for no other End than that we may receive the infinite Advantages and Graces which he desires to confer upon us; and for which he instituted this divine Banquet, making himself in it our daily Nourishment, Strength, Comfort, and Support; and the Source of all spiritual Graces and Benedictions; and imparting to our corruptible Flesh a Seed of Immortality and eternal Life: Becoming moreover for us in the Sacrifice of the Altar; our daily Victim and our Advocate, pleading for us to the eternal Father; supplying by his Love what is wanting in ours towards God, and offering himself to his Father in our Name. We have nothing to offer worthy the Immensity of God; but in the Sacrifice of the Eucharist, we have a Victim in our Hands which is infinite, and a Homage worthy the Greatness of his Majesty: A Thanksgiving proportioned to the Immensity of his Benefits: A perfect Sacrifice of Satisfaction for all our Sins, and of Impetration of all Graces. Instead of reaping all these inestimable Advantages, and making a Return of Gratitude, Devotion and Fidelity, Men, alas! often re-pay this Mercy with the most outrageous Injuries against the adorable Sacrament itself; in which our Lord residing now on our Altars, complains still as he did on the Cross: "They have given me Gall for my Food; and in my Thirst they have given me Vinegar to drink."

“ drink.” Ps. lxxviii. Infidels and Heretics insult him by obstinately denying the Truth of this Mystery, and by their Blasphemies against it. And Catholics by Sacrilegious Communions, indecent Behaviour at Mass, or in the Church, or by their Pagan Lives multiply their Outrages against their most loving Lord in this great Mystery of Love. O who will give Water to my Head, and a Fountain of Tears to my Eyes, to bewail these Indignities? O may the Heavens and the Earth, Angels and Men, all Creatures, sensible and insensible, join in praising the Goodness of our God in this holy Sacrament, and in studying by their redoubled Homages to repair the Injuries he here receives. Sun and Rocks, which were sensible at the Death of your Lord and Maker, why are ye not also at the Irreverences offered him in the blessed Sacrament? O Sun, cover thyself again with Darkness! And O ye Rocks, rend yourselves with Horror! Descend at least, O holy Angels, zealous Defenders of the Glory of *Jesus Christ*; come and weep bitterly over these Disorders. And O chaste Spouses of Christ, and all ye faithful Lovers of your divine Redeemer, assemble in Troops, and by your devout inflamed Praises, and Homages of Love and Adoration, honour your God in this wonderful Mystery, and make what Atonement is in your Power to his most amiable injured Charity. Offer up your Labours, and all your Actions to God for this End: Receive frequently the Holy Sacrament with the greatest Devotion possible: Assist at the holy Sacrifice with the greatest Fervour and Affiduity: Adore and visit *Christ* on the Altar, as on his Throne of Mercy; and behave in his Sanctuary, or holy Place with the most awful Respect and Reverence, saluting devoutly the holy Sacrament with these Aspirations of Love and Praise: “ May Christ
“ be ever adored and praised in the most Holy Sacra-
“ ment.” And never fail to employ this Festival and the Octave in particular Practices of Devotion towards this most venerable Mystery of our Religion.

The

The more insolently Heresy began to insult this adorable Sacrament, the more solicitous did the Church shew herself to promote in the Souls of her Children true Devotion and Respect to it. Its Institution was always celebrated with solemn Thanksgiving to the Divine Goodness on Maundy Thursday in Holy Week. But that time being mostly taken up in commemorating the Sufferings of our Blessed Redeemer, a proper solemn Festival was appointed to honour this great Mystery, by the Zeal of many pious Persons favoured with heavenly Revelations and Miracles, especially in the Person of blessed *Juliana*, of Mont Cornillon near *Liege*. This Solemnity was first ordered to be celebrated in a Synod held at *Liege*, in the Year 1246. Pope *Urban IV.* in 1264 fixed it on the Thursday after the Octave of *Whitsunday*, commanding it to be observed in the whole Church with a Solemnity equal to the four great Festivals of the Year. In his Bull, which begins, “*Transitus* de hoc Mundo,” after having extolled this wonderful Sacrament, he delivers himself in these Words: “In this most holy Commemoration we shed Tears, devoutly rejoicing: For our Heart all bathed with Gladness, causes the Eyes to pour forth Tears. O the Immensity of the Divine Love! O overflowing Divine Piety! O most profuse Liberality of our God! He had already given us all things: he had conferred upon us the Dominion of all Creatures upon the Earth; and had so exalted us as to appoint his Angels to assist us, whom he has sent to minister for them who shall receive the Inheritance of Salvation. Though his Bounty had been so great, to shew it still more, out of the immense Charity which he bears us, he hath given himself to us; and surpassing all his other Liberalities, exceeding all manner of Love, he gives himself to us to be our Food. O singular and admirable Bounty, in which he that gives is the Gift himself. Prodigious is the Liberality, when any one gives himself. He bestows himself for our Nourishment,

“ to

“ to the end that Man, who was fallen to Death by
 “ one kind of Food, should be raised to Life by an-
 “ other Meat : Man fell by the mortal Apple, and
 “ is again raised by the Food of the Tree of Life.
 “ On the other Tree hung the Morfel of our Death :
 “ On this the Nourishment of our Life. The Taste
 “ of that overthrew us : The Taste of this saves us.
 “ Behold, how where the Evil has entered, from thence
 “ has come the Medicine ; and from whence Death
 “ sprang, Life has also come forth. It was said of the
 “ other Meat, The Day that thou eatest of it thou
 “ shalt die ; and it is said of this, He that eats of this
 “ Bread shall live for ever. O most excellent Sacra-
 “ ment ! O Sacrament worthy to be adored, reve-
 “ renced, glorified, honoured, exalted with most sin-
 “ gular Praises, recommended by the loudest Accla-
 “ mations, entertained in pure and chaste Breasts,” &c.
 After many other high Encomiums, he exhorts all
 the Faithful by their extraordinary Devotion on
 this Day, to confound if possible, the Perfidioufness
 of Heretics, and to repair and make Amends for
 all former Tepidity in assisting at, or celebrating
 the Mass, or in receiving the holy Communion. He
 grants also perpetual Indulgences, commanding all
 Pastors carefully to give Notice the Sunday before the
 Feast, to all their Parishes and Dioceses, exhorting
 them by Remonstrances and wholesome Discourses,
 That, says he, “ with a clear and entire Confession of
 “ their Sins, with Prayers, Alms, and other Works of
 “ Charity and Devotion, they may so prepare them-
 “ selves as to deserve that Day to partake of this
 “ blessed Sacrament, and receive it with Reverence,
 “ and by it obtain an Augmentation of Graces. To
 “ encourage the Faithful to honour and celebrate this
 “ great Feast, we grant to all that do confess their
 “ Sins, and are truly penitent, who shall be found in
 “ the Church at the Matins of the said Feast, one
 “ hundred Days Pardon, and as many to those who
 “ shall devoutly assist at Mass, and at the first or se-
 “ cond Vespers ; likewise for each of the lesser cano-
 “ nical

“ nical Hours of that Day; Prime, Tierce, Sext,
 “ None and Compline, forty Days: And that those
 “ who shall be present the Days within the Octaves,
 “ at the canonical Hours, as is said, for every Day’s
 “ Assistance, we grant them one hundred Days of
 “ Pardon. This Bull was confirmed by Pope Cle-
 “ ment V. in a general Council held at Vienne, in
 “ France, in the Year 1311. [Clement. *Si Dominum in*
 “ *Sanctis*, Tit. 16. *De Sanctorum reliquiis & Venera-*
 “ *tione.*”] Pope Martin V. again renewed and con-
 “ firmed this Bull, and the Privileges and Indulgen-
 “ ces contained in it, adding others, and command-
 “ ing all Prelates and Pastors to publish them in all
 their Churches, on the Sunday before this Festival.
See his Bull, Ineffabile Sacramentum, An. 1429. Bullar.
T. i. p. 328.) Pope *Eugenius IV.* repeats the Precept
 to all Pastors of promulging them yearly; confirms
 all the abovesaid Bulls; but doubles the Number of
 Days in each of the Indulgences mentioned in them
 all. *Read his Bull, Excellentissimum Corporis et San-*
guinis Domini nostri J. C. Sacramentum. [Bullar. T. i.
p. 342.]

We adore *Christ* present in the holy Sacrament of
 the Altar. Even as Man he is to be honoured with
 supreme Adoration, because he subsists by the second
 divine Person. Hence the Council of *Trent* proves
 the Eucharist is to be adored, from *Hebr. i. 6.* “Let
 “ all the Angels of God adore him.” He is truly in
 this holy Sacrament whom the Magi adored in the
 Manger; and the Apostles and other devout Persons
 during his mortal Life on Earth; whom, on our Altars
 the Angels adore with Trembling, and whom the
 Faithful have always approached and received with
 some exterior Action of Adoration. For which, see
S. Austin, [in Ps. cxviii.] S. Chrysostom [Hom. 24, in 1
Cor. & l. iii. de Sacerd.] S. Cyril of Jerusalem [Cat.
Mystag. 5.] Origen. [Hom. 13, in Exod. & Hom. 5. de
div.] S. Gregory of Nazianzum, [Or. i. de S. Gorgonia.
p. 186.] &c.

S. *Ambrose* proves that the Holy Ghost is to be adored because the Flesh of *Christ* made of the Earth, is adored in the Eucharist. “By the Earth is understood the Flesh of Christ, which even on this Day we adore in the Mysteries, and which the Apostles adored in the Lord Jesus. [l. iii. de Spir. So. c. 12. T. iii. p. 238. ed. Ben.] S. *Chrysostom* lays down the Rule [Hom. 7. in Mat. T. vii. p. 112. ed. Ben.] that every one approach the Sacrament as the Magi did the Manger, *to honour and adore* (3).” He compares in the same Place the unworthy Communicants with *Herod who adore in Treachery, and stab in adoring.* And *Theodoret* [Dial. ii. Inconfusus, T. iv. p. 85.] says of the Elements in the blessed Eucharist: *They are believed and adored, &c.* (4) *Daille*, the famous Calvinist, excuses the Lutherans in this respect, because they intend to adore the Body of *Christ*, which is an Object of Adoration, [1 Rep. a Chaumont]. But Protestants object that if a Hostie, by some Mistake should not have been consecrated, that such an Adoration would certainly be Idolatry. But Doctor *Jer. Taylor*, *Thorndyke*, and others of their own Communion will inform them that it would be no more so, than if a Stranger coming to *Christ* on Earth had mistaken S. *Peter*, or some other for him. See Doctor *Godden*, *Catholics no Idolaters*, Part ii. Page 231, 232. And Mr. *Woodhead*, *Discourse on the Eucharist*. § 29,

(3) Τιμῆσαι καὶ προσκυνῆσαι (4) προσκυνεῖται.

Here our Author ends, being prevented by Death from perfecting this Treatise.

LAUS DEO SEMPER.

E R R A T A.

Page 9, Line 35, read Sabbata.

Page 14, last Line, instead of has a mind to, read has no mind to.

Page 16, l. 24. for base, read bare.

Page 34, last Line, for Fure read Jure.

Page 35, l. 26, read S. Antoninus.

Page 37, l. 34, for Immortality, read Immorality.

Page 104, last Line, for Hears, read Hearts.

Page 108, l. 3. dele him.

Page 119, l. 13, read Anticipation.

Page 140, l. 22, read Heart.

Page 167, l. 3, read Ulrick

Page 131, l. 35, for Motives read Motions.

Page 384, last Line, read continued.

Page 406, l. 5, read Companion.

Page 526, l. 25, read have left.

Page 589, l. 17, read the Father.

REAR VIEW

Butler, Alban,

The moveable feasts, fasts and other annuel observances of the catholic
church

London 1774

Liturg. 179 h

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